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Bible. N.T. Greek. 1897.

THE INTERLINEAR LITERAL TRANSLATION

OF THE

# Greek New Testament

WITH

THE AUTHORIZED VERSION

CONVENIENTLY PRESENTED IN THE MARGINS FOR READY REFERENCE

AND WITH

THE VARIOUS READINGS OF THE EDITIONS OF ELZEVIR 1624, GRIESBACH,  
LACHMANN, TISCHENDORF, TREGELLES,  
ALFORD AND WORDSWORTH

TO WHICH HAS BEEN ADDED

A NEW GREEK-ENGLISH NEW TESTAMENT LEXICON

SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS OF THE NEW TESTAMENT,  
WITH A COMPLETE INDEX TO THE SYNONYMS

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THE INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT

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## *The Value of HEBREW and GREEK to Clergymen.*

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1. Without *some* knowledge of Hebrew and Greek, you cannot understand the critical commentaries on the Scriptures, and a commentary that is *not* critical is of doubtful value.

2. Without *some* knowledge of Hebrew and Greek, you cannot satisfy yourself or those who look to you for help as to the changes which you will find in the Revised Old and New Testaments.

3. Without *some* knowledge of Hebrew and Greek, you cannot appreciate the critical discussions, now so frequent, relating to the books of the Old and New Testaments.

4. Without *some* knowledge of Hebrew and Greek, you cannot be certain, in a single instance, that in your sermon based on a Scripture text, you are presenting the correct teaching of that text.

5. Without *some* knowledge of Hebrew and Greek, you cannot be an independent student, or a reliable interpreter of the word of God.

6. As much knowledge of Hebrew can be secured, with the same method, under the same circumstances, by the same pupil, in *one* year, with the aid of the Interlinear Old Testament, as can be gained of Latin in three years. Greek, though somewhat more difficult, may be readily acquired within a brief period with the aid of the Interlinear New Testament (which contains a lexicon) and an elementary Greek grammar.

7. The Hebrew language has, in all, about 7,000 words, and of these 1,000 occur in the Old Testament over 25 times each.

8. The Hebrew grammar has but *one* form for the Relative pronoun in all cases, numbers and genders; but *three* forms for the Demonstrative pronoun. The possible verbal forms are about 300 as compared with the 1,200 found in Greek. It has practically no declension.

9. Within ten years the average man wastes more time in fruitless reading and indifferent talk, than would be used in acquiring a good working knowledge of Hebrew and Greek that in turn would impart to his teaching that quality of independence and of reliability which so greatly enhances one's power as a teacher.

10. There is not *one* minister in *ten* who might not if he but *would*, find time and opportunity for such study of Hebrew and Greek as would enable him to make a thoroughly practical use of it in his work as a Bible-preacher and Bible-teacher.

## INTRODUCTION.

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THERE are many ways scarcely needing mention in which the Interlinear New Testament may prove its value, not the least of which is the facility with which it enables one, even if rusty in his Greek, to put his finger on the original Greek word or phrase, and at the same instant upon a literal rendering. To many it will repay its cost in the time saved from turning to a Greek dictionary. Of course it becomes a necessary adjunct to every complete working library.

The ever-growing interest in New Testament study makes it desirable that the general reader, who would be well informed on current topics, should have some acquaintance with the relation of the standard English version to the original text, while a still more intimate knowledge on the part of the clergyman and the Bible Class teacher would seem almost imperative. Toward this end no aid is likely to be more helpful than the Interlinear New Testament.

This work is intended therefore to help the English reader of the New Testament, who may desire to refer to the actual words used in the Greek text. It has not been framed to teach people Greek, though it may be used to good advantage for that purpose.

The Interlinear Translation brings to view certain points of interest that no other translation has ever pretended to give. Take for instance the word 'master.' This word 'master' is used in the Authorized Version to translate *six* different Greek words, all bearing different shades of meaning. The word 'judgment' in the Authorized Version stands for *eight* different Greek words in the original; and so of many others. Of particles, 'but' represents *twelve* different words; 'by,' *eleven*; 'for,' *eighteen*; 'in,' *fifteen*; 'of,' *thirteen*; and 'on,' *nine*.

We do not intend to imply that a given Greek word can be, or that it is desirable that it should be, translated in all places by the same English word. On the other hand, one should be able to ascertain, on occasion, just what the facts are; and it is an interesting feature of the Interlinear New Testament that in the margin appears the English word of the Authorized Version; in the text appears the Greek original of that particular word; and immediately under it, the English word that is its nearest literal equivalent.

We give the Greek Text, with an interlinear translation as literal as may be to be useful; and in the margin the Authorized Version, divided into paragraphs to correspond to the Greek text.

This work also gives in its notes not only the various readings of six different



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editors of the Greek Testament, but also these variations in *English* whenever the sense is affected thereby, but without attempting to present in every case all the minute shades of meaning which a Greek scholar will attach to them. Many of these variations may be thought to be of no great importance, descending even to the different spelling of the same word ; but from this they rise to variations of the greatest importance. All are of interest, because they concern the word of God, and are here made available to the English reader, to whom we furnish in this volume all he may require both as to the *text* of the New Testament, and for its word-for-word *translation*.

### THE GREEK TEXT.

The Greek Text is that of Stephens, 1550, which has long been in common use ; but as the edition of Elzevir, 1624, is the one often called the Received Text, or Textus Receptus, because of the words, "Textum . . . ab omnibus receptum," occurring in the preface, we give the readings of this Elzevir edition in the notes, and mark them E. It is the text commonly reprinted on the Continent. In the main they are one and the same ; and either of them may be referred to as the Textus Receptus.

There are a number of minute variations between the editors which we do not attempt to present. In all these cases we have followed the majority of modern editors. With them we have also added the final *v* to the third person singular and plural in *σι* ; third singular in *ε* ; in datives plural in *σι*, &c. For *οὐτω* we have given *οὕτως*, and *αὐτοῦ* where some have *αὐτοῦ*.

As to the *form* of the Greek text a few words are needed.

1. PARAGRAPHS.—We were disappointed in finding nothing like *authority* for where a paragraph ought to be. Ancient manuscripts were no help : they have few or no paragraphs. The editors all differed, each making paragraphs according to his own judgment. We were therefore obliged, after referring to the best examples, to form paragraphs for ourselves. We are anxious that our readers should remember that the paragraphs have *no authority*, which they might have had if the ancient manuscripts had agreed in the placing of them.

2. PARENTHESES.—Most of the editors have placed here and there parentheses in their Greek texts. These we have disregarded, seeing that there are no such things in the early Greek copies. We have placed them in the English where we deemed them necessary to preserve the sense, but not being in the Greek they also have no authority.

3. INVERTED COMMAS.—Some editors mark with inverted commas the words that are spoken, and others in a similar way mark the quotations from the Old Testament. But in some places it is doubtful where these quotations close, and it was thought best to omit them. These also, being absent from the ancient Greek copies, have no authority.

4. POINTS.—There is no authority anywhere for the punctuation. There are few or no points in the ancient copies, and editors naturally differ in their system of pointing. We have been obliged to punctuate for ourselves as we judged



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best. We have not attempted to note the difference in the punctuation of the various editors, except in places where it materially alters the sense.

5. CAPITALS.—The only remark needed here is in reference to the names of God, of Christ, and of the Holy Spirit. The greatest difficulty is touching the word ‘Spirit.’ In some places it is very difficult to say whether the Holy Spirit as a person or the spirit of the Christian is referred to (see Rom. viii. 9); and if sometimes a small letter and sometimes a capital had been placed to the word *πνεῦμα*, in the Greek, persons would naturally have concluded that the question was thus indisputably settled. It was therefore judged best to put a small π everywhere. In the English we have been obliged to put a capital S when the Holy Spirit was referred to and so have retained it wherever we thought this was the case; but in some places it is really doubtful, and becomes a question for the spiritual judgment of the reader. The Greek will not help in the difficulty, because in the earliest copies every letter was a capital. In the other names we have followed the usage of modern editors; putting in the Greek a capital to Jesus but a small letter for Christ, and a small letter for Lord and for God.

6. VERSES.—In a few places it is doubtful where the verses should commence. In these cases we have followed Bruder’s “Greek Concordance,” though that work does not in all cases agree with itself.

### THE INTERLINEAR TRANSLATION.

1. The plan. The Greek words have always been kept in their right order, and where the interlinear English would not make sense in the same order, the words have been numbered to show how they must be read. Thus, “And <sup>1</sup>related <sup>2</sup>to <sup>3</sup>them <sup>4</sup>also <sup>5</sup>those <sup>6</sup>who <sup>7</sup>had <sup>8</sup>seen [‘it]” (Luke viii. 36) are numbered so as to read “And those also who had seen [it] related to them.”

To prevent this numbering, and transposition in reading, being increased unnecessarily, a few words are often made into a phrase. This has been done at the commencement of each sentence, where needed, two or more words being joined with a *low* hyphen. Thus, instead of

<sup>1</sup>Ἐγένετο                    δὲ  
<sup>2</sup>It <sup>3</sup>came <sup>4</sup>to <sup>5</sup>pass <sup>1</sup>and

we have printed

<sup>1</sup>Ἐγένετο-δὲ.  
And it came to pass.

The words in brackets [ ] are what have been added in the English to complete the sense where there is no word in the Greek to correspond to the words added.

Where a Greek word occurs which the English idiom requires should *not* be translated, the word stands alone with no English word under it: as *ὅτι*, ‘that,’ in Mark xii. 7; and *οὐ* in verse 14, where there are *two* negatives, which, if both were translated, would in English destroy one another; and so of *μή*, where it simply marks the sentence as a question.

In a few places we have been obliged to put a double translation, mostly because of the double negatives used in the Greek, where they do not immediately follow one another, and so could not be translated by such strengthened expres-

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sions as 'not at all,' 'in no wise,' &c. In such cases we have placed a *literal* translation below the one required in English. Thus—

οὐδέν.  
anything.  
(lit. nothing.)

2. Points of grammar. *The Aorist.* This tense of the Greek verb has been at all times the most difficult to deal with, being translated, in the Authorized version (and by others), sometimes by the *present*, sometimes by the *past*, sometimes by the *future*, and sometimes by the *perfect*. Grammarians say that, in the main, it is the *indefinite past*, and we have endeavored, as far as may be, to keep it to this, avoiding, except in a few places, the translation of it as a *perfect*. We all know what stress is often laid—and rightly so—upon the word 'have.' If I say, 'he *has* cleansed me,' it is more than saying 'he cleansed me.' The former expression indicates the *perfect*, and implies a continuance of the act, or its effects, to the present time; whereas the latter speaks of an act at some time in the past, without anything being implied as to its continuance.

For this reason it appeared unadvisable to translate the aorist as the perfect, except in a few places where the true sense would otherwise have been destroyed. It is true that the English idiom requires it elsewhere, but it was thought best to preserve the above distinction. An extreme case will illustrate this point. In 1 Corinthians v. 9 occurs the word *ἔγραψα*, 'I wrote;' and in verse 11 the same word precisely—'I wrote;' but the Authorized Version (and others) put for the *latter* 'I have written.' It is there accompanied with the word 'now'—'now I have written.' This is needed for good English; we have put 'I wrote' in both places, but have placed a comma after the word 'now' to make it read more smoothly. We preserve this uniformity for the sake of literalness, always remembering the fact of the Authorized Version being in proximity, which will make all plain in such instances.

In a few places we have translated the aorist as a *present* where the sense demanded it. As, for instance, *ἔγνω*, in 2 Timothy ii. 19: "The Lord *knows* those that are his," instead of "the Lord knew," &c.

*The Imperfect.* This is mostly translated as 'I was writing,' or 'I wrote.' But there are a few places where this tense is said to have a different meaning. This will be best illustrated by the much-disputed passage in Romans ix. 3: "For *I could wish* that myself were accursed from Christ for my brethren." Here the word for 'I could wish' is in the imperfect. If the learned were agreed as to a translation we should have kept to the same, but while some translate 'I could wish,' as a *conditional present*, others give 'I could have wished' as a *conditional past*. We have thought it best to keep the sense of the simple imperfect as referred by Winer to this passage. "*I felt a wish*, and should do so still, could it be gratified . . . (a conditional clause being understood)." We have put "I was wishing."

*The Perfect.* This we have kept as uniform as we could, implying an act perfected, but continuing to the present in itself or its consequences. In a few

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places we have translated it as a *present*: as in Matthew xii. 47, in the sense of 'they have stood and still *are standing*.'

*The Subjunctive.* In this mood perhaps we have deviated further from ordinary practice than in any other, but we have endeavored, as far as practicable, to keep it distinct from both the English *imperative* and the Greek *future*. Thus in Romans xiii. 9 for οὐ φονεύσεις (future indicative) we have, 'thou shalt not commit murder;' but in James ii. 11, for μὴ φονεύσης (aorist subjunctive) 'thou mayest not commit murder.'

**THE PRONOUNS.** At times it is important to know whether the pronouns are emphatic or not. ἐγὼ γράφω and γράφω are both 'I write;' but where the ἐγὼ is put in the Greek, it makes the pronoun emphatic. This however is somewhat due to the writer's style, and in John's Gospel and Epistles, it has been judged that, from his peculiar style of composition, he puts in the pronouns where emphasis is not always intended. John ix. 27 gives a good example of the same verb with and without the pronoun in the Greek: "Why again do ye wish to hear? do ye also wish to become his disciple?"

**COMPOUND WORDS.** It was found impracticable to translate these uniformly throughout. For instance, if γνώσις be translated 'knowledge,' it might be thought that ἐπίγνωσις should be 'full knowledge,' &c. : but on referring to a Concordance it will be seen that the latter word cannot be intensified in all places, and then to translate it by 'knowledge' in some places, and 'full knowledge' in others looks too much like interpretation. We have therefore translated both words by 'knowledge.' In the few places however where one of each of such words occurs in the same sentence, some distinction was imperative.

### THE NOTES.

The references to the notes are marked thus in the text "αὐτοῦ"; the mark" showing how far the variation extends. In a few places a note occurs *within* a note. If words are to be omitted or transposed by some editors but not by others, these latter may want to alter a word in the sentence. In such cases *one tick* shows the termination of the *inner* note. Thus ' . . . ' . . . ' . . . " See notes \* and \* Matthew v. 44.

This mark — stands for *omit*; and + for *add*; but in some places all the editors do *not* actually omit, some putting the word in brackets as *doubtful*. In that case it is put thus, "—αὐτοῦ [L] TTr"; which means that Lachmann marks the word as *doubtful*, and Tischendorf and Tregelles *omit* it. In some cases, *all* mark a word as doubtful, and then it could be put either thus, δὲ [LTTr], or [δὲ] LTTr; we have adopted the latter plan. In some places the editors mark *part* of a word as doubtful, mostly in compound words. See for instance [ἐκ]διδάσκουσιν read by TrA in Luke xi. 49.

It will be seen by this that the marks [ ] applied to the Greek or the editors in the notes always refer to readings which the editors point out as doubtful. They must not be confounded with the same marks in the *English* text and notes, which always point out that there is *no* corresponding word in the Greek.

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In some places where a word is added by the editors, another English word is added in the note to show the *connection* of the new word. Thus in Luke xv. 2, the word 'both' is added; but it falls between the words 'the' and 'Pharisees,' therefore it is put thus in the note "+ τε both (the) LTTrA" to show that it must be read 'both the Pharisees.' Slight variations in the use of the parenthesis occur in the course of the work, but we trust the meaning intended will in all cases be plain to the student.

Where long pieces are to be omitted they are marked in the text where they commence and where they end, but in the notes the first word or two only and the last are named with . . . between. Thus in Luke ix. 55, note "stands, — καὶ εἶπεν (verse 55) . . . σῶσαι (verse 56) LTTrA;—ὁ γὰρ . . . σῶσαι G. The four editors omit the whole twenty words; but G omits only the last twelve. In Luke xxiv. 10, note 'is thus, ' + ἡ the [ . . . ], implying that *some* word must be added.

We have endeavored to make the notes as plain as possible for the English reader. One point still needs to be explained. For instance, in Luke vii. 22 occur the words "and answering <sup>1</sup>Jesus said;" but a note omits the word 'Jesus,' and then it must be read (as stated in the note) "and answering he said." This is because the word εἶπεν (as already explained) stands for both 'he said,' and 'said.' Also in verse 27 occur the words ἐγὼ ἀποστέλλω, 'I send,' but a note omits the word ἐγὼ, 'I,' and then ἀποστέλλω is to be read 'I send,' but without emphasis on the 'I.'

### THE MONEY AND MEASURES OF THE NEW TESTAMENT.

1. MONEY. It was deemed better not to attempt to *translate* the sums of money named in the New Testament, as we have no corresponding pieces to those then in use. We have therefore used the Greek words untranslated, and give a list of them here. It is not without interest and instruction to know the approximate value of money and the extent of the measures used. For instance, in Revelation vi. 6 we read of "a measure of wheat for a penny" in the Authorized Version; but this leaves the reader in doubt as to how far it speaks of scarcity and dearness. We want at least to know the value of the 'penny,' and the capacity of the 'measure.'

The following lists, it is hoped, will be useful; but approximate values only can now be arrived at.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE VALUE.
λεπτόν	mite	lepton	\$ 0.001875
κοδράντης	farthing	kodrantes	0.00375
ἀσσάριον	farthing	assarion	0.015
δηνάριον	penny	denarius	0.16
δραχμή	piece of silver	drachma	0.16
δίδραχμον	tribute money	didrachma	0.32



## INTRODUCTION.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE VALUE.
			\$
στατήρ	piece of money	stater	00.64
μνά	pound	mina	15.75
τάλαντον	talent	talent	943.66
ἀργύριον	piece of silver.	This is the common word for silver and money, as <i>l'argent</i> in French. In different places it would represent wholly different coins.	

### 2. MEASURES OF CAPACITY.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE	
			Gallon.	Pint.
ξέστης	pot (liquid measure)	vessels*	0	1
χοῖνιξ	measure (dry “ )	choenix	0	2
μόδιος	bushel (dry “ )	corn measure*	2	0
σάτον	measure (dry “ )	seah	2	1
βάτος	measure (liquid “ )	bath	7	4
μετρητής	firkin (liquid “ )	metretes	8	4
κόρος	measure (dry “ )	cor	64	1

It is judged that those marked \* are referred to as measures independent of their capacity: such as “washing of vessels,” &c.

3. LONG MEASURE. Here the names already in use were near enough to be retained.

			Feet.	Inches.
πῆχυς	cubit	cubit	1	6 to 9
ὀργυιά	fathom	fathom	6	0
στάδιον	furlong	furlong	606	9
μίλιον	mile	mile	4854	0
ὁδὸς σαββάτου	sabbath day's journey	5 furlongs		

### LIST OF SIGNS AND EDITIONS USED.

**E** Elzevir, 1624.

**G** Griesbach, 1805.

**L** Lachmann, 1842-1850.

**T** Tischendorf, Eighth Edition, 1865-1872.

**Tr** Tregelles, 1857-1872.

**A** Alford, vol. i. 1868 ; vol. ii. 1871 ; vol. iii. 1865 ; vol. iv. 1862, 1870.

**W** Wordsworth, 1870.

**+** signifies *an addition*.

**—** „ *an omission*.

**[ ]** „ in the interlinear translation, that there is *no Greek word* corresponding to the English.

**[ ]** signifies in the notes that an editor marks the reading as *doubtful*.

**"** „ how far the variation in the Greek text extends.

**Text. Rec.** refers to *both* Stephens 1550 and **E**.

**\*ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.†**  
 THE \*ACCORDING TO \*MATTHEW \*HOLY \*GLAD \*TIDINGS

ΒΙΒΛΟΣ γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ <sup>b</sup>Δαβίδ, υἱοῦ  
 BOOK of [the] generation of Jesus Christ; of David, son  
 Ἀβραάμ.  
 of Abraham.

THE book of the gene-  
 ration of Jesus Christ,  
 the son of David, the  
 son of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησεν τὸν  
 Abraham begat Isaac; and Isaac begat

Ἰακώβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς  
 Jacob; and Jacob begat Judas and brethren

αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρέσ καὶ τὸν Ζαρά ἐκ  
 his; and Judas begat Phares and Zara of

τῆς Θαμάρ· Φαρέσ δὲ ἐγέννησεν τὸν Ἑσρώμ· Ἑσρώμ δὲ  
 Thamar; and Phares begat Esrom; and Esrom

ἐγέννησεν τὸν Ἀράμ· 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ·  
 begat Aram; and Aram begat Aminadab;

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννη-  
 and Aminadab begat Naasson; and Naasson be-

σεν τὸν Σαλμών· 5 Σαλμών δὲ ἐγέννησεν τὸν Βοὺζ ἐκ τῆς  
 gat Salmon; and Salmon begat Booz of

Ῥαχάβ· Ῥαχάβ δὲ ἐγέννησεν τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ  
 Rachab; and Booz begat Obed of Ruth; Obed

δὲ ἐγέννησεν τὸν Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαβίδ  
 and begat Jesse; and Jesse begat David

τὸν βασιλέα· Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολο-  
 the king. And David the king begat Solo-

μῶνα ἐκ τῆς τοῦ Οὐρίου· 7 Σολομών δὲ ἐγέν-  
 mon of the [one who had been wife] of Urias; and Solomon be-

νησεν τὸν Ροβοάμ· Ροβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά  
 gat Roboam; and Roboam begat Abia; Abia

δὲ ἐγέννησεν τὸν Ἀσά· 8 Ἀσά δὲ ἐγέννησεν τὸν Ἰωσαφάτ·  
 and begat Asa; and Asa begat Josaphat;

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησεν τὸν  
 and Josaphat begat Joram; and Joram begat

Ὀζιάν· 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωθάμ· Ἰωθάμ δὲ  
 Ozias; and Ozias begat Joatham; and Joatham

ἐγέννησεν τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκιάν·  
 begat Achaz; and Achaz begat Ezekias;

10 Ἐζεκιὰς δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέν-  
 and Ezekias begat Manasses; and Manasses be-

νησεν τὸν Ἀμών· Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν·  
 gat Amon; and Amon begat Josias;

11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχοιάν καὶ τοὺς ἀδελφοὺς  
 and Josias begat Jechonias and brethren

αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. 12 Μετὰ δὲ  
 his, at [the time] of the carrying away of Babylon. And after

2 Abraham begat  
 Isaac; and Isaac be-  
 gat Jacob; and Jacob  
 begat Judas and his  
 brethren; 3 and Judas  
 begat Phares and Zara  
 of Thamar; and Pha-  
 res begat Esrom; and  
 Esrom begat Aram;  
 4 and Aram begat A-  
 minadab; and Ami-  
 nadab begat Naasson;  
 and Naasson begat  
 Salmon; 5 and Salmon  
 begat Booz of Rachab;  
 and Booz begat Obed  
 of Ruth; and Obed  
 begat Jesse; 6 and  
 Jesse begat David the  
 king; and David the  
 king begat Solomon  
 of her that had been  
 the wife of Urias;  
 7 and Solomon begat  
 Roboam; and Roboam  
 begat Abia; and Abia  
 begat Josaphat; and  
 Josaphat begat Jor-  
 am; and Joram begat  
 Ozias; and Ozias  
 begat Joatham; and  
 Joatham begat A-  
 chaz; and Achaz be-  
 gat Ezekias; 10 and  
 Ezekias begat Manas-  
 ses; and Manasses be-  
 gat Amon; and Amon  
 begat Josias; 11 and  
 Josias begat Jechonias  
 and his brethren, about  
 the time they were  
 carried away to Ba-  
 bylon: 12 and after

■ Εὐαγγέλιον κατὰ Ματθαῖον (Ματθ. GW) GLTrw; [Εὐαγ.] κατὰ Μαθθ. Α; κατὰ Μαθθ. Τ.  
 b Δαβὶδ GW; Δαυεὶδ LITrA. c Ἀμειναδάβ Α. d Βοὺς LTr; Βοῦς ΤΑ. ■ Ἰωβὴδ LITrA.  
 f — ὁ βασιλεὺς LITrA. ■ Σολομῶνα OTTrAw. h Ἀσάφ LITrA. ■ Ὀζεῖαν LITrA.  
 i Ὀζεῖας LITrA. ■ Ἐζεκιάν L. l Ἐζεκιὰς L. m Ἀμῶς LITrA. ■ Ἰωσείαν LITrA.  
 o Ἰωσείας LITrA.





αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον, Μεθ' ἡμῶν  
 'his Emmanuel, which is, being interpreted, 'With 'us  
 ὁ<sup>1</sup> θεός. 24 <sup>b</sup>Διεγερθεὶς<sup>1</sup> δὲ ὁ<sup>2</sup> Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποί-  
 'God. And 'having 'been 'aroused 'Joseph from the sleep, did  
 ἤσεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν  
 '■ had ordered him the angel of [the] Lord, and took to [him]  
 τὴν γυναῖκα αὐτοῦ, 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ  
 his wife, and knew not her until  
 ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν  
 she broug<sup>h</sup>t forth 'son 'her the firstborn; and he called  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.  
 his name Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας,  
 Now Jesus having been born in Bethlehem of Judaea,  
 ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν  
 in [the] days of Herod the king, behold, 'magi from [the] east  
 παρεγένοντο εἰς Ἱερουσόλυμα, λέγοντες, Ποῦ ἐστὶν ὁ τεχ-  
 arrived at Jerusalem, saying, Where is he who has  
 θεὸς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα  
 been born King of the Jews? for we saw his star  
 ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας  
 in the east, and are come to do homage to him. 'Having 'heard  
 δὲ Ἡρώδης ὁ βασιλεὺς ἔταράχθη, καὶ πᾶσα Ἱερουσόλυμα  
 'but 'Herod 'the 'king he was troubled, and all Jerusalem  
 μετ' αὐτοῦ. 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ  
 with him. And having gathered together all the chief priests and  
 γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ χριστὸς  
 scribes of the people, he inquired of them where the Christ  
 γεννᾶται. 5 Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας.  
 should be born. And they said to him, In Bethlehem of Judaea:  
 οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, 6 Καὶ σὺ Βηθλεὲμ,  
 for thus it has been written by the prophet, And thou, Bethlehem,  
 γῆ Ἰούδα, οὐδαμῶς ἐλαχιστὴ εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ  
 land of Juda, in no wise least art among the governors of Juda, 'out  
 σοὺ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου.  
 'of thee 'for shall go forth a leader, who shall shepherd my people  
 τὸν Ἰσραὴλ. 7 Τότε Ἡρώδης ἑλᾶθρα<sup>1</sup> καλέσας τοὺς μάγους,  
 Israel. Then Herod, 'secretly 'having called the magi,  
 ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος·  
 inquired accurately of them the time of the 'appearing 'star.  
 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, Πορευθέντες ἰακρι-  
 And having sent them to Bethlehem, he said, Having gone, accu-  
 βῶς ἐξετάσατε περὶ τοῦ παιδίου ἐπὶ ἀν δὲ εὔρητε,  
 rately inquire for the little child; and when ye shall have found [him]  
 ἀπαγγεῖλάτε μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ.  
 bring word back to me, that I also having come may do homage to him.  
 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ  
 And they having heard the king, went away; and behold, the  
 ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἐλθὼν  
 star, which they saw in the east, went before them, until having come  
 ἐστῆ<sup>1</sup> ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα,  
 it stood over where was the little child. And having seen the star,  
 ἠγάγησαν χαρὰν μεγάλην σφόδρα· 11 καὶ ἐλθόντες εἰς  
 they rejoiced [with] joy 'great 'exceedingly. And having come into

call his ■■■■ Emma-  
 nuel, which being in-  
 terpreted is, God with  
 us. 24 Then Joseph be-  
 ing raised from sleep  
 did as the angel of the  
 Lord had bidden him,  
 and took unto him his  
 wife: 25 and knew  
 her not till she had  
 brought forth her  
 firstborn son: and he  
 called his name JE-  
 SUS.

II. Now when Jesus  
 was born in Bethlehem  
 of Judaea in the days of  
 Herod the king, be-  
 hold, there came wise  
 men from the east to  
 Jerusalem, 2 saying,  
 Where is he that is born  
 King of the Jews? for  
 we have seen his star  
 in the east, and are  
 come to worship him.  
 3 When Herod the king  
 had heard these things,  
 he was troubled, and  
 all Jerusalem with  
 him. 4 And when he  
 had gathered all the  
 chief priests and  
 scribes of the people  
 together, he demanded  
 of them where Christ  
 should be born. 5 And  
 they said unto him, In  
 Bethlehem of Judaea:  
 for thus it is written  
 by the prophet, 6 And  
 thou Bethlehem, in the  
 land of Juda, art not  
 the least among the  
 princes of Juda: for  
 out of thee shall come  
 a Governor, that shall  
 rule my people Israel.  
 7 Then Herod, when he  
 had privily called the  
 wise men, inquired of  
 them diligently what  
 time the star appeared.  
 8 And he sent them to  
 Bethlehem, and said,  
 Go and search dili-  
 gently for the young  
 child; and when ye  
 have found him, bring  
 me word again, that I  
 may come and worship  
 him also. 9 When they  
 had heard the king,  
 they departed; and,  
 lo, the star, which they  
 saw in the east, went  
 before them, till it  
 came and stood over  
 where the young child  
 was. 10 When they saw  
 the star, they rejoiced  
 with exceeding great  
 joy. 11 And when they

<sup>a</sup> — ὁ Λ.

<sup>b</sup> ἐγερθεὶς having risen LTTra.

<sup>c</sup> — ὁ Τ.

<sup>d</sup> — τὸν (read a son) LTTra

<sup>e</sup> — αὐτῆς τὸν πρωτότοκον LTTra.

<sup>f</sup> ὁ βασιλεὺς Ἡρώδης LTTra.

<sup>g</sup> εἶπεν T.

<sup>h</sup> ἐξετάσατε ἀκριβῶς LTTra.

<sup>i</sup> ἐστάθη LTTra.

were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

τὴν οἰκίαν, <sup>1</sup>ἑδρον<sup>2</sup> τὸ παιδίον μετὰ Μαρίας τῆς-μητρὸς-αὐτοῦ, the house, they found the little child with Mary his mother, καὶ <sup>3</sup>πесόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς and having fallen down<sup>4</sup> did homage to him: and having opened θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ <sup>5</sup>λίβανον καὶ σμύρναν. 12 καὶ <sup>6</sup>χρηματισθέντες κατ' frankincense and myrrh. And having been divinely instructed in <sup>7</sup>ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ a dream not to return to Herod, by another way ἀνεχώρησαν εἰς τὴν-χώραν-αὐτῶν. they withdrew into their own country.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

13 Ἀναχωρσάντων-δὲ αὐτῶν, ἰδοῦ, ἄγγελος κυρίου Now <sup>1</sup>having<sup>2</sup> withdrawn<sup>3</sup> they, behold, an angel of [the] Lord <sup>4</sup>φαίνεται κατ' ὄναρ<sup>5</sup> τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε appears in a dream to Joseph, saying, Having risen take with [thee] τὸ παιδίον καὶ τὴν-μητέρα-αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, the little child and his mother, and flee into Egypt, καὶ ἴσθι ἐκεῖ ἕως ἀν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ and be there until I shall tell thee; <sup>6</sup>is <sup>7</sup>about <sup>8</sup>for <sup>9</sup>Herod to seek the παιδίον, τοῦ ἀπολέσαι αὐτό. 14 Ὁ δὲ ἐγερθεὶς παρέλαβεν little child, to destroy him. And he having risen took with [him] τὸ παιδίον καὶ τὴν-μητέρα-αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς the little child and his mother by night, and withdrew into Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα Egypt, and was there until the death of Herod: that πληρωθῇ τὸ ῥηθὲν ὑπὸ <sup>10</sup>αὐτοῦ<sup>11</sup> κυρίου διὰ τοῦ might be fulfilled that which was spoken by the Lord through the <sup>12</sup>προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν-υἱόν-μου. prophet, saying, Out of Egypt have I called my son. 16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, Then Herod, having seen that he was mocked by the magi, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς was enraged greatly, and having sent he put to death all the παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὁρίοις-αὐτῆς, ἀπὸ boys that [were] in Bethlehem and in all its borders, from διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν <sup>13</sup>ἠκρίβω- two years old and under, according to the time which he had accurately <sup>14</sup>σεν <sup>15</sup>παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν inquired from the magi. Then <sup>16</sup>was fulfilled that which was spoken <sup>17</sup>ὕπῳ<sup>18</sup> Ἱερεμίου τοῦ προφήτου, λέγοντος, 18 Φωνὴ ἐν Ῥαμᾷ by Jeremias the prophet, saying, A voice in Rama <sup>19</sup>ἠκούσθη, ὁρῆνος καὶ <sup>20</sup>κλαυθμὸς καὶ <sup>21</sup>ἐδυρμὸς πολλός, Ῥαχὴλ was heard, lamentation and weeping and <sup>22</sup>mourning <sup>23</sup>great, Rachel <sup>24</sup>κλαίονσα γὰρ τέκνα-αὐτῆς, καὶ οὐκ <sup>25</sup>ἠθέληεν<sup>26</sup> παρακληθῆναι, weeping [for] her children, and <sup>27</sup>not <sup>28</sup>would be comforted, <sup>29</sup>ὅτι οὐκ-εἰσίν. because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go

19 Τελευτήσαντος-δὲ τοῦ Ἡρώδου, ἰδοῦ, ἄγγελος κυρίου But <sup>1</sup>having<sup>2</sup> died<sup>3</sup> Herod, behold, an angel of [the] Lord <sup>4</sup>κατ' ὄναρ φαίνεται<sup>5</sup> τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20 λέγων, Ἐγερ<sup>6</sup> in a dream appears to Joseph in Egypt, saying, Having <sup>7</sup>θεὶς <sup>8</sup>παράλαβε τὸ παιδίον καὶ τὴν-μητέρα-αὐτοῦ, καὶ πορεύου risen take with [thee] the little child and his mother, and go

<sup>1</sup> ἰδὼν they saw GLTFAW. <sup>2</sup> κατ' ὄναρ ἐφάνη in a dream appeared L; κατ' ὄναρ φαίνεται Tr. <sup>3</sup> — τοῦ (read [the]) LTTFAW. <sup>4</sup> διὰ through LTTFAW. <sup>5</sup> — θρήνος καὶ LTTFA. <sup>6</sup> ἠθέλησεν L. <sup>7</sup> φαίνεται κατ' ὄναρ LTTFA.

εἰς γῆν Ἰσραὴλ· τεθνήκασιν· γὰρ οἱ ζητοῦντες τὴν ψυχὴν  
into [the] land of Israel: for they have died who were seeking the life.  
τοῦ παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ  
of the little child. And he having risen took with [him] the little child and  
τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. 22 ἀκούσας  
his mother, and came into [the] land of Israel. <sup>22</sup> Having heard  
δὲ ὅτι Ἀρχελαὸς βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου  
but that Archelaus reigns over Judaea instead of Herod  
τοῦ πατρὸς αὐτοῦ, ἠφοβήθη ἐκεῖ ἀπελθεῖν·  
his father, he was afraid there to go; <sup>23</sup> having been divinely  
θεὸς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,  
instructed and in a dream, he withdrew into the parts of Galilee:  
23 καὶ ἔλθων κατέκκειν εἰς πόλιν λεγομένην Ναζαρέτ·  
and having come he dwelt in a city called Nazareth;  
ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι  
that should be fulfilled that which was spoken by the prophets, that  
Ναζωραῖος κληθήσεται.  
a Nazarene shall he be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ  
Now in those days comes John the  
βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, <sup>2</sup> καὶ λέγων,  
Baptist, proclaiming in the wilderness of Judaea, and saying,  
Μετανοεῖτε· ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 Οὗτος γάρ  
Repent, for has drawn near the kingdom of the heavens. For this  
ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος,  
is he who was spoken of by Esaias the prophet, saying,  
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυ-  
[The] voice of one crying in the wilderness, Prepare the way of [the]  
ρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ Ἰωάννης  
Lord, straight make his paths. And himself John  
εἶχεν τὸ ἐνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερ-  
had his raiment of hair of a camel, and a girdle of der-  
ματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἄκριδες  
leather about his loins, and the food of him was locusts  
καὶ μέλι ἄγριον.  
and honey wild.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ  
Then went out to him Jerusalem, and all  
Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· 6 καὶ ἐβαπτί-  
Judaea, and all the country around the Jordan, and were bap-  
ζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, ἐξομολογοῦμενοι τὰς ἁμαρ-  
tized in the Jordan by him, confessing <sup>sins</sup>  
τίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-  
their But having seen many of the Pharisees and Saddu-  
καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς,  
cees coming to his baptism, he said to them,  
Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελ-  
Offspring of vipers, who forewarned you to flee from the com-  
λούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετα-  
ing wrath? Produce therefore fruits worthy of repent-  
νοίας· 9 καὶ μὴ δόξατε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν  
ance: and think not to say within yourselves, [For] father we have

into the land of Israel: for they were dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called Nazarene.

III. In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 and think not to say within yourselves, We have Abraham to our fa-

εἰσῆλθεν entered LTTA. t — ἐπὶ (read τῆς Ἰου. over Judaea) LT[A]. τὸ πατρὸς αὐτοῦ Ἡρώδου LTTA. w Ναζαρέτ LTT W. z — καὶ LTT[A]. y διὰ through ETT AW.  
ἦν αὐτοῦ LTTA. a + [πάντες] all L. b + ποταμῷ river LTTA. — αὐτοῦ (read the baptism) LTT[A]. d καρπὸν ἄξιον fruit worthy GLTTAW.

there: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

ἔτι· Ἀβραάμ· λέγω· γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων  
Abraham: for I say to you, that able is God from stones  
τοῦτων ἐγείρει τέκνα τῷ Ἀβραάμ. 10 ἤδη δὲ καὶ ἡ ἀξίνη  
these to raise up children to Abraham. But already also the axe  
πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ  
to the root of the trees is applied: every therefore tree not  
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.  
producing fruit good is cut down and into [the] fire is cast.  
11 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ  
I indeed baptize you with water to repentance; but he who  
ὀπίσω μου ἐρχόμενος ισχυρότερός μου ἐστίν, οὃ οὐκ εἰμὶ  
after me [is] coming mightier than I is, of whom I am not  
ικανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν  
fit the sandals to bear: he you will baptize with [the]  
πνεύματι ἁγίῳ καὶ πυρί. 12 οὃ τὸ πτύον ἐν τῇ χειρὶ  
Spirit Holy and with fire. Of whom the winnowing fan [is] in hand  
αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει  
his, and he will thoroughly purge his floor, and will gather  
τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει  
his wheat into the granary, but the chaff he will burn up  
πυρὶ ἀσβέστω.  
with fire unquenchable.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν  
Then comes Jesus from Galilee to the

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ἰορδάνην πρὸς τὸν Ἰωάννην, ταῦ βαπτισθῆναι ὑπ' αὐτοῦ.  
Jordan to John, to be baptized by him.  
14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρεῖαν ἔχω  
But John was hindering him, saying, I need have  
ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; 15 Ἀποκριθεὶς  
by thee to be baptized, and thou comest to me? Answering  
δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι· οὕτως γὰρ  
but Jesus said to him, Suffer [it] now; for thus  
πρέπον ἐστίν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε  
becoming it is to us to fulfil all righteousness. Then  
ἀφίστην αὐτόν. 16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη  
he suffers him. And having been baptized Jesus went up  
εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ, ἀνεψύχθησαν αὐτῷ οἱ  
immediately from the water: and behold, were opened to him the  
οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ  
heavens, and he saw the Spirit of God descending as  
περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. 17 καὶ ἰδοὺ, φωνὴ  
a dove, and coming upon him: and lo, a voice  
ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα-  
out of the heavens, saying, This is my Son the be-  
πητός, ἐν ᾧ εὐδόκησα.  
loved, in whom I have found delight.

IV. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred.

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ-  
Then Jesus was led up into the wilderness by the Spi-  
ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας  
to be tempted by the devil. And having fasted  
ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον  
days forty and nights forty afterwards

\* — καὶ LIT-AW. ἡμᾶς βαπτίζω LIT-W. ■ + αὐτοῦ (read his granary) LIT-W. ἡ — Ἰωάννης (read he was hindering) LIT-AW. ἡ αὐτῷ L. ἡ βαπτισθεὶς δὲ LIT-AW. ἡ εὐθὺς ἀνέβη LIT-W. ἡ ἀνεψύχθησαν L. ἡ — αὐτῷ [LIT]. ἡ — τὸ (read [the]) T[A]. ὁ — τοῦ T[A]. ἡ — καὶ LIT. T[A]. ἡ ἠυδόκησα T. ἡ — ὁ Δ. ἡ τεσσαράκοντα TIT-A. ἡ τεσσαράκοντα νύκτας T; νύκτας τεσσαρ. T-A.



ἐπεινάσεν. 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ  
 he hungered. And having come to him the tempter said, If  
 υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.  
 \*Son 'thou 'art of God, speak that these stones 'loaves 'may 'become.  
 4 Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτω μόνῳ  
 But he answering said, It has been written, Not by bread alone  
 ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ  
 shall 'live 'man, but by every word going out through  
 στόματος θεοῦ. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς  
 [the] mouth of God. Then 'takes 'him 'the 'devil to  
 τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερυγίον τοῦ  
 the holy city, and sets him upon the edge of the  
 ἱεροῦ, 6 καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυ-  
 temple, and says to him, If 'Son 'thou 'art of God, cast thy-  
 τὸν κάτω· γέγραπται γάρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐν-  
 self down: for it has been written, To his angels he  
 τελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσίν σε,  
 will give charge concerning thee, and in [their] hands shall they bear thee,  
 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 7 Ἐφη αὐτῷ  
 lest thou strike against a stone thy foot. 'Said 'to 'him  
 ὁ ἱησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν  
 'Jesus, Again it has been written, Thou shalt not tempt [the] Lord  
 θεόν σου. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς  
 'God 'thy. Again 'takes him 'the 'devil to  
 ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασι-  
 a mountain 'high 'exceedingly, and shews to him all the king-  
 λείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ βλέπει αὐτῷ,  
 doms of the world and their glory, and says to him,  
 Ταῦτα πάντα σοι δώσω, ἐάν πεσῶν προσκυνήσῃς  
 'These 'things 'all to thee will I give if falling down thou wilt worship  
 μοι. 10 Τότε λέγει αὐτῷ ὁ ἱησοῦς, Ὑπαγε, σατανᾶ.  
 me. Then 'says 'to 'him 'Jesus, Get thee away, Satan;  
 γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ  
 for it has been written, [The] Lord thy God shalt thou worship, and  
 αὐτῷ μόνῳ λατρεύσεις. 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος  
 him alone shalt thou serve. Then 'leaves 'him 'the 'devil,  
 καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.  
 and behold, angels came and ministered to him.  
 12 Ἀκούσας δὲ ὁ ἱησοῦς ὅτι ἰωάννης παρεδόθη, ἀν-  
 But 'having 'heard 'Jesus that John was delivered up, he  
 ἐχώρησεν εἰς τὴν Γαλιλαίαν. 13 καὶ καταλιπὼν τὴν Ναζαρέτ,  
 withdrew into Galilee: and having left Nazareth,  
 ἔλθων κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν,  
 having come he dwelt at Capernaum, which [is] on the sea-side,  
 ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, 14 ἵνα πληρωθῇ  
 in [the] borders of Zabulon and Nephthalim, that might be fulfilled  
 τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, 15 Γῆ  
 that which was spoken by Esaias the prophet, saying, Land  
 Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ  
 of Zabulon, and land of Nephthalim, way of [the] sea, beyond the  
 Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ καθήμενος  
 Jordan, Galilee of the nations, the people which was sitting

■ And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: ■ and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 that it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: 16 the people which sat in dark-

• — αὐτῷ TTrA. • + αὐτῷ lo him LTrAW. • + ὁ LTrAW. • ἐστησεν set LTrA.  
 • εἶπεν said L. • εἶπεν said LTrA. • ταῦτά σοι πάντα TTrA. • d + ὀπίσω μου behind  
 me G[L]w. • — ὁ ἱησοῦς TT:AW • Ναζαράθ Nazareth L; Ναζαρεθ W; Ναζαρά Nazareth TTrA.  
 ■ Καφαρναοὺμ LTrAW.

■ ■ ■ great light; and to them which sat in the region and shadow of death, light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

ἐν ἡσκότει εἶδε φῶς<sup>11</sup> μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ ἐκείνου ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε·

ἐκείνου ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε·

ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

18 Περιπατῶν δὲ ὁ Ἰησοῦς<sup>12</sup> παρὰ τὴν θάλασσαν τῆς Γαλι-

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.

λαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληττον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. 19 καὶ λέγει αὐτοῖς, <sup>k</sup> Δεῦτε

ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. 20 Οἱ δὲ

εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ

προβὰς ἐκείθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν

τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ πλοίῳ

μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα

αὐτῶν· καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ

πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, <sup>13</sup> διδάσκων

ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς

βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν

ἐν τῇ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συ-

ρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, <sup>m</sup> καὶ <sup>14</sup> δαιμονιζο-

μένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἑθερά-

πευσεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ

τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερουσολύμων καὶ Ἰουδαίας

καὶ πέραν τοῦ Ἰορδάνου.

5 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαν-

τος αὐτοῦ, <sup>n</sup> προσῆλθον <sup>o</sup> αὐτῷ· οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀντί-

15 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαν-

τος αὐτοῦ, <sup>n</sup> προσῆλθον <sup>o</sup> αὐτῷ· οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀντί-

15 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαν-

τος αὐτοῦ, <sup>n</sup> προσῆλθον <sup>o</sup> αὐτῷ· οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀντί-

<sup>11</sup> σκοτία φῶς εἶδεν LT<sup>a</sup>; σκότει φῶς εἶδεν TW. — ὁ Ἰησοῦς GLIT<sup>a</sup>W. ■ + [ὁ Ἰησοῦς] Jesus L. <sup>12</sup> ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν L; [ὁ Ἰησοῦς] Tr (— ὁ Ἰησοῦς TA) ἐν ὅλην τὴν Γαλιλαίαν TT<sup>a</sup>; ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν W. — καὶ LT<sup>a</sup>. <sup>13</sup> προσῆλθον TT<sup>a</sup>. <sup>14</sup> αὐτῷ L.



ἔλας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς, λέγων, 3 Μακάριοι οἱ  
opened his mouth he taught them, saying, Blessed [are] the  
πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
poor in spirit; for theirs is the kingdom of the heavens.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.  
Blessed they who mourn; for they shall be comforted.

5 Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.  
Blessed the meek; for they shall inherit the earth.

6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι  
Blessed they who hunger and thirst after righteousness; for  
αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ  
they shall be filled. Blessed the merciful; for they

ἐλεηθήσονται. 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν  
shall find mercy. Blessed the pure in heart; for they

θεὸν ὄψονται. 9 μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ θεοῦ  
God shall see. Blessed the peacemakers; for they sons of God

κληθήσονται. 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιο-  
shall be called. Blessed they who have been persecuted on account of right-

σύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 μακάριοι  
eousness; for theirs is the kingdom of the heavens. Blessed

ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἰπωσιν πᾶν  
are ye when they shall reproach you, and shall persecute, and shall say every

πονηρὸν ῥῆμα καθ' ὑμῶν· ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 χαί-  
wicked word against you, lying, on account of me. Re-

rete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.  
joyce and exult, for your reward [is] great in the heavens;

οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.  
for thus they persecuted the prophets who [were] before you.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ,  
Ye are the salt of the earth: but if the salt become tasteless,

ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βλη-  
with what shall it be salted? for nothing has it strength any longer, but to be

θῆναι· ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Ὑμεῖς  
cast out, and to be trampled upon by men. Ye

ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω  
are the light of the world, cannot a city be hid on

ὄρους κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέναι αὐτὸν  
mountain situated. Nor do they light a lamp and put it

ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς  
under the corn measure, but upon the lampstand; and it shines for all who

ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν  
[are] in the house. Thus let shine your light before

τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξά-  
men, that they may see your good works, and may

σωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.  
glorify your Father who [is] in the heavens.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-  
Think not that I came to abolish the law or the pro-

φήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ  
phets: I came not to abolish, but to fulfil. For verily

λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ  
I say to you, Until shall pass away the heaven and the earth, iota one or

μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα  
one tittle in no wise shall pass away from the law until all

19 Ὃς ἐὰν θέλῃ, καταλῦσαι τὸν νόμον καὶ τὰς ἐντολάς, ἐπιθήσει αὐτῷ τὴν ῥαττίαν, καὶ ῥαττίαν  
Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called [a] rat, and a rat

opened his mouth, and taught them, saying, Blessed [are] the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted on account of righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever there-

p Verses 4, 5, transposed LTr.

q — αὐτοὶ (read κληθῇ. they shall be called) [L] TrA.

r — ῥῆμα (read [thing]) LTrA.

s — ψευδόμενοι L.

t — βληθέν having been cast LTrA.

v — καὶ LTrA.



ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ  
 should perish one of thy members, and not whole thy body be cast  
 εἰς γέενναν. 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον  
 into Gehenna. And if thy right hand cause to offend thee, cut off  
 αὐτήν καὶ βάλῃ ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται  
 it and cast [it] from thee: for it is profitable for thee that should perish  
 ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ||  
 one of thy members, and not whole thy body be cast into Gehenna.

— 31 Ἐρρήθη || δέ. ὅτι || ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,  
 It was said also that whoever shall put away his wife,

ὥστω αὐτῇ ἀποστάσιον. 32 ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν  
 let him give to her a letter of divorce: but I say to you, that whoever

ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτός λόγου πορνείας, ποιεῖ  
 shall put away his wife, except on account of fornication, causes

αὐτήν μοιχεῖσθαι || καὶ ὃς ἂν ἀπολελυμένην ἡγαγήσῃ, ||  
 her to commit adultery; and whoever her who has been put away shall marry,

μοιχεύεται.  
 commits adultery.

— 33 Πάλιν ἤκούσατε, ὅτι Ἐρρήθη || τοῖς ἀρχαίοις, Οὐκ ἐπιор-  
 Again, ye have heard that it was said to the ancients, Thou shalt not

κῆσαι, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. 34 ἐγὼ  
 forswear thyself, but thou shalt render to the Lord thine oaths. ||

δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος  
 but say to you not to swear at all, neither by the heaven, because [the] throne

ἐστὶν τοῦ θεοῦ. 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν  
 it is of God; nor by the earth, because [the] footstool it is

ποδῶν αὐτοῦ· μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις ἐστὶν τοῦ  
 of his feet: nor by Jerusalem, because [the] city it is of the

μεγάλου βασιλέως. 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι  
 great King. Neither by thy head shalt thou swear, because

οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. || 37 ὅς τω ||  
 thou art not able one hair white or black to make. || Let be

δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὺν τούτων ἐκ  
 but your word, Yea, yea; Nay, nay: but what [is] more than these from

τοῦ πονηροῦ ἐστίν.  
 evil is.

38 Ἐκούσατε ὅτι Ἐρρήθη, || Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ  
 Ye have heard that it was said, Eye for eye, and

ὀδόντα ἀντὶ ὀδόντος. 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ  
 tooth for tooth; but I say to you not to resist

πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, ||  
 evil; but whoever thee shall strike on thy right cheek,

στρέψον αὐτῷ καὶ τὴν ἄλλην. 40 καὶ τῷ θέλοντί σοι κρι-  
 turn to him also the other; and to him who would with thee go

θῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον  
 to law and thy tunic take, yield to him also [thy] cloak;

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν ὕπαγε μετ' αὐτοῦ δύο,  
 and whoever thee will compel to go mile one, go with him two.

42 τῷ αἰτοῦντί σε ῥίδιν· || καὶ τὸν θέλοντα ἀπὸ σοῦ δανεί-  
 To him who asks of thee give; and him that wishes from thee to bor-

σασθαι || μὴ ἀποστραφῆς.  
 row thou shalt not turn away from.

thee: for it is profit-  
 able for thee that one  
 of thy members should  
 perish, and not that  
 thy whole body should  
 be cast into hell.  
 30 And if thy right  
 hand offend thee, cut  
 it off, and cast it from  
 thee: for it is profit-  
 able for thee that one  
 of thy members should  
 perish, and not that thy  
 whole body should be  
 cast into hell.

31 It hath been said,  
 Whosoever shall put  
 away his wife, let him  
 give her a writing of  
 divorcement: 32 but I  
 say unto you, That  
 whosoever shall put  
 away his wife, saving  
 for the cause of forni-  
 cation, causeth her to  
 commit adultery: and  
 whosoever shall marry  
 her that is divorced  
 committeth adultery.

33 Again, ye have  
 heard that it hath  
 been said by them of  
 old time, Thou shalt  
 not forswear thyself,  
 but shalt perform unto  
 the Lord thine oaths:  
 34 but I say unto you,  
 Swear not at all; nei-  
 ther by heaven; for it  
 is God's throne: 35 nor  
 by the earth; for it is  
 his footstool: neither  
 by Jerusalem; for it is  
 the city of the great  
 King. 36 Neither shalt  
 thou swear by thy  
 head, because thou  
 canst not make one  
 hair white or black.  
 37 But let your commu-  
 nication be, Yea, yea;  
 Nay, nay: for what-  
 soever is more than  
 these cometh of evil.

38 Ye have heard  
 that it hath been said,  
 An eye for an eye, and  
 a tooth for a tooth:  
 39 but I say unto you,  
 That ye resist not  
 evil: but whoever  
 shall smite thee on  
 thy right cheek, turn  
 to him the other also.  
 40 And if any man will  
 sue thee at the law,  
 and take away thy  
 coat, let him have thy  
 cloak also. 41 And  
 whoever shall com-  
 pel thee to go a mile,  
 go with him twain.  
 42 Give to him that  
 asketh thee, and from  
 him that would bor-

† εἰς γέενναν ἀπέλθῃ into Gehenna go away LTTra.

‡ Ἐρρήθη LTTraW.

h — ὅτι LTTra.

§ πᾶς ὁ ἀπολύων every one that puts away LTTra.

|| μοιχεύθῃ LTTra.

† ὁ ὅς ὁ L.

¶ ἡγαγήσας has married L.

|| ποιῆσαι ἢ μέλαιναν LTTra.

ο ὅς τω shall be L.A.

‡ ῥαπίζει εἰς

strikes upon LTTra.

|| σιαγόνα σου LTTra; — σου (read the right cheek) T.

§ ὁός LTTra.

|| δανίσσασθαι T.

row of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

43 Ἠκούσατε ὅτι ἑρρέθη, ἡ ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισούντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων ὑμᾶς. 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνιτέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 ἔάν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, καὶ ἀδίκους. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

VI. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

6 Προσεύχεσθε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥστε οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοῦ δὲ ποιῶντος ἐλεημοσύνην, μὴ γινώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὥστε οὐ γινώσκῃ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλεπών ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερωθῇ.

■ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets,

5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσθω ὥστε οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν

ἑρρέθη LT AW. ὡς εὐλογεῖτε . . . μισούντας ὑμᾶς LTTA. ὡς τοῖς μισούντων ὑμᾶς ἄν. ὡς ἐπηρεάζοντων ὑμᾶς καὶ LTTA. ὡς οὕτως SO LTTA. ὡς ἐθνικοὶ heathen GLTTAW. ὡς τὸ αὐτὸ, the same LTTAW. ὡς ὡς LTTA. ὁ οὐράνιος the heavenly LTTA. ὁ δὲ but τ[ ]. δικαιοσύνην righteousness GLTTAW. ὡς τοῖς T. ἡ σου ἐλεημοσύνη ἡ T. ὡς αὐτός LTTA. ὡς ἐν τῷ φανερωθῇ LTTAW. ὡς προσεύχῃσθε, οὐκ ἔσεσθε ὡς ye pray, ye shall not be as LTTA.



πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσιν τοῖς  
streets standing to pray, so that they may appear

ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσιν τὸν μισθὸν  
to men. Verily I say to you, that they have <sup>reward</sup>

αὐτῶν. 6 σὺ δέ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖον σου,  
thoir. But thou, when thou prayest, enter into thy chamber,

καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν  
and having shut thy door, pray to thy Father who [is] in

τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-  
secret; and thy Father who sees in secret will

δώσει σοι ὅ ἐν τῷ φανερῷ. 7 Προσευχόμενοι δὲ μὴ βαττολο-  
render to thee openly. But when ye pray do not use vain

γήσητε. ὡς περ οἱ ἔθνηκοι· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ  
repetitions, as the heathens: for they think that in much speaking

αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς·  
their they shall be heard. Not therefore be like to them:

οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὅν χρειαν ἔχετε πρὸ τοῦ ὑμᾶς  
he knows your Father of what things need ye have before ye

αἰτῆσαι αὐτόν. 9 οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν  
ask him. Thus therefore pray ye: Our Father

ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· 10 ἔλθέτω  
who [art] in the heavens, sanctified be thy name; let come

ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ  
thy kingdom; let be done thy will as in heaven, [so] also

ἐπὶ τῆς γῆς· 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σή-  
upon the earth; our bread the needed give us to-

μερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλόμενα ἡμῶν, ὡς καὶ ἡμεῖς  
day; and forgive us our debts, as also we

ἀφίμεν τοῖς ὀφειλέταις ἡμῶν· 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς  
forgive our debtors; And lead not into

πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν  
temptation, but deliver us from evil. For thine is

ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.  
the kingdom and the power and the glory to the ages. Amen.

14 Ἐάν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,  
For if ye forgive men their offences,

ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· 15 ἐάν δὲ μὴ  
will forgive also you your Father the heavenly. but if not

ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ  
ye forgive men their offences, neither

πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.  
Father your will forgive your offences.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί  
And when ye fast, be not the hypocrites,

σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν,  
downcast in countenance; for they disfigure their faces,

ὥπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω  
so that they may appear to men fasting. Verily I say

ὑμῖν, ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων  
to you, that they have their reward. But thou, fasting,

ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18 ὅπως  
anoint thy head, and thy face wash, so that

μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ  
thou mayest not appear to men fasting, but to Father

that they may be seen of men. Verily I say unto you, They have their reward. 6 But

thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father

which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But

when ye pray, use not vain repetitions, the heathen do:

for they think that they shall be heard for their much speaking. 8 Be not ye therefore

like unto them: for your Father knoweth what things ye have need of, before ye ask

him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed

be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power,

and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also

forgive you: 15 but if ye forgive not men their trespasses, neither will your Father

forgive your trespasses.

16 Moreover when ye fast, do not, as the hypocrites, of a sad countenance: for they disfigure their faces, that

they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 that thou appear not unto men to fast, but unto thy Fa-

1 — ἀν LTTFAW. — ὅτι LTTFA. 2 ταμιεῖον TA. 3 — ἐν τῷ φανερῷ LTTFA. 4 βαττολογῆτε TA. 5 ἐλθάτω T. 6 — τῆς LTTFAW. 7 ἀφίκαμεν have forgiven LTTFA. 8 — ὅτι σοῦ to end of verse GLTTFAW. 9 — τὰ παρὰ; αὐτῶν T. 10 ὡς LTTFA. 11 αὐτῶν L. 12 — ὅτι LTTFA. 13 νηστ. τοῖς ἀνθρώ. L.

ther which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 for where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day

σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. secret will render to thee openly.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου Treasure not up for yourselves treasures upon the earth, where σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπτει διορύσσουσιν καὶ moth and rust spoil, and where thieves dig through and κλέπτουσιν. 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, steal: but treasure up for yourselves treasures in heaven, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπτει οὐ δι- where neither moth nor rust spoils and where thieves do not ορύσσουσιν οὐδὲ κλέπτουσιν. 21 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς dig through nor steal: for where is treasure ὁ ὕμῶν, ἑκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. 22 Ὁ λύχνος τοῦ body is the eye: if therefore thine eye be single, ὁ ὅφθαλμός σου ἁπλοῦς ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. 23 Ἐάν δὲ ὁ ὅφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. thine eye be evil, be, whole thy body dark will be. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον; If therefore the light that [is] in thee darkness is, the darkness how great

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἑνα No one is able two lords to serve; for either the one μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ he will hate, and the other he will love; or [the] one he will hold to, and τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμ- the other he will despise. Ye are not able God to serve and mam- μωνᾷ. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. Because of this I say to you, be not careful as to your life, τί φάγητε καὶ ἢ πίετε· μηδὲ τῷ σώματι ὑμῶν, what ye should eat and what ye should drink; nor as to your body τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ what ye should put on. Not the life more is than the food and τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ the body than the raiment? Look at the birds of the οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγουσιν heaven, that they sow not, nor do they reap, nor do they gather εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ into granaries, and your Father the heavenly feeds them: not ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μερι- ye much are better than they? But which out of you by being μων δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα; careful is able to add to his stature cubit one? 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα and about raiment why are ye careful? observe the lilies τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ μνήθει· 29 λέ- of the field, how they grow: they labour not nor do they spin: I γω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περι- say but to you that not even Solomon in all his glory was βάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν χόρον τοῦ ἀγροῦ σήμερον clothed as one of these. But if the grass of the field, to day

κρυφαῖω LITTA. — ἐν τῷ φανερῷ GLITTAW. σου thy LITTA. — καὶ L. d + σου thy L. — οὖν T. ἢ ὁ ὀφθαλμός σου ἁπλοῦς LTA. μαμωνᾷ GLITTAW. ἢ ἢ OF LIT; — καὶ T. — τί πίετε T. αὐξάνουσιν LITTA. κοπιῶσιν LT; κοπιῶσιν TTA. μνήθουσιν LITTA.



ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως  
 "which is and to-morrow into an oven <sup>■</sup> cast, <sup>■</sup> God thus  
 ἀμείνουνσιν, οὐ πολλῶ μάλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ  
 arrays, [will he] not much rather you, O [ye] of little faith? "not  
 οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν. ἢ τί πῖωμεν,  
 "therefore <sup>■</sup> be careful, saying, What shall we eat? or what shall <sup>■</sup> drink?  
 ἢ τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη <sup>■</sup> ἐπι-  
 or with what shall we be clothed? For all these things the nations seek  
 ζητεῖ. οἰδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε  
 after. For knows your Father the heavenly that ye have need  
 τούτων ἀπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ  
 "these things all. But seek ye first the kingdom  
 θεοῦ καὶ τὴν δικαιοσύνην. αὐτοῦ, καὶ ταῦτα πάντα προσ-  
 of God and his righteousness, and these things shall  
 τεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὐριον.  
 be added to you. "Not therefore <sup>■</sup> be careful for the morrow:  
 ἡ γὰρ αὐριον μεριμνήσει ἑαυτῆς. ἄρκετον τῇ  
 for the morrow shall be careful about the [things] of itself. Sufficient to the  
 ἡμέρα ἡ κακία αὐτῆς.  
 day [is] the evil of it.

7 Μὴ κρίνετε, ἵνα μὴ κριθῆτε. 2 ἐν ᾧ γὰρ κρίματι κρίνετε,  
 Judge not, that ye be not judged: "with what <sup>■</sup> for judgment ye judge,  
 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται.  
 ye shall be judged; and with what measure ye mete, it shall be measured again  
 ὑμῖν. 3 Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ  
 to you. But why lookest thou on the mote that [is] in the eye  
 ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;  
 of thy brother, but the <sup>■</sup> in <sup>■</sup> thine [own] <sup>■</sup> eye percleest not?  
 4 ἢ πῶς ἔρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ  
 Or how wilt thou say to thy brother, Suffer [that] I may cast out the  
 κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ  
 mote from <sup>■</sup> thine eye: and behold, the beam [is] in  
 ὀφθαλμῷ σου; 5 ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ  
 thine [own] eye! hypocrite, cast out first the beam out of  
 τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος  
 thine [own] eye, and then thou wilt see clearly to cast out the mote  
 ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.  
 out of the eye of thy brother.

6 Μὴ δώτε τὸ ἅγιον τοῖς κυσίν· μηδὲ βάλητε τοὺς  
 Give not that which [is] holy to the dogs; nor cast  
 μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε <sup>■</sup> κατα-  
 "pearls <sup>■</sup> your before the swine, lest they should  
 πατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες  
 trample upon them with their feet, and having turned  
 ῥήξωσιν ὑμᾶς.  
 they rend you.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται.  
 Ask, and it shall be given to you: seek, and ye shall find:  
 κρούετε, καὶ ἀνοίγησεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,  
 knock, and it shall be opened to you. For everyone that asks receives,  
 καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγησεται.  
 and he that seeks finds, and to him that knocks it shall be opened.

is, and to-morrow <sup>■</sup> cast into the oven, shall <sup>■</sup> he not much more <sup>■</sup> clothe you, O ye of little faith? 31 Therefore take no thought, say-  
 ing, What shall <sup>■</sup> eat? or, What shall we drink? or, Wherewith-  
 al shall <sup>■</sup> be clothed? 32 (For after all these things do the Gentiles seek;) for your hea-  
 venly Father knoweth that ye have need of all these things.  
 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day <sup>■</sup> the evil thereof.

VII. Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what <sup>■</sup> ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or

<sup>■</sup> ἐπιζητοῦσιν LTTΓA. <sup>○</sup> τὴν δικαιοσύνην καὶ τὴν βασιλείαν L; — τοῦ θεοῦ (read its right-  
 eousness) LT[A]. <sup>■</sup> μεριμνήσετε E. <sup>■</sup> — τὰ (omit the [things] of) LTTΓAW. <sup>■</sup> αὐτῆς A. <sup>■</sup> μετρηθή-  
 σεται it shall be measured GLTTΓAW. <sup>■</sup> ἐκ out of LTT. <sup>■</sup> ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκὸν  
 LTTΓA. <sup>■</sup> καταπατήσωσιν they shall trample upon LTTΓA. <sup>■</sup> ἀνοίγεται it is opened LTT.

what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

9 ἢ τίς ἔστιν<sup>γ</sup> ἐξ ὑμῶν ἀνθρώπος, ὃν<sup>δ</sup> ἐάν<sup>δ</sup> αἰτήσῃ<sup>δ</sup> ὁ υἱὸς<sup>δ</sup>  
Or what<sup>γ</sup> is<sup>δ</sup> there<sup>δ</sup> of<sup>δ</sup> you<sup>δ</sup> man<sup>δ</sup> who<sup>δ</sup> if<sup>δ</sup> should<sup>δ</sup> ask<sup>δ</sup> son<sup>δ</sup>  
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐάν<sup>δ</sup> ἰχθὺν<sup>δ</sup>  
his<sup>δ</sup> bread,<sup>δ</sup> a stone will he give him? and if<sup>δ</sup> a fish<sup>δ</sup>  
αἰτήσῃ,<sup>δ</sup> μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς<sup>δ</sup> πονηροὶ<sup>δ</sup>  
he should ask, a serpent will he give him? If therefore ye, evil<sup>δ</sup>  
ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ<sup>δ</sup>  
being, know [how] gifts good to give to your children, how much<sup>δ</sup>  
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ<sup>δ</sup>  
more your Father who [is] in the heavens will give good things<sup>δ</sup>  
τοῖς αἰτοῦσιν αὐτόν;  
to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

12 Πάντα οὖν ὅσα ἐάν<sup>δ</sup> θέλητε ἵνα ποιῶσιν ὑμῖν οἱ<sup>δ</sup>  
All things therefore whatever ye desire that should do to you<sup>δ</sup>  
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς<sup>δ</sup>· οὗτος γάρ ἐστιν ὁ<sup>δ</sup>  
men, also ye do to them: for this is the<sup>δ</sup>  
νόμος καὶ οἱ προφῆται.  
law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

13 Εἰσελθετε<sup>δ</sup> διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἐστὶν ἡ πύλη<sup>δ</sup>  
Enter in through the narrow gate; for wide the gate<sup>δ</sup>  
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ<sup>δ</sup>  
and broad the way that leads to destruction, and<sup>δ</sup>  
πολλοὶ εἰσιν οἱ ἐισερχόμενοι δι' αὐτῆς· 14 ὅτι ἐστὶν ἡ<sup>δ</sup>  
many are they who enter through it: for narrow the<sup>δ</sup>  
πύλη<sup>δ</sup> καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ<sup>δ</sup>  
gate and straitened the way that leads to life, and<sup>δ</sup>  
ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.  
few are they who find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

15 Προσέχετε· ὅδε<sup>δ</sup> ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται<sup>δ</sup>  
But beware of the false prophets, who come<sup>δ</sup>  
πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσιν λύκοι ἔρ-  
to you in raiment of sheep, but within are wolves ra-<sup>δ</sup>  
παγεῖς. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσθε αὐτούς· μὴ τι<sup>δ</sup>  
pacious. By their fruits ye shall know them.<sup>δ</sup>  
συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν<sup>δ</sup> ἢ ἀπὸ τριβύλων σῦκα;  
Do they gather from thorns a bunch of grapes, or from thistles figs?<sup>δ</sup>  
17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ<sup>δ</sup>  
So every tree good fruits good produces, but the<sup>δ</sup>  
σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται<sup>δ</sup>  
corrupt trees fruits bad produces. Cannot<sup>δ</sup>  
δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σα-<sup>δ</sup>  
a tree good fruits evil produces, nor a tree cor-<sup>δ</sup>  
πρὸν καρποὺς καλοὺς ποιεῖν. 19 πᾶν ἄνδρον μὴ ποιοῦν<sup>δ</sup>  
rupt fruits good produce. Every tree not producing<sup>δ</sup>  
καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 Ἄραγε<sup>δ</sup>  
fruit good is cut down and into fire is cast. Then surely<sup>δ</sup>  
ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσθε αὐτούς.  
by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς<sup>δ</sup>  
Not every one who says to me, Lord, Lord, shall enter into<sup>δ</sup>  
τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ<sup>δ</sup>  
the kingdom of the heavens, but he who does the will<sup>δ</sup>

γ — ἐστιν LTR [A]. δ — ἐάν LTTA. δ αἰτήσῃ shall ask LTTA. δ ἢ καὶ ἰχθὺν αἰτήσῃ or also fish shall ask LTTA. δ ἐάν T. δ εἰσελθετε LTTA. ε — ἡ πύλη L[T]. ε τι how LTT. δ [ἡ πύλη] LT. δ — δε but LT [TA]. δ σταφυλὰς grapes LTTA. δ ἐνεγκεῖν bear T. δ + [οὖν] now L. δ ἄρα γε LTTA. δ εκ L.

πατρός μου τοῦ ἐν ἡ οὐρανοῖς. 22 πολλοὶ ἐροῦσίν μοι ἐν  
 of my Father who [is] in [the] heavens. Many will say to me in  
 ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σὺ ὀνόματι ὡροσέθη-  
 that day, Lord, Lord, <sup>2</sup>not <sup>3</sup>through <sup>4</sup>thy <sup>5</sup>name <sup>6</sup>did <sup>7</sup>we  
 τεύσαμεν, <sup>8</sup>καὶ τῷ σὺ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ  
<sup>9</sup>prophecy, and through thy name demons cast out, and  
 τῷ σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ  
 through thy name <sup>2</sup>works <sup>3</sup>of <sup>4</sup>power <sup>5</sup>many perform? And  
 τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε  
 then will I confess to them, Never knew I you: depart ye  
 ἀπ' ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν.  
 from me, who work lawlessness.

Father which is in heaven. 22 Many will say to me in that day. Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, <sup>1</sup>καὶ ποιεῖ αὐτούς, ὁμοιωσῶ αὐτὸν <sup>2</sup>ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-  
 Every one therefore whosoever hears <sup>2</sup>my <sup>3</sup>words <sup>4</sup>these,  
 καὶ ποιεῖ αὐτούς, ὁμοιωσῶ αὐτὸν <sup>2</sup>ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-  
 and does them, I will liken him to a <sup>2</sup>man <sup>3</sup>prudent, who built  
 μνησεν <sup>4</sup>τὴν οἰκίαν αὐτοῦ <sup>5</sup>ἐπὶ τὴν πέτραν· 25 καὶ κατέβη ἡ  
 his house upon the rock: and came down the  
 βροχὴ καὶ ἤλθον <sup>2</sup>οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ  
 rain, and came the streams, and blew the winds, and  
 ἡ προσέπεσον <sup>4</sup>τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεθεμελίωτο γάρ  
 fell upon that house, and it fell not; for it had been founded  
 ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους  
 upon the rock. and everyone who hears <sup>2</sup>my <sup>3</sup>words  
 τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,  
 these and does not do them, he shall be likened to a <sup>2</sup>man <sup>3</sup>foolish,  
 ὅστις ᾠκοδόμησεν <sup>4</sup>τὴν οἰκίαν αὐτοῦ <sup>5</sup>ἐπὶ τὴν ἄμμου· 27 καὶ  
 who built his house upon the sand: and  
 κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ  
 came down the rain, and came the streams, and blew the  
 ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἦν  
 winds, and beat upon that house, and it fell, and <sup>2</sup>was  
 ἡ πτώσις αὐτῆς μεγάλη.  
 the <sup>2</sup>fall <sup>3</sup>of <sup>4</sup>it great.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 and the rain descended, and the floods came, and the winds blew, and bent upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sands: 27 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 Καὶ ἐγένετο ὅτε ᾠννετέλεσεν ὁ Ἰησοῦς τοὺς λόγους  
 And it came to pass when <sup>2</sup>had <sup>3</sup>finished <sup>4</sup>Jesus <sup>5</sup>words  
 τούτους ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ· 29 ἦν  
 these astonished were the crowds at his teaching: <sup>2</sup>he <sup>3</sup>was  
 γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ  
 for teaching them as <sup>2</sup>authority <sup>3</sup>having, and not as the  
 γραμματεῖς·  
 scribes.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 for he taught them as one having authority, and not as the scribes.

8 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ  
 And when <sup>2</sup>had <sup>3</sup>come <sup>4</sup>down <sup>5</sup>he <sup>6</sup>from the mountain, <sup>7</sup>followed <sup>8</sup>him  
 ὄχλοι πολλοί· 2 καὶ ἰδοὺ, λεπρὸς ἔλθων <sup>3</sup>προσεκύνει αὐτῷ,  
 crowds <sup>2</sup>great. And behold, a leper having come did homage to him,  
 λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. 3 Καὶ  
 saying, Lord, if thou wilt thou art able <sup>2</sup>to cleanse. And  
 ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων,  
 having stretched out [his] hand <sup>2</sup>touched <sup>3</sup>him <sup>4</sup>Jesus, saying,  
 Θέλω, καθαρίσθητι. Καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.  
 I will, be thou cleansed. And immediately <sup>2</sup>was <sup>3</sup>cleansed <sup>4</sup>his <sup>5</sup>leprosy.

VIII. When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And

<sup>1</sup> αὐτὸς τὸς ΛΤΓΑ. <sup>2</sup> ὁ ἐποφῆτευσεν ΛΤΓΑ. <sup>3</sup> [τούτους] ΛΤΓ. <sup>4</sup> ὁμοιωθήσεται he shall be likened ΛΤΓ. <sup>5</sup> αὐτοῦ τὴν οἰκίαν ΛΤΓΑ. <sup>6</sup> ἤλθον ΤΓ. <sup>7</sup> προσέπεισαν struck against Λ; προσέπεσαν ΤΓΑ. <sup>8</sup> αὐτοῦ τὴν οἰκίαν ΛΤΓΑ. <sup>9</sup> ἐτέλεσεν ΛΤΓΑ. <sup>10</sup> + αὐτῶν (read their scribes) ΛΤΓΑ; + καὶ οἱ Φαρισαῖοι and the Pharisees Λ. <sup>11</sup> καὶ καταβάντος αὐτοῦ Λ; καταβάντος δὲ αὐτοῦ ΤΓ. <sup>12</sup> προσελθὼν having come to [him] ΛΤΓΑ. <sup>13</sup> — ὁ Ἰησοῦς (read he touched) ΛΤΓΑ. <sup>14</sup> ἐκαθερίσθη Τ.

Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μὴ δένει εἰπεῖς· ἄλλ' ὕπαγε, καὶ ἰεροῖς, καὶ προσένεγκε τὸ δῶρον τὸ προσ-  
And "says" to "him" "Jesus," See no one thou tell; but go thyself shew to the priest, and offer the gift which "or-  
ἔταξεν ὁ Μωϋσῆς," εἰς μαρτύριον αὐτοῖς.  
dored "Moses" for a testimony to them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

5 Ἐἰσελθόντι δὲ τῷ Ἰησοῦ εἰς ἡ Καπερναοῦμ, προσήλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν 6 καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. 7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεράπευσω αὐτόν. 8 Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ᾗπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ λόγον, καὶ ἰαθήσεται ὁ παῖς μου. 9 καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἐξουσίας, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχομαι, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολου-  
And "having" entered "Jesus" into Capernaum, "came."  
to "him" "a" centurion, beseeching him and saying, Lord,  
my servant is laid in the house paralytic, grievously tor-  
mented. 7 "And" "I" having come will  
heal him. 8 "And" answering "the" centurion said, Lord,  
I am not worthy that "my" under roof thou shouldst come, but only  
speak a word, and shall be healed my servant. For also I  
a man am under authority, having under myself soldiers;  
and I say to this [one], Go, and he goes; and to another, Come,  
and he comes; and to my bondman, Do this, and he does [it].  
10 "And" "having" heard "Jesus" wondered, and said to those follow-  
ing, Verily I say to you, Not even in Israel so great  
faith have I found. 11 λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν  
But I say to you, that many from east  
καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ  
and west shall come, and shall recline [at table] with Abraham and  
Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν 12 οἱ δὲ υἱοὶ  
Isaac and Jacob in the kingdom of the heavens; but the sons  
τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ  
of the kingdom shall be cast out into the darkness the outer: there  
ἔσται ὁ κλανθμός καὶ ὁ βρυγμός τῶν ὀδόντων. 13 Καὶ εἶπεν  
shall be the weeping and the gnashing of the teeth. And "said"  
ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, Ὑπαγε, καὶ ὡς ἐπίστευσας  
"Jesus" to the centurion, Go, and as thou hast believed  
γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ  
be it to thee. And was healed his servant in "hour"  
ἐκείνῃ.  
that.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15 And he

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν αὐτὴν πενθεράν αὐτοῦ βεβλημένην καὶ πυρεπσοῦσαν, 15 καὶ

ἄλλὰ ἐστῆτα. ὁ προσένεγκον ΛΙΤΤΑ. ὁ Μωϋσῆς ΛΙΤΤΑ. ὁ εἰσελθόντος ΛΙΤΤΑ. 8 αὐτῷ he GW; αὐτοῦ he LITTA. ἡ Καπερναοῦμ LITTA. ὁ ἑκατοντάρχης T. — καὶ LT [T] A. — ὁ Ἰησοῦς (read he says) LT [T] A. ὁ ἀποκριθεὶς δὲ LITTA. ὁ λόγος by a word GLTTTAW. — + τασόμενος placed L. P + αὐτῷ him L. ὁ παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ with no one so great faith in Israel LITTA. ὁ ἐξελεύσονται shall go forth T. ὁ ἑκατοντάρχη GLTTTAW. — καὶ LT [T] A. — αὐτοῦ (read the servant) LITTA. — ἀπὸ τῆς ὥρας ἐκείνης from that hour L.



ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διακόνει αὐτοῖς.<sup>11</sup>  
she touched her hand, and loſt her the fever; and ſhe aroſe, and miniſtered unto them.

16 Ὁψίας δὲ γενομένης προσήνεκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν.<sup>17</sup> Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβάστασεν.  
And evening being come, they brought to him poſſeſſed with demons come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits by a word, and all who were he healed: So that might be fulfilled that which might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf the afflictions of us took, and the diſeaſes bore.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλούς ὄχλους<sup>12</sup> περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.<sup>19</sup> καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.<sup>20</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσιν, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.<sup>21</sup> Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ<sup>13</sup> εἶπεν αὐτῷ, Κύριε, ἐπιτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.<sup>22</sup> Ὁ δὲ Ἰησοῦς<sup>14</sup> εἶπεν αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.  
And ſeeing Jeſus great crowds around him, he commanded to depart to the other ſide. And having come to [him] one ſaw great multitudes about him, he gave commandment to depart unto the other ſide. 19 And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whithersoever thou mayeſt go. And ſays to him Jeſus, The foxes have holes, and the birds of the heaven neſts, but the Son of man hath not where to lay his head. 21 And another of his diſciples ſaid unto him, Lord, allow me firſt to go and bury my father. But Jeſus ſaid unto him, Follow me, and leave the dead to bury their own dead.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.<sup>24</sup> καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.<sup>25</sup> καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ<sup>15</sup> ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.<sup>26</sup> Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.<sup>27</sup> οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ.<sup>16</sup>  
And having entered he into the ſhip, followed him entered into a ſhip, his diſciples followed him. 24 And, behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves; but he was aſleep. And having come to [him] the diſciples of him awoke him, ſaying, Lord, ſave us, we periſh. 25 And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh. 26 And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea; and there was a great calm. 27 But the men marvelled, ſaying, What manner of man is this, that even the winds and the obey him!

<sup>11</sup> αὐτῷ to him LITTAW. <sup>12</sup> ὄχλον a crowd L. <sup>13</sup> — αὐτοῦ (read the diſciples) LITR. <sup>14</sup> — Ἰησοῦς (read he ſaid) T. <sup>15</sup> λέγει ſays LITTAW. <sup>16</sup> — τὸ (read a ſhip) LITR. <sup>17</sup> — οἱ μαθηταὶ [L] LITR. <sup>18</sup> — αὐτοῦ GLITTAW. <sup>19</sup> — ἡμᾶς LITTAW. <sup>20</sup> — καὶ L. <sup>21</sup> αὐτῷ ὑπακούουσιν LITTA.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what befel them to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

IX. And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be for-

28 Καὶ ἔλθοντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν  
And when <sup>had</sup> come <sup>he</sup> to the other side to the country of the  
<sup>κ</sup>Γεργεσηνῶν <sup>ὑ</sup>πήντησαν αὐτῷ δύο δαίμονιζόμενοι ἐκ τῶν  
Gergesenes, <sup>met</sup> <sup>him</sup> two <sup>possessed</sup> <sup>by</sup> demons out of the  
μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ  
tombs coming, <sup>violent</sup> very, so that not <sup>was</sup> <sup>able</sup> <sup>any</sup> one  
παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· 29 καὶ ἰδοῦ, ἔκραξαν λέγοντες,  
to pass by that way. And lo, they cried out, saying,  
Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ; ἢ ληθες ὥδε πρό  
What to us and to thee, Jesus, Son of God? art thou come here before [the]  
<sup>καιροῦ</sup> βασανίσαι ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη  
time to torment us? Now there was far off from them a herd  
χοίρων πολλῶν βοσκομένη. 31 οἱ δὲ δαίμονες παρεκάλουν  
of <sup>swine</sup> <sup>many</sup> feeding; And the demons besought  
αὐτόν, λέγοντες, Εἰ ἐβάλλεις ἡμᾶς, <sup>ἐπιτρέψον</sup> ἡμῖν ἀπελθεῖν  
him, saying, If thou cast out us, allow <sup>us</sup> to go away  
εἰς τὴν ἀγέλην τῶν χοίρων. 32 Καὶ εἶπεν αὐτοῖς, Ὑπάγετε  
into the herd of the swine. And he said to them, Go.  
Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων.  
And they having gone out went away into the herd of the swine:  
καὶ ἰδοῦ, ὤρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ  
and behold, <sup>rushed</sup> <sup>all</sup> <sup>the</sup> <sup>herd</sup> <sup>of</sup> <sup>the</sup> <sup>swine</sup> down the  
κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.  
steep into the sea, and died in the waters.  
33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν  
But those who fed [them] fled, and having gone away into the city  
ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαίμονιζομένων.  
related everything, and the [events] concerning those possessed by demons.  
34 καὶ ἰδοῦ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν <sup>τῷ</sup> Ἰησοῦ.  
And behold, all the city went out to meet Jesus:  
καὶ ἰδόντες αὐτόν, παρεκάλεσαν ὥπως μεταβῇ ἀπὸ  
and seeing him, they besought [him] that he would depart from  
τῶν ὁρίων αὐτῶν.  
their borders.

9 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς  
And having entered into the ship he passed over and came to  
τὴν ἰδίαν πόλιν. καὶ ἰδοῦ, προσέφερον αὐτῷ παραλυτικὸν  
his own city. And behold, they brought to him a paralytic  
ἐπὶ κλίνῃ βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν  
on a bed lying; and <sup>seeing</sup> <sup>Jesus</sup> their faith  
εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον, ἃ φέωνται  
said to the paralytic, Be of good courage, child; <sup>have</sup> <sup>been</sup> <sup>forgiven</sup>  
ἡ σοὶ αἱ ἁμαρτίαι σου. 3 Καὶ ἰδοῦ, τινὲς τῶν γραμματέων εἶπον  
<sup>thee</sup> <sup>thy</sup> <sup>sins</sup>. And lo, some of the scribes said  
ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. 4 Καὶ ἰδὼν ὁ Ἰησοῦς τὰς  
in themselves. This [man] blasphemeth. And <sup>perceiving</sup> <sup>Jesus</sup>  
ἐνθυμήσεις αὐτῶν, εἶπεν, Ἰνα τί ὑμεῖς ἐνθυμεῖσθε πονηρά  
their thoughts, said, Why <sup>ye</sup> <sup>think</sup> evil  
ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν,  
in your hearts? For which is easier, to say,

<sup>1</sup> ἐλθόντος αὐτοῦ LTT. <sup>2</sup> Γερασσηνῶν L; Γαδαρηνῶν Gadarenes TTA. <sup>3</sup> — Ἰησοῦ GLTTA. <sup>4</sup> ἀπὸστεilon ἡμᾶς send us GLTTA. <sup>5</sup> + [ὁ Ἰησοῦς] Jesus L. <sup>6</sup> ἀπῆλθον LTT. <sup>7</sup> τοὺς χοίρους the swine GLTT. <sup>8</sup> — τῶν χοίρων GLTT [A]. <sup>9</sup> ὑπάντησιν LTT. <sup>10</sup> τοῦ T. <sup>11</sup> ἵνα L. <sup>12</sup> — τὸ (πλοῖον) LTT [A]. <sup>13</sup> προσφέρουσιν they bring L. <sup>14</sup> ἀφίενται are forgiven LTT. <sup>15</sup> σου αἱ ἁμαρτίαι LTTA. <sup>16</sup> εἶπαν LT. <sup>17</sup> εἰδὼς knowing LTT. <sup>18</sup> Ἰνατί GTW. <sup>19</sup> — ὑμεῖς LTTA.



<sup>d</sup>Ἀφένωνται<sup>1</sup> <sup>e</sup>σοι<sup>2</sup> αἱ ἁμαρτίαι· ἢ εἰπεῖν, <sup>f</sup>Ἐγειραι<sup>3</sup> καὶ  
<sup>a</sup>ἔχουσιν<sup>4</sup> ἡμῶν· ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀν-  
θρώπου ἐπὶ τῆς γῆς ἀφέναι ἁμαρτίας· τότε λέγει τῷ παρα-  
λυτικῷ, <sup>g</sup>Ἐγερθεῖς<sup>5</sup> ἄρῳ σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν  
οἶκόν σου· <sup>7</sup>καὶ ἔγερθεῖς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ.  
8 ἰδόντες δὲ οἱ ὄχλοι <sup>h</sup>ἐθαύμασαν<sup>6</sup>, καὶ ἐδόξασαν τὸν θεόν,  
τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις·

given thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house, 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

9 Καὶ παρὰ γὰρ ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελωνίῳ, <sup>1</sup>Ματθαῖον<sup>7</sup> λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς <sup>h</sup>ἠκολούθησεν<sup>8</sup> αὐτῷ. 10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, <sup>καὶ</sup> ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, <sup>ο</sup>Διατί<sup>9</sup> μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 Ὁ δὲ Ἰησοῦς ἀκούσας αὐτοῖς, οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 13 πορευθέντες δὲ μάθετε τί ἐστίν, ἔλεον<sup>10</sup> θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.

And Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, <sup>ο</sup>Διατί<sup>11</sup> ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν<sup>12</sup> πολλά, καὶ οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; 15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. 16 οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημὰ ράκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ·

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment, for that which

<sup>d</sup> ἀφένονται are forgiven LTR. <sup>e</sup> σοι (read thy sins) GLTTRAW. <sup>f</sup> ἔγειρε LTRAW. <sup>g</sup> ἔγειρε arise LTR. <sup>h</sup> ἐφοβήθησαν were afraid LTRa. <sup>i</sup> Ματθαῖον LTRa. <sup>k</sup> ἠκολούθει T. <sup>l</sup> ἀνακειμένου αὐτοῦ L. <sup>m</sup> — καὶ T. <sup>n</sup> ἔλεον LTR. <sup>o</sup> διὰ τί LTRa. <sup>p</sup> — Ἰησοῦς LT[TR]A. <sup>q</sup> — αὐτοῖς LTR. <sup>r</sup> ἀλλά LTR. <sup>s</sup> ἔλεος LTRa. <sup>t</sup> ἀλλὰ LTRAW. <sup>v</sup> — εἰς μετάνοιαν GLTTRAW. <sup>w</sup> Διὰ τί LTRa. <sup>x</sup> — πολλά LTR.

is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and **αὐ** did his disciples.

20 And, behold, **αὐ** woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 for she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making **αὐ** noise, 24 he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith

αἶρει γὰρ τὸ πλῆρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον  
takes away for its filling up from the garment, and a worse  
σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς  
rent takes place. Nor put they wine new into skins  
παλαιούς· εἰ δὲ μῆγε ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται.  
old, otherwise are burst the skins, and the wine is poured out.  
καὶ οἱ ἀσκοὶ ὑπόλθονται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς  
and the skins will be destroyed; but they put wine new into  
ἀσκοὺς καίνους, καὶ ἀμφοτέρα συντηροῦνται.  
skins new, and both are preserved together.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν  
These things as he is speaking to them, behold, a ruler having come  
προσεκύνει αὐτῷ, λέγων, Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύ-  
did homage to him, saying, My daughter just now has  
τησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χειρὰ σου ἐπ' αὐτήν, καὶ  
died; but having come lay thy hand upon her, and  
ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἐκολούθησεν αὐτῷ  
she shall live. And having arisen Jesus followed him,  
καὶ οἱ μαθηταὶ αὐτοῦ.  
and his disciples.

20 Καὶ ἰδοὺ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελ-  
And behold, a woman having had a flux of blood twelve years, having  
θοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.  
came behind touched the border of his garment.

21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐάν μόνον ἄψωμαι τοῦ ἱματίου  
For he said within herself, If only I shall touch garment  
αὐτοῦ σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν  
his I shall be cured. But Jesus having turned and having seen  
αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε.  
her he said, Be of good courage, daughter; thy faith hath cured thee.  
καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.  
And was cured the woman from that hour.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχόντος,  
And having come Jesus into the house of the ruler,  
καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβομένον,  
and having seen the flute-players and the crowd making a tumult,  
24 ἔλεγεν αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον,  
says to them, Withdraw, not for is dead the damsel,  
ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη  
but sleeps. And they laughed at him. But when had been put out  
ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη  
the crowd, having entered he took hold of her hand, and arose  
τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν  
the damsel. And went out this report into all  
γῆν ἐκείνην.  
land that.

27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἐκολούθησαν αὐτῷ  
And passing on thence Jesus, followed him  
δύο τυφλοί, κρίζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ  
two blind men, crying and saying, Have pity on us, Son  
Δαβίδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ  
of David. And having come into the house, came to him the

7 ἀπόλλυνται are destroyed LTR.

8 οἶνον νέον εἰς ἀσκοὺς βάλλουσιν L.

9 ἀμφοτέροι

GLTRAW. 10 + εἰς (read a certain ruler) GLTR. 11 προσελθὼν having come to [him] L; εἰσελθὼν having entered TAW. 12 — ὅτι T. 13 ἐκολούθει LTRa. 14 — Ἰησοῦς T. 15 στραφεὶς LTRa. 16 ἔλεγεν said LTRa. 17 — αὐτῷ L[Tr]. 18 υἱὸς Δαυεὶδ LTRa; υἱὲ Δαυὶδ GV. 19 προσῆλθον LTR.

τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεῦετε ὅτι δύναμαι  
blind [men], and <sup>says</sup> to them <sup>Jesus</sup>, Believe ye that I am able  
τοῦτο ποιῆσαι; Ἄκουσιν αὐτῷ, Naί, κύριε. 29 Τότε ἥψατο  
this to do? They say to him, Yea, Lord. Then he touched  
τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενή-  
their eyes, saying, According to your faith be  
θήτω ὑμῖν. 30 Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ  
it to you. And were opened their eyes; and  
ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε μηδεὶς γινώ-  
<sup>strictly</sup> charged them <sup>Jesus</sup>, saying, See no one <sup>let</sup>  
σκέτω. 31 Οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ  
know [it]. But they having gone out made known him in all

γῇ· ἐκεῖνον.  
<sup>land</sup> that.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ῥᾶν-  
And as they were going out, behold, they brought to him  
θῶρον<sup>1</sup> κωφὸν δαιμονιζόμενον. 33 Καὶ ἐκβληθέντος  
man dumb, possessed by a demon. And <sup>having</sup> been cast out  
τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι,  
the demon, <sup>spoke</sup> the dumb. And <sup>wondered</sup> the crowds,  
λέγοντες, ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. 34 Οἱ δὲ  
saying, Never was it seen thus in Israel. But the  
Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει  
Pharisees said, By the prince of the demons he casts out  
τὰ δαιμόνια.  
the demons.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,  
And <sup>went</sup> about <sup>Jesus</sup> the cities <sup>all</sup> and the villages,  
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγ-  
teaching in their synagogues, and proclaiming the glad  
γέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν  
tidings of the kingdom, and healing every disease and every  
μαλακίαν ἐν τῷ λαῷ. 36 ἰδὼν δὲ τοὺς ὄχλους ἐ-  
bodily weakness among the people. And having the crowds he was  
σπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι· καὶ  
moved with compassion for them, because they were wearied and  
ἐρριμμένοι· ὥσει<sup>1</sup> πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει  
cast away as sheep not having a shepherd. Then he says  
τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θерισμὸς πολὺς, οἱ δὲ ἐργάται  
to his disciples, The <sup>indeed</sup> harvest [is] great, but the workmen  
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θерισμοῦ, ὥπως  
[are] few; supplicate therefore the Lord of the harvest, that  
ἐκβάλῃ ἐργάτας εἰς τὸν θерισμὸν αὐτοῦ.  
he may send out workmen into his harvest.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,  
And <sup>having called to</sup> [him] <sup>twelve</sup> disciples <sup>his</sup>  
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε  
he gave to them authority over spirits unclean, so  
ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν  
to cast out them, and to heal every disease and every  
μαλακίαν.  
bodily weakness.

■ Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·  
Now of the twelve apostles the names are these:

<sup>m</sup> ποιῆσαι τοῦτο L. <sup>n</sup> ἠνεψύχθησαν LTΓΔ. <sup>o</sup> ἐνεβριμήση LTTΓΔ. <sup>p</sup> — ἄνθρωπον (read [one])  
B[ΓΔ]. <sup>q</sup> — ὅτι GLTTΓΔ. <sup>r</sup> — ἐν τῷ λαῷ GLTT:Δ. <sup>s</sup> ἐσκυλμένοι harassed GLTT:Δ. <sup>t</sup>  
<sup>r</sup> ἐρριμμένοι L; ἐριμμένοι TTTA. <sup>u</sup> ὥς Tr.

unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few: 38 pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

X. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these: The

first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

πρῶτος Σίμων· ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· ὁ Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· 3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ ὁ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ ὁ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· 4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδούς αὐτόν.

Iscariote, who also delivered up him.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας

αὐτοῖς, λέγων, Εἰς ὁδὸν ἰθὺν μὴ ἀπέλθῃτε, καὶ εἰς

πολὺν ὁ Σαμαριτῶν μὴ εἰσέλθῃτε· 6 πορεύεσθε· δὲ μᾶλλον

πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 7 πο-

ρεύομενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἡγγικεν ἡ βασιλεία

τῶν οὐρανῶν. 8 ἀσθενοῦντας θεραπεύετε, ἄλεπρους καθάρι-

ζετε, νεκροὺς ἐγείρετε, δαίμονια ἐκβάλλετε. δωρεὰν ἐλάβετε,

δωρεὰν δότε. 9 Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ

χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πῆραν εἰς ὁδόν, μηδὲ

δυο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιός γάρ ὁ

ἐργάτης τῆς τροφῆς αὐτοῦ ἔστιν. 11 Εἰς ἣν δ' αἰ πόλιν ἢ

κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἀξίος ἐστίν· κάκει

μείνατε, ἕως ἂν ἐξέλθῃτε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν,

ἀσπάσασθε αὐτήν. 13 καὶ ἐὰν μὲν ἡ οἰκία ἀξία, εἰέλθτω

ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν

πρὸς ὑμᾶς ἐπιστραφήτω. 14 καὶ ὅς ἐάν μὴ δέξῃται ὑμᾶς,

μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς

πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γὰρ Σοδόμων

καὶ Γομορρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. 16 Ἰδοὺ,

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses, 10 nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. 16 Be-

† καὶ and LT. \* Ματθαῖος LTTA. † Λεββαῖος ὁ ἐπικληθεὶς LT; — ὁ ἐπικληθεὶς Θαδδαῖος TA. \* Καναναῖος Cananæan LTTA. † ὁ the EGLTAW. † Ἰσκαριώτ L. \* Σαμαριτῶν T. † νεκροὺς ἐγείρετε, λεπροὺς καθάριζετε GLTTAW. \* ῥάβδους staves W. — ἐστὶν (read [is]) LTT A. \* ἐλθάτω TT. † ἂν LTTA. † ἐξω out LTTA. \* + ἐκ (read from your feet) LT. † Γομορράς TTA.



ἢ γὰρ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε  
 I send forth you. ■ sheep in [the] midst of wolves: be ye

οὖν φρόντιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστρεφαί.  
 therefore prudent as the serpents, and harmless ■ the doves.

17 προσέχετε· δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν· γὰρ ὑμᾶς  
 But beware of men; for they will deliver you

εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς· αὐτῶν μαστιγώσουσιν  
 to synhedrims, and in their synagogues they will scourge

ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε  
 you: and before governors also and kings yeshall be brought

ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.  
 on account of me, for a testimony to them and to the nations.

19 ὅταν δὲ ᾠ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί  
 But when they deliver up you, be not careful how or what

λαλήσητε· ᾧδοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή-  
 ye should speak: for it shall be given you in that hour what yeshall

σεσε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα  
 speak: for ye ye are they who speak, but the Spirit

τοῦ πατρὸς ὑμῶν· τὸ λαλοῦν ἐν ὑμῖν. 21 Παραδώσει δὲ  
 of your Father which speaks in you. But will deliver up

ἀδελφὸς ἀδελφὸν ἕως θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπανα-  
 brother brother to death; and father child: and will

στήσουσιν· τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.  
 rise up children against parents, and will put to death them.

22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·  
 And ye will be hated by all on account of my name;

ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 23 ὅταν δὲ  
 but he that endures to [the] end, he shall be saved. But when

διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς ἄλλην·  
 they persecute you in this city, flee to another:

ἀμὴν· γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις  
 for verily I say to you, In no wise will ye have completed the cities

τοῦ Ἰσραὴλ ἕως ἡνίκα ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ  
 of Israel until be come the Son of man. Not

ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ  
 is a disciple above the teacher, nor a bondman above

τὸν κύριον αὐτοῦ. 25 ἄρκετόν τῷ μαθητῇ ἵνα γένηται ὡς  
 his lord. Sufficient for the disciple that he become as

ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν  
 his teacher, and the bondman as his lord. If the

οἰκοδεσπότην· Βεελζεβούλ ἑκάλεσαν, πόσῳ μᾶλλον  
 master of the house Beelzebub they called, how much more

τοὺς οἰκιακοὺς αὐτοῦ; 26 Μὴ οὖν φοβηθῆτε αὐτοῦς  
 those of his household? Not therefore ye should I fear them;

οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται·  
 for nothing is covered which shall not be uncovered,

καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ  
 and hidden which shall not be known. What I tell you in the

σκοτία εἶπατε ἐν τῇ φωτὶ καὶ ὃ εἰς τὸ οὖς ἀκούετε κη-  
 darkness speak in the light; and what in the ear ye hear pro-

ρῶσατε ἐπὶ τῶν δωματίων. 28 καὶ μὴ φοβηθῆτε ἀπὸ  
 claim upon the house-tops. And ye should not fear because of

as sheep in the midst of wolves: be ye there-  
 fore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver  
 you up to the councils, and they will scourge

you in their syna-  
 gogues; 18 and ye shall

be brought before go-  
 vernors and kings for

my sake, for a testi-  
 mony against them

and the Gentiles. 19 But when they deli-  
 ver you up, take no

thought how or what  
 ye shall speak: for it

shall be given you in  
 that same hour what

ye shall speak. 20 For  
 it is not ye that speak,

but the Spirit of your  
 Father which speaketh

in you. 21 And the  
 brother shall deliver

up the brother to death,  
 and the father the

child: and the chil-  
 dren shall rise up

against their parents,  
 and cause them to be

put to death. 22 And  
 ye shall be hated of all

men for my name's  
 sake: but he that en-  
 dureth to the end shall

be saved. 23 But when  
 they persecute you in

this city, flee ye into  
 another: for verily I

say unto you, Ye shall  
 not have gone over the

cities of Israel, till the  
 Son of man be come.

24 The disciple is not  
 above his master, nor

the servant above his  
 lord. 25 It is enough

for the disciple that he  
 be as his master, and

the servant as his lord.  
 If they have called the

master of the house  
 Beelzebub, how much

more shall they call  
 them of his household?

26 Fear them not there-  
 fore: for there is no-  
 thing covered, that shall

not be revealed; and  
 hid, that shall not be

known. 27 What I  
 tell you in darknesses,

that speak ye in light:  
 and what ye hear in the

ear, that preach ye  
 upon the house-tops.

28 And fear not them

1 παραδῶσιν they shall have delivered GLTtr. 2 [δοθῇ. γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή.] L. 3 λαλήσητε ye should speak TTr.A. 4 τὴν ἐτέραν the next GLTtr. 5 + καὶ ἐν τῇ ἐτέρᾳ (καὶ ἐν ταύτῃ) G 6 διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην and if in the next (and if from this) they persecute you, flee to another GLT. 7 — τοῦ LTr.A. 8 — ἂν TA. 9 τῷ οἰκοδεσπότην L. 10 ἐπέκαλεσαν they have surnamed GLTtr.A.W. 11 τοῖς οἰκιακοῖς L. 12 μὴ φοβείσθε fear ye not GLTtr.W.





τοῦτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ,  
 of these a cup of cold [water] only in [the] name of a disciple,  
 ἀμὴν λέγω ὑμῖν, οὐμὴ ἀπολέσῃ τὸνμισθὸν αὐτοῦ.  
 verily I say to you, in no wise shall he lose his reward.

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσω τοῖς  
 And it came to pass when <sup>2</sup>had <sup>3</sup>finished <sup>1</sup>Jesus' commanding  
 δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ  
<sup>2</sup>twelve <sup>3</sup>disciples <sup>1</sup>his, he departed thence to teach and  
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.  
 to preach in their cities.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ  
 Now John having heard in the prison the works of the  
 χριστοῦ, πέμψας <sup>2</sup>δύο<sup>1</sup> τῶν μαθητῶν αὐτοῦ, 3 εἶπεν αὐτῷ,  
 Christ, having sent two of his disciples, said to him,  
 Σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; 4 Καὶ ἀποκρι-  
 Art thou the coming [one], or another are we to look for? And <sup>2</sup>answer-  
 θεις ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ  
 ing <sup>1</sup>Jesus said to them, Having gone relate to John  
 ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν, <sup>1</sup>καὶ<sup>2</sup>  
 what ye hear and see: blind receive sight, and  
 χωλοὶ περιπατοῦσιν· λεπροὶ καθαρίζονται, <sup>1</sup>καὶ<sup>2</sup> κωφοὶ  
 lame walk; lepers are cleansed, and deaf  
 ἀκούουσιν· <sup>1</sup>νεκροὶ ἐγείρονται, <sup>1</sup>καὶ<sup>2</sup> πτωχοὶ εὐαγγελίζονται·  
 hear; dead are raised, and poor <sup>2</sup>are evangelized.

6 καὶ μακάριός ἐστιν, ὃς <sup>2</sup>ἐάν<sup>1</sup> μὴ σκανδαλισθῇ ἐν ἐμοί.  
 And blessed is, whoever shall not be offended in me.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς  
 But <sup>2</sup>these were going <sup>1</sup>Jesus to say to the  
 ὄχλοις περὶ Ἰωάννου, Τί <sup>2</sup>ἐξήλθετε<sup>1</sup> εἰς τὴν ἔρημον  
 crowds concerning John, What went ye out into the wilderness  
 θεάσασθαι; κάλαμον ὑπὸ <sup>2</sup>ἀνέμου<sup>1</sup> σαλευόμενον; 8 ἀλλὰ  
 to look at? <sup>2</sup>a reed by [the] wind shaken? But  
 τί <sup>2</sup>ἐξήλθετε<sup>1</sup> ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς <sup>2</sup>ἱματίοις<sup>1</sup> ἡμφιεσ-  
 what went ye out to see? a man <sup>2</sup>in soft garments ar-

μένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἰκοῖς  
 raged? Behold, those who the soft [garments] wear in the houses  
 τῶν βασιλέων <sup>2</sup>εἰσὶν<sup>1</sup>· 9 ἀλλὰ τί <sup>2</sup>ἐξήλθετε<sup>1</sup> <sup>2</sup>ἰδεῖν; προ-  
 of kings are. But what went ye out to see? a pro-

φήτην; <sup>2</sup>ναί, λέγω ὑμῖν, καὶ <sup>2</sup>περισσότερον<sup>1</sup> προφήτην·  
 phet? Yea, I say to you, and [one] more excellent than a prophet.

10 οὗτος· γὰρ <sup>2</sup>ἔστιν<sup>1</sup> περὶ οὗ γέγραπται, Ἰδοὺ, <sup>2</sup>ἐγὼ<sup>1</sup>  
 For this is [he] concerning whom it has been written, Behold, I

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς <sup>2</sup>κατα-  
 send my messenger before thy face, who shall

σκευάσει τὴν ὁδόν σου ἐμπροσθέν σου· 11 Ἀμὴν λέγω ὑμῖν,  
 prepare thy way before thee. Verily I say to you,

οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου  
 there has not risen among [those] born of women a greater than John

τοῦ βαπτιστοῦ· ὁ δὲ <sup>2</sup>μικρότερος<sup>1</sup> ἐν τῇ βασιλείᾳ τῶν  
 the Baptist. But he that [is] less in the kingdom of the

οὐρανῶν μείζων αὐτοῦ ἐστιν· 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου  
 heavens greater than he is. But from the days of John the

water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

<sup>1</sup> XI. And it came to pass, when Jesus had made <sup>2</sup>an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 and said unto him, Art thou he that should come, or do we look for another? <sup>4</sup> Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, who ever shall not <sup>7</sup>be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the

<sup>1</sup> διὰ by (his disciples) LTT:AW. <sup>2</sup> [καὶ] LTr. <sup>3</sup> [καὶ] L. <sup>4</sup> + καὶ and [L]TT:Α. <sup>5</sup> ἀν LTr. <sup>6</sup> ἐξήλθατε LTT:Α. <sup>7</sup> — ἱματίοις (read [garments]) [L]TT:Α. <sup>8</sup> — εἰσὶν (read [are]) T[Α]. <sup>9</sup> ἀποφήτην ἰδεῖν; (read But why went ye out? to see a prophet? T[Α]. <sup>10</sup> — γὰρ for [L]T:Α. <sup>11</sup> [ἐγὼ] L. <sup>12</sup> καὶ (read and he shall prepare) L. <sup>13</sup> ἐστὶν αὐτοῦ Α.

Baptist until now the kingdom of heaven saureth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιά-  
the Baptist until now, the kingdom of the heavens is taken by  
ζεται, καὶ βιασται ἀρπάζουσιν αὐτήν. 13 πάντες-γὰρ οἱ  
violence, and [the] violent seize it. For all the  
προφῆται καὶ ὁ νόμος ἕως Ἰωάννου. <sup>1</sup>προεφῆτευσαν. <sup>2</sup>14 καὶ  
prophets and the law <sup>2</sup>until <sup>3</sup>John <sup>1</sup>prophesied. And  
εἰ θέλετε δεῦξασθαι, αὐτός ἐστιν <sup>4</sup>Ἡλίας <sup>5</sup>ὁ μέλλων ἔρχεσθαι.  
if ye are willing to receive [it], he is Elias who is about to come.  
15 ὁ ἔχων ὦτα ἰακούειν, <sup>6</sup>ἀκούετω. 16 Τίνι δὲ ὁμοιώσω  
He that has ears to hear, let him hear. But to what shall I liken  
τὴν γενεάν-ταύτην; ὁμοία ἐστὶν <sup>7</sup>παιδαρίοις <sup>8</sup>ἐν ἀγοραῖς  
this generation? <sup>4</sup>like <sup>1</sup>it <sup>2</sup>is to little children in [the] markets  
καθημένους, <sup>9</sup>καὶ προσφωνοῦσιν τοῖς ἐταίροις αὐτῶν, <sup>10</sup>17 καὶ  
sitting, and calling to their companions, and  
λέγουσιν, <sup>11</sup>Ἠυλῆσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἔθρηνησαμεν  
saying, We piped to you, and ye did not dance; we mourned  
ὑμῖν, <sup>12</sup>καὶ οὐκ ἐκόψασθε. 18 <sup>13</sup>Ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων  
to you, and ye did not wail. For <sup>14</sup>came <sup>15</sup>John neither eating  
μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει. 19 ἦλθεν ὁ υἱὸς  
nor drinking, and they say, A demon he has. <sup>16</sup>Came <sup>17</sup>the <sup>18</sup>Son  
τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ,  
<sup>19</sup>of <sup>20</sup>man eating and drinking, and they say, Behold,  
ἄνθρωπος φάγος καὶ οἶνοπότης, τελωνῶν φίλος καὶ  
a man <sup>21</sup>glutton and a wine bibber, of tax-gatherers a friend and  
ἀμαρτωλῶν. καὶ ἰδικαιώθη ἡ σοφία ἀπὸ τῶν <sup>22</sup>τέκνων <sup>23</sup>αὐτῆς.  
of sinners. And <sup>24</sup>was <sup>25</sup>justified <sup>26</sup>wisdom by <sup>27</sup>children <sup>28</sup>her.

20 Τότε ἤρξατο ὀνειδιῆσαι τὰς πόλεις ἐν αἷς ἐγένοντο  
Then he began to reproach the cities in which had taken place  
αἱ πλεῖστοι δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαὶ  
the most of his works of power, because they repented not. Woe  
σοι, <sup>2</sup>Χοραζὶν· οὐαὶ σοι, <sup>3</sup>Βηθσαιδάν· ὅτι εἰ ἐν Τύρῳ καὶ  
to thee, Chorazin! woe to thee, Bethsaida! for if in Tyre and  
Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,  
Sidon had taken place the works of power which have taken place in you,  
πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 Πλὴν λέγω  
long ago in sackcloth and ashes they had repented. But I say  
ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως  
to you, For Tyre and Sidon more tolerable shall it be in day of judgment  
ἢ ὑμῖν. 23 Καὶ σύ, <sup>4</sup>Καπερναούμ, <sup>5</sup>ἢ ἕως ἰ τοῦ οὐρανοῦ  
than for you. And thou, Capernaum, who to the heaven  
<sup>6</sup>ὑψωθεῖσα, <sup>7</sup>ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδό-  
hast been lifted up, to hades shalt be brought down: for if in Sod-  
μοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, <sup>8</sup>οὐ  
om had taken place the works of power which have taken place in thee,  
ἔμειναν ἂν μέχρι τῆς σήμερον. 24 Πλὴν λέγω ὑμῖν, ὅτι  
it had remained until to-day. But I say to you, that  
γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως  
for [the] land of Sodom more tolerable shall it be in day of judgment  
ἢ σοί.  
than for thee.

<sup>1</sup> ἐπροφῆτευσαν LTTra. <sup>2</sup> Ἡλείας T. <sup>3</sup> ἤ ἀκούειν T[Tr]A. <sup>4</sup> παιδίους GLTT-AW.  
<sup>5</sup> καθημένους ἐν ἀγορᾷ (market) L; καθημένους ἐν ταῖς ἀγοραῖς TTrA. <sup>6</sup> ἀ προσφωνοῦντα τοῖς  
ἐταίροις who calling to the companions (ἐτέροις read culling to the others TTr) (+ [αὐτῶν]  
their A) λέγουσιν say LTTra. <sup>7</sup> οὐμῖν LTTra. <sup>8</sup> ἔργων works TTr. <sup>9</sup> Χοραζὶν TTrA. <sup>10</sup> Βηθ-  
σαιδάν LTr. <sup>11</sup> Καπερναούμ LTT-AW. <sup>12</sup> μὴ LTTra, ἢ w. <sup>13</sup> τοῦ LTTra. <sup>14</sup> ὑψωθήσῃ;  
shalt thou be lifted up? LTTra; ὑψώθῃς w. <sup>15</sup> καταβῆσθαι thou shalt descend LTTra.  
<sup>16</sup> ἐγένεθσαν LTTra. <sup>17</sup> ἐν σοὶ γενόμεναι L. <sup>18</sup> ἔμειναν LTTra.

25 Ἐν ἐκείνῃ τῇ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ῥάπεκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 26 ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰμὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰμὴ ὁ υἱός, καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἐγὼ ἀναπαύσω ὑμᾶς. 29 ἀρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι ῥαπρῶς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὕρησете ἀνάπausιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

12 Ἐν ἐκείνῃ τῇ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τὶ λλεῖν στάχνας καὶ ἐσθίειν. 2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον· αὐτῷ, Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν ὃ ἡγάγοντες εἶπον· αὐτῷ, Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἐξεστὶν ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς· καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ἡ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰμὴ τοῖς ἱερεῦσιν μόνους; 5 Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῇ ἱερῇ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μέγιστον ἐστὶν ὧδε. 7 εἰ δὲ ἐγὼ λέγω, ὅτι ἐστὶν, Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no one knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

XII. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not

ῥάπεκρυψας LITtrA. ἡ εὐδοκία ἐγένετο LT. ῥαπρῶς LITtrA. σάββατος L. εἶπαν LITtrA. Δαβιδ LITtrA; Δαβιδ GW. — αὐτὸς GLITtrAW. ἔφαγον LT. ὁ LITtrA. μέγιστον LITtrAW. Ἐλεος LITtrA.



have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day.

κατεδικάσατε τοὺς ἀναιτίους· ὁ κύριος γὰρ ἐστὶν καὶ τοῦ ἵε' had condemned the guiltless. For Lord 'is 'also 'of 'the σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. 'sabbath the son of man.

9 And when he was departed thence, he went into their synagogue: 10 and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and will raise [it] up? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

9 Καὶ μεταβάς· ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. And having departed thence, he went into their synagogue. 10 10 καὶ ἰδοὺ· ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ And behold, a man there was the hand having withered. And ἐπηρώτησαν αὐτόν, λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν they asked him, saying, Is it lawful on the sabbaths ὁθεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν αὐτοῖς, to heal? that they might accuse him. But he said to them, Τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, What 'shall 'there 'be 'of 'you 'man, who shall have 'a sheep 'one, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ and if 'fall 'this on the sabbaths into a pit, will not κρατῇ αὐτὸ καὶ ἐγείρει; 12 πόσῳ οὖν διαφέρει ἄν- lay hold of it and will raise [it] up? How much then is a ἄνθρωπος πρόβατον; ὥστε ἔξεστιν τοῖς σάββασιν καλῶς 'man than a sheep? So that it is lawful on the sabbaths well ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ, Ἐκτείνε τὴν χεῖρά σου. 13 Then he says to the man, Stretch out the hand. And he stretched [it] out, and it was restored sound as the ἄλλῃ. other.

14 Then the Pharisees went out; and held a council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew thence: and great multitudes followed him, and he healed them all; 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; whom I have loved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

14 14 καὶ οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελ- But the Pharisees 'a 'council 'held 'against 'him 'having θόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς γνοὺς 'gone 'out how him they might destroy. But Jesus having known ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, withdrew thence, and followed him. 'crowds 'great, καὶ ἐθεράπευσεν αὐτοὺς πάντας· 16 καὶ ἐπετίμησεν αὐτοῖς and he healed them all, and strictly charged them ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. 17 Ὅπως πλῆ- that 'not 'publicly 'known 'him 'they 'should 'make. So that might ρωθῇ τὸ ρηθὲν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος, be fulfilled that which was spoken by Esaias the prophet, saying, 18 18 Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃς ἐν Behold my servant whom I have chosen, my beloved in ὃν ῥεῦδόκεσεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' whom 'has 'found 'delight my soul. I will put my Spirit upon αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 οὐκ ἐρίσει him, and judgment to the nations he shall declare. He shall not strive οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τῆς nor cry out, nor shall 'hear 'any 'one in the streets φωνῇ αὐτοῦ. 20 κάλαμον συντρυμιζόμενον οὐ κατεάξει, καὶ his voice. A 'reed 'bruised he shall not break, and λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκην τὴν 'flax 'smoking he shall not quench, until he bring forth 'unto 'victory 'the κρίσιν. 21 καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν. 'judgment. And in his name [the] nations shall hope.

■ — καὶ GLTTAW. ■ — ἦν τὴν LTTA. ὁθεραπεύσαι; T. \* — ἐστὶν TRA. ὁ ἐγείρει he raises [it] up L. ■ σαββάτοις L. ἡ σου τὴν χεῖρα LTTA. ὁ ἀπεκατεστάθη LTTA. ■ ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ LTTW. ὁ ὄχλοι (read πολλοί many) LTTA. ἵνα that LTTA. ἠρέτισα Tr. ὁ ἐν ᾧ Tr; — εἰς LA. P ῥηδοκη- FTT Tr. ὁ — ἐν (read [on]) GLTTAW.

22 Τότε ἡπροσηνέχθη<sup>1</sup> αὐτῷ ὁ δαιμονιζόμενος, τυφλὸς  
Then was brought to him one possessed by a demon, blind  
καὶ κωφός<sup>2</sup>· καὶ ἰεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ<sup>3</sup>  
and dumb, and he healed him, so that the blind and  
κωφὸν καὶ<sup>4</sup> λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο πάντες  
dumb both spake and saw. And were amazed all  
οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς<sup>5</sup> Δαβίδ;<sup>6</sup>  
the crowds and said, This is the son of David?

24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει  
But the Pharisees having heard said, This [man] casts not out  
τὰ δαιμόνια· εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.  
the demons except by Beelzebub prince of the demons.

25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς,  
But knowing Jesus their thoughts he said to them,

Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρηιούται· καὶ  
Every kingdom divided against itself is brought to desolation, and  
πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.  
every city or house divided against itself will not stand.

26 καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμε-  
And if Satan Satan cast out, against himself he was  
ρίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγώ  
divided. How then will stand his kingdom? And if I

ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι  
by Beelzebub cast out the demons, your sons by whom  
ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν ἐσονται κριταί.<sup>7</sup>  
do they cast out? on account of this they of you shall be judges.

28 εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ<sup>8</sup> ἐκβάλλω τὰ δαιμόνια, ἅρα  
But if I by [the] Spirit of God cast out the demons, then  
ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναται  
has come upon you the kingdom of God. Or how is able

τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη  
anyone to enter into the house of the strong [man] and goods  
αὐτοῦ<sup>9</sup> διαρπᾶσαι, ἐὰν μὴ πρῶτον δέσῃ τὸν ἰσχυρόν;  
his to plunder, unless first he bind the strong [man]?

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ μὴ ὦν μετ' ἐμοῦ  
and then his house he will plunder. He who is not with me  
κατ' ἐμοῦ ἐστίν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.  
against me is; and he who gathers not with me scatters.

31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία  
Because of this. I say to you, Every sin and blasphemy  
ἄφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασ-  
shall be forgiven to men; but the concerning the Spirit blas-

φημία οὐκ ἄφεθήσεται τοῖς ἀνθρώποις. 32 καὶ ὅς ἐάν<sup>10</sup> εἴπῃ  
phemy shall not be forgiven to men. And whosoever speaks  
λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἄφεθήσεται αὐτῷ.  
a word against the Son of man, it shall be forgiven him;

ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἄφε-  
but whoever speaks against the Spirit the Holy, it shall not  
θήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλον-  
be forgiven him, neither in this age nor in the coming

τι. 33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν  
[one]. Either make the tree good and fruit

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, in much that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the Son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devil. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33 Either make the tree good, and his fruit

<sup>1</sup> προσήνεγκαν they brought L. <sup>2</sup> δαιμονιζόμενον τυφλὸν καὶ κωφόν L. <sup>3</sup> — τυφλὸν καὶ LTTrA. <sup>4</sup> — καὶ LTTrA. <sup>5</sup> Δαυὶδ GW; Δαυεὶδ LTTrA. <sup>6</sup> — ὁ Ἰησοῦς LTTrA. <sup>7</sup> κριταὶ ἔσονται ὑμῶν LTTrA. <sup>8</sup> ἐν πνεύματι θεοῦ ἐγὼ GLTTAW. <sup>9</sup> ἀρπάσαι to seize upon LTTrA. <sup>10</sup> ἀρπάσει he will seize upon L; διαρπάσῃ he might plunder T. <sup>11</sup> + [ὑμῖν] to you A. <sup>12</sup> — τοῖς ἀνθρώποις LTTr[A]. <sup>13</sup> ἐὰν LTTrAW. <sup>14</sup> οὐ μὴ ἀφεθῇ in no wise shall it be forgiven L.

good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word, that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return

αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν  
its good, or make the tree corrupt and fruit  
αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.  
its corrupt: for from the fruit the tree is known.

34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ  
Offspring of vipers, how are ye able good things to speak, wicked

ὄντες; ἐκ γὰρ τοῦ περισσέυματος τῆς καρδίας τὸ στόμα  
being? for out of the abundance of the heart the mouth  
λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ  
speaks. The good man out of the good treasure

ἐτῆς καρδίας ἐκβάλλει ἅτὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος  
of the heart puts forth the good things; and the wicked man

πος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36 λέγω δὲ  
out of the wicked treasure puts forth wicked things. But I say

ὑμῖν, ὅτι πᾶν ῥῆμα ἄργον δι' ἃν ἡλαθῶσιν οἱ ἄνθρωποι,  
to you, that every word idle whatsoever may speak men,

ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ  
they shall render of it an account in day of judgment. By

γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου  
for thy words thou shalt be justified, and by thy words

καταδικασθήσῃ.

thou shalt be condemned.

38 Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρι-  
Then answered, some of the scribes and Phari-

σαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.  
sees, saying, Teacher, we wish from thee a sign to see.

39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοι-  
But he answering said to them, A generation wicked and adul-

χαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ,  
terous a sign seeks for, and a sign shall not be given to it,

εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου. 40 Ὡς περ γὰρ ἦν Ἰωάννης  
except the sign of Jonas the prophet. For even as was Jonas

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως  
in the belly of the great fish three days and three nights, thus

ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς  
shall be the Son of man in the heart of the earth three

ἡμέρας καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευῖται ἀναστήσονται  
days and three nights. Men Ninevites shall stand up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν·  
in the judgment with this generation, and shall condemn it;

ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάννου καὶ ἰδοὺ, πλεῖον  
for they repented at the proclamation of Jonas; and behold, more

Ἰωάννου ὧδε. 42 Βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει  
than Jonas here. A queen of the south shall rise up in the judgment

μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν  
with this generation, and shall condemn it; for she came

ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Ὁσομῶντος,  
from the ends of the earth to hear the wisdom of Solomon;

καὶ ἰδοὺ, πλεῖον Ὁσομῶντος ὧδε. 43 Ὅταν δὲ τὸ ἀκάθαρτον  
and behold, more than Solomon here. But when the unclean

πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
spirit is gone out from the man, he goes through waterless

τόπων, ζητῶν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. 44 τότε λέγει,  
places, seeking rest, and finds not [it]. Then he says,

■ — τῆς καρδίας GLTTAW. h — τὰ LTrW.

shall speak TTrA. i — ἐὰν (read which) LTrA.

■ Σολομώντος GLTTAW.

k — ἀλήσονται

m — καὶ Φαρισαίων L.

n Νινευῖται TTrA.



Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἔλθον  
I will return to my house, whence I came out. And having come  
εὐρίσκει σχολάζοντα, ἑσσεωμένον καὶ κεκοσμημένον. 45 τότε  
he finds [it] unoccupied, swept and adorned. Then  
πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα  
he goes and takes with himself seven other spirits  
πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται  
more wicked than himself and entering in they dwell there; and becomes  
τὰ ἔσχατα τοῦ ἀνθρώπου· ἐκείνου χείρονα τῶν πρώτων. οὕτως  
the last of that man worse than the first. Thus

ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.  
it shall be also to this generation the wicked.

46 Ἦτι· δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοῦ, ἡ μήτηρ  
But while yet he was speaking to the crowds, behold, [his] mother  
καὶ οἱ ἀδελφοί· αὐτοῦ ἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λα-  
and his brethren were standing without, seeking to him to  
λῆσαι. 47 εἶπεν δὲ τις αὐτῷ, Ἰδοῦ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί  
speak. Then said one to him, Behold, thy mother and brethren  
σου ἔξω ἰστήκασιν; ζητοῦντές σοι λαλῆσαι. 48 Ὁ δὲ ἀπο-  
thy without are standing, seeking to thee to speak. But he an-  
κριθεὶς εἶπεν τῷ· εἰπόντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου;  
swering said to him who spoke to him, Who is my mother?  
καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα  
and who are my brethren? And stretching out his hand  
αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ εἶπεν, Ἰδοῦ, ἡ μήτηρ μου καὶ  
his to his disciples he said, Behold, my mother and  
οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἀν' ποιήσῃ τὸ θέλημα τοῦ  
my brethren. For whosoever shall do the will  
πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ  
of my Father who [is] in [the] heavens, he my brother and  
ἀδελφή καὶ μήτηρ ἐστίν.  
sister and mother is.

13 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ  
And in that day having gone forth Jesus from  
τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν  
the house sat down by the sea. And were gathered together  
πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμ-  
to him crowds great, so that he into the ship having  
βάνα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.  
entered sat down, and all the crowd on the shore stood.  
3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοῦ,  
And he spoke to them many things in parables, saying, Behold,  
ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν  
went out the sower to sow. And as he sowed  
ἀμὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ  
some fell by the way, and came the birds and  
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου  
devoured them. And some fell upon the rocky places, where  
οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ  
they had not earth much, and immediately sprang up because of not  
εἶχεν βάθος γῆς· 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη,  
having depth of earth; and [the] sun having risen they were scorched,

into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

XIII. The day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 and when the sun was up, they were scorched; and because

ἡ εἰς τὸν οἶκόν μου ἐπιστρέψω LITRA. + καὶ and [L]T. \*— δὲ but LITRA. † [αὐτοῦ] L.  
Verse 17 in [ ] T. λέγοντι LITRA. — αὐτοῦ (read [his] hand) T. ‡ ποιῇ A. — δὲ  
and LITRA. \* ἐκ out of LT; — ἀπὸ (read ἐξελ. having gone out of) Tr. b — τὸ (read  
ship) LITRA. ἦλθον LT; ἐλθόντα having come A. d — καὶ A. e + τῆς L.



they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing, ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and

καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδον καρπὸν, ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα ἀκούειν ἀκούετω. 10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσιν. 14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου, ἣ λέγουσα, Ὑποκούετε, καὶ οὐ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐκ ἴδητε. 15 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοὺς ὀφθαλμοῖς, καὶ τοῖς ὠσίν ἀκούσωσιν, καὶ τῇ καρδίᾳ συν-ῶσιν, καὶ ἐπιστρέψωσιν καὶ ἰάσωμαι αὐτούς. 16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουν, καὶ τὰ ὤτα ῥῥῶν, ὅτι ἀκούει. 17 ἀμὲν· γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος· 19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ

ἔπνιξαν T.

διὰ τί LTrA.

— γὰρ for T.

— ἀκούειν T[Tr]A.

— αὐτοῖς T.

ἰάσωμαι I shall heal LTrA.

εἶδαν LTr; ἴδαν T.

ἃ αὐτοῦ (read his disciples) L.

— ἐπ' (read αὐτοῖς in them) GLTTrAW.

— ὑμῶν L[Tr]A.

σπειρόντος LTrA.

εἶπαν TTrA.

— [αὐτῶν] (read

ἀκούουσιν LTrA.

συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον  
understands, comes the wicked one and catches away that which was sown  
ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.  
in his heart. This is he who by the way was sown.

20 Ὁ δὲ ἐπὶ τὰ πετρῶδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον  
And he who upon the rocky places was sown, this is he who the word  
ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ  
hears and immediately with joy receives it; no

ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ  
has but root in himself, but temporary is; but having risen

Θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκαν-  
tribulation or persecution on account of the word, immediately he is  
δαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν  
offended. And he who among the thorns was sown, this is

ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος· τούτου  
he who the word hears, and the care of this life

καὶ ἡ ἀπάτη τοῦ πλοῦτου· συμπίπτει τὸν λόγον, καὶ ἄκαρπος  
and the deceit of riches choke the word, and unfruitful

γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός  
it becomes. But he who on the ground the good sown, this

ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· 24 δὲ δὴ καρ-  
is he who the word hears and understands; who indeed brings

ποφορεῖ, καὶ ποιεῖ· 25 μὲν ἑκατόν, 26 δὲ ἐξήκοντα, 27 δὲ  
forth fruit, and produces a hundred, another sixty, another

τριάκοντα.  
thirty.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοίω-  
Another parable put he before them, saying, has become

θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν  
like the kingdom of the heavens to a man sowing good

σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώ-  
seed in his field; but while slept the men

πῦς ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐσπείρεν ζιζάνια ἀνά μέσον  
came his enemy and sowed darnel in [the] midst

τοῦ σίτου, καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος,  
of the wheat, and went away. And when sprouted the blade,

καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελ-  
and fruit produced, then appeared also the darnel. 27 Having come

θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,  
to [him] and the bondmen of the master of the house said to him, Sir,

οὐχὶ καλὸν σπέρμα ἐσπείρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν  
not good seed didst thou sow in thy field? whence then

ἔχει τὰ ζιζάνια; 28 Ὁ δὲ ἐφῆ αὐτοῖς, Ἐχθρὸς ἀνθρώπου  
has it the darnel? And he said to them, an enemy a man

τοῦτο ἐποίησεν. οἱ δὲ ἐδοῦλοι· εἶπον αὐτῷ, Θέλεις οὖν  
this did. And the bondmen said to him, Wilt thou then

ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ δὲ ἐφῆ, Οὐ·  
[that] having gone forth we should gather them? But he said, No;

μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριώσῃτε ἅμα αὐτοῖς τὸν  
lest gathering the darnel, ye should uproot with them the

σίτον. 30 ἄφετε συναυξάνεσθαι ἀμφοτέρα ἕως ἡμέρας τοῦ θερισμοῦ·  
wheat. Suffer to grow together both until the harvest;

understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he, which received seed by the way side, 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in

\* — τουτου (read of life, LITRA.  
LITR. \* δ LT. \* σπείροντι [who] sowed LITRA.

■ ἐσπείρες Tr. d — τα GLITTAUW.

σιν say to him LITRA; λέγουσιν αὐτῷ T.

■ συνπίπτει TA.

■ καλὴν γῆν LITRA.

■ ἐπέσπειρεν sowed over LITRA.

■ — δοῦλοι (read οἱ δὲ and they) A.

■ αὐτῷ λέγου-

■ φῆσιν says LITRA.

■ ἕως ἡμέρας until LITRA.

the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ· εἰς δέσμας θέραι τὴν πρώτην τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας τοὺς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν

ἀποθήκην μου.

my granary.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοίᾳ ἄλλῃ παραβολῇ παρέθηκεν αὐτοῖς, λέγων, Ὁμοίᾳ

ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐσπεῖρεν ἐν τῷ ἀγρῷ αὐτοῦ· 32 ὁ μικρότερον

μέν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστίν· καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνῶν ἐν τοῖς κλάδοις αὐτοῦ.

branches of it.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοίᾳ ἐστὶν ἡ ἄλλῃ παραβολῇ ἐλάλησεν αὐτοῖς, Ὁμοίᾳ ἐστὶν ἡ

βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυπεν

ἐν αλείρου σάτα τρία, ἕως οὗ ἐξυμῶθη ὅλον.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς

ὄχλοις, καὶ χωρὶς παραβολῆς ἔειπεν αὐτοῖς· 35 ὅπως πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος, Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα

ἀπὸ καταβολῆς κόσμου.

36 Τότε ἀφείξεν τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν

37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ

κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας·

τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39 ὁ δὲ ἐχθρὸς

ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμός συν-

36 Τότε ἀφείξεν τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν

37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ

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κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας·

τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39 ὁ δὲ ἐχθρὸς

ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμός συν-

1 — τῷ GLT:AW. J — εἰς (read [in]) [Tr]A. 2 — συναγάγετε LTr. 3 — κατασκηνῶν LIT:R. 4 — οὐδὲν nothing LIT:R. 5 — Ὁσαῖον Isaiah T. 6 — κόσμου LIT:R. 7 — ὁ Ἰησοῦς (read he went) LIT:R. 8 — προσήλθαν LTr. 9 — διασάφηνον explain LTr. 10 — αὐτοῖς LIT:R. 11 — ἐστὶν ὁ σπείρας αὐτά L.

τέλεια τοῦ αἰῶνος ἐστίν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.  
pletion of the age is, and the harvest men angels are.

40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· τούτου.  
As therefore is gathered the darnel, and in fire is consumed, thus it shall be in the completion of this age.

41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, ἵνα ἀποστείλῃ τοὺς υἱοὺς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ,  
"shall send forth the Son of man his angels,

καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα  
and they shall gather out of his kingdom all the offences

καὶ τοὺς ποιῶντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς  
and those who practise lawlessness, and they shall cast them

εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ  
into the furnace of the fire: there shall be the weeping and the

βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς  
gnashing of the teeth. Then the righteous shall shine forth as

ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα  
the sun in the kingdom of their Father. He that hath ears

ἀκούει· ἀκουέτω.  
to hear let him hear.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ  
Again like is the kingdom of the heavens to treasure

κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψεν,  
hid in the field, which having found a man hid,

καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει  
and for the joy of it goes and all things as many as he has

πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.  
he sells, and buys that field.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ  
Again like is the kingdom of the heavens to a man

ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· 46 βὼς εὐρὼν ἕνα  
a merchant, seeking beautiful pearls; who having found one

πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα  
very precious pearl, having gone away has sold all things as many as

εἶχεν, καὶ ἠγόρασεν αὐτόν.  
he had, and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγῆνῃ  
Again like is the kingdom of the heavens to a drag net

βληθεῖσθ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-  
cast into the sea, and of every kind gathering

γοῦσθ· 48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν  
together; which when it was filled having drawn up on the

αἰγιαλόν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα,  
shore, and having sat down they collected the good into vessels,

τὰ δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως ἔσται ἐν τῇ συντελείᾳ  
and the corrupt out they cast. Thus shall it be in the completion

τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς  
"shall go out the angels, and shall separate the

πονηροὺς ἐκ μέσου τῶν δικαίων, 50 καὶ βαλοῦσιν αὐτοὺς  
wicked from [the] midst of the righteous, and shall cast them

εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ  
into the furnace of the fire: there shall be the weeping and the

βρυγμὸς τῶν ὀδόντων.  
gnashing of the teeth.

the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world: 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

— τοῦ (read of [the]) LTTA. — καίεται is burned GTrA. — τούτου (read the age) LTT[A].

— ἀκούει [L]T[Tr]A. — πάλιν [L]TTrA. πωλεῖ πάντα ὅσα ἔχει LTTA. εὐρὼν δὲ GLTTA.

— αὐτήν it L[A]. δα ἐπὶ τὸν αἰγιαλόν L; ἐπὶ τὸν αἰγιαλόν [καὶ] A. ἀγγη TTrA.





ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφῆτην αὐτὸν εἶχον.  
he feared the multitude, because = a prophet him they held.

6 <sup>γενεσίῳ</sup>γενεσίῳ δὲ ἀγομένων<sup>των</sup> τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ  
But = birthday being celebrated of Herod, danced the daughter

τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρώδῃ· 7 ὅθεν  
of Herodias in the midst, and pleased Herod; Whereupon

μετ' ὅρκον ὠμολόγησεν αὐτῇ δοῦναι ὃ ἔαν<sup>αι</sup> αἰτήσῃται. 8 Ἡ δὲ  
with oath he promised to her to give whatever she should ask. But she

προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὦδε  
being urged on by her mother, Give me, she says, here

ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ  
upon a dish the head of John the Baptist. And

ἔλυπῆθη<sup>ὁ</sup> βασιλεὺς· διὰ<sup>τῶν</sup> δὲ τοὺς ὅρκους καὶ τοὺς  
was grieved the king; but on account of the oaths and those who

συνανακειμένους ἐκέλευσεν δοθῆναι· 10 καὶ πέμψας  
reclined with [him at table] he commanded [it] to be given. And having sent

ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη  
he beheaded John in the prison. And was brought

ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῇ κορασίῳ· καὶ ἦν·  
his head on a dish, and was given to the damsel, and she

εἷκεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ  
brought [it] to her mother. And having come his disciples

ἔραν τὸ βῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν  
took the body, and buried it; and having come told

τῷ Ἰησοῦ. 13 καὶ ἀκούσας<sup>ὁ</sup> Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν  
to Jesus. And having heard Jesus withdrew thence

ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.  
by ship to = desert place apart.

Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ ἐπεζῆν<sup>αι</sup>  
And having heard [of it] the crowds followed him on foot

ἀπὸ τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολλὴν  
from the cities. And having gone out Jesus saw great

ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, καὶ ἑθεράπευσεν  
a crowd, and was moved with compassion towards them, and healed

τούς ἀρρώστους αὐτῶν. 15 Ὑψίας δὲ γενομένης προσῆλθον<sup>αι</sup>  
their infirm. And evening having come came

αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος,  
to him his disciples, saying, Desert is the place,

καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον<sup>αι</sup> τοὺς ὄχλους, ἵνα  
and the time already is gone by: dismiss the crowds, that

ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.  
having gone into the villages they may buy for themselves meat.

16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν·  
But Jesus said to them, No need they have to go away:

δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν  
give to them ye to eat. But they say to him, We have not

ὦδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπεν, Φέρετέ  
here except five loaves and two fishes. And he said, Bring

μοι αὐτούς ὦδε. 19 Καὶ κελεύσας τοὺς ὄχλους ἀνα-  
to me them here. And having commanded the crowds to re-

κλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους  
cline on the grass, and having taken the five loaves

he feared the multi-  
tude, because they

counted him as prophet. 6 But when

Herod's birthday was  
kept, the daughter of

Herodias danced be-  
fore them, and pleased

Herod. 7 Whereupon he  
promised with an oath

to give her whatsoever  
she would ask. 8 And

she, being before in-  
structed of her mother,

said, Give me here  
John Baptist's head

in a charger. 9 And the  
king was sorry: never-

theless for the oath's  
sake, and them which

sat with him at meat,  
he commanded it to be

given her. 10 And he  
sent, and beheaded

John in the prison. 11 And his head was  
brought in a charger,

and given to the dam-  
sel: and she brought

it to her mother. 12 And his disciples  
came, and took up the

body, and buried it,  
and went and told

Jesus. 13 When Jesus  
heard of it, he departed

thence by ship into a  
desert place apart.

And when the people  
had heard thereof, they

followed him on foot  
out of the cities. 14 And

Jesus went forth, and  
saw a great multitude,

and was moved with  
compassion toward

them, and he healed  
their sick. 15 And

when it was evening,  
his disciples came to

him, saying, This is  
desert place, and the

time is now past; send  
the multitude away,

that they may go into  
the villages, and buy

themselves victuals.  
16 But Jesus said unto

them, They need not  
depart; give ye them

to eat. 17 And they  
say unto him, We

have here but five  
loaves, and two fishes.

18 He said, Bring  
them hither to me. 19 And

he commanded the  
multitude to sit down

<sup>γενεσίῳ</sup>γενεσίῳ δὲ γενομένης LTTA. <sup>αν</sup>αν LTTA. <sup>λυπηθεις</sup>λυπηθεις being grieved LTTA. <sup>δὲ</sup>δὲ but LTTA. <sup>τον</sup>τον LTTA. <sup>πῶμα</sup>πῶμα corpse LTTA. <sup>αὐτον</sup>αὐτον him LTTA. <sup>ἀκούσας</sup>ἀκούσας δὲ LTTA. <sup>περοι</sup>περοι T. <sup>δὲ</sup>δὲ ὁ Ἰησοῦς (read he saw) LTTA. <sup>αὐτοῖς</sup>αὐτοῖς GLTTAW. <sup>προσῆλθον</sup>προσῆλθον LTTA. <sup>αὐτον</sup>αὐτον (read the disciples) LTTA. <sup>παρήλθεν</sup>παρήλθεν ἤδη T. <sup>οὖν</sup>οὖν therefore T[A]. <sup>Ἰησοῦς</sup>Ἰησοῦς (read he said) T. <sup>ὦδε</sup>ὦδε αὐτούς LTTA. <sup>του</sup>του χόρτου LTTA. <sup>καὶ</sup>καὶ GLTTAW.

two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples, and the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand - men, beside women and children

καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν·<sup>9</sup> and the two fishes, having looked up to the heaven he blessed; καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μα- and having broken he gave to the disciples the loaves, and the dis- θηται τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν·<sup>10</sup> ciples to the crowds. And <sup>2</sup>ate <sup>1</sup>all and were satisfied; καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα and they took up that which was over and above of the fragments, twelve κοφίνους πλήρεις. 21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσει hand-baskets full. And those who ate were men about, πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.<sup>11</sup> five thousand, besides women and children.

22 Καὶ εὐθέως<sup>12</sup> ἠνάγκασεν<sup>13</sup> ὁ Ἰησοῦς<sup>14</sup> τοὺς μαθητάς<sup>15</sup> αὐτοῦ<sup>16</sup> And immediately <sup>2</sup>compelled <sup>1</sup>Jesus his disciples

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, C

ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, to enter into the ship and to go before him to the other side, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. 23 καὶ ἀπολύσας τοὺς until he should have dismissed the crowds. And having dismissed the ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. 24 Ἐν- of the sea was, tossed by the waves, <sup>2</sup>was <sup>1</sup>for ἐναντίος ὁ ἄνεμος. 25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς <sup>6</sup>contrary <sup>2</sup>the <sup>3</sup>wind. But in [the] fourth watch of the night, <sup>7</sup>ἀπῆλθεν<sup>8</sup> πρὸς αὐτοὺς ὁ Ἰησοῦς, <sup>9</sup>περιπατῶν ἐπὶ τῆς θαλάσ- <sup>2</sup>went <sup>3</sup>to <sup>4</sup>them <sup>1</sup>Jesus, walking on the sea. <sup>10</sup>σης. 26 <sup>11</sup>καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τῇ θάλασσᾳ<sup>12</sup> And <sup>13</sup>seeing <sup>14</sup>him <sup>15</sup>the <sup>16</sup>disciples on the περιπατοῦντα ἐταράχθησαν, λέγοντες, Ὅτι φάντασμα ἐστίν· walking were troubled, saying, An apparition it is: καὶ ἀπὸ τοῦ φόβου ἔκραζαν. 27 Εὐθέως<sup>17</sup> δὲ ἐλάλησεν<sup>18</sup> αὐ- fear they cried out, But immediately <sup>19</sup>spoke <sup>20</sup>to τοῖς ὁ Ἰησοῦς, λέγων, Θαρσείτε, ἐγώ εἰμι, μὴ φοβεῖσθε. <sup>21</sup>them <sup>22</sup>Jesus, saying, Be of good courage, I am [he], fear not. 28. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σύ εἶ, And answering him Peter said, Lord, if it be thou, κέλευσόν με ἔπρος σε ἰλθεῖν ἐπὶ τὰ ὕδατα. 29 Ὁ δὲ εἶπεν, bid me <sup>30</sup>to <sup>31</sup>thee <sup>32</sup>to come upon the waters. And he said, Ἐλθέ. Καὶ κατὰβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπά- Come. And having descended from the ship Peter walk- τησεν ἐπὶ τὰ ὕδατα, ἰλθεῖν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ ed upon the waters, to go to Jesus. But seeing τὸν ἄνεμον<sup>33</sup> ἰσχυρὸν<sup>34</sup> ἐφοβήθη, καὶ ἀρξάμενος καταπον- the wind strong he was affrighted, and beginning to τίζεισθαι ἔκραξεν, λέγων, Κύριε, σῶσόν με. 31 Εὐθέως δὲ sink he cried out, saying, Lord, save me. And immediately ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει Jesus having stretched out the hand took hold of him, and says

<sup>9</sup> εὐλόγησεν LITTA.

<sup>10</sup> ἐνάγκασεν LITTA.

<sup>11</sup> εὐθέως LITTA.

<sup>12</sup> εὐθέως LITTA.

<sup>13</sup> εὐθέως LITTA.

<sup>14</sup> εὐθέως LITTA.

<sup>15</sup> εὐθέως LITTA.

<sup>16</sup> εὐθέως LITTA.

<sup>17</sup> εὐθέως LITTA.

<sup>18</sup> εὐθέως LITTA.

<sup>19</sup> εὐθέως LITTA.

<sup>20</sup> εὐθέως LITTA.

<sup>21</sup> εὐθέως LITTA.

<sup>22</sup> εὐθέως LITTA.

<sup>23</sup> εὐθέως LITTA.

<sup>24</sup> εὐθέως LITTA.

<sup>25</sup> εὐθέως LITTA.

<sup>26</sup> εὐθέως LITTA.

<sup>1</sup> παιδίων καὶ γυναικῶν L.

<sup>2</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>3</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>4</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>5</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>6</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>7</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>8</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>9</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>10</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>11</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>12</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>13</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>14</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>15</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>16</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>17</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>18</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>19</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>20</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>21</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>22</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>23</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>24</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>25</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>26</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>27</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>28</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>29</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>30</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>31</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>32</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>33</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>34</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>35</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>36</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>37</sup> αὐτοῦ (read the disciples) GNTTAW.

<sup>38</sup> αὐτοῦ (read the disciples) GNTTAW.

αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; 32 Καὶ ἑμβάντων<sup>m</sup> to him, O [thou] of little faith, why didst thou doubt? And <sup>q</sup>having<sup>q</sup> entered

αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος<sup>r</sup> 33 οἱ δὲ ἐν τῷ they into the ship <sup>r</sup>ceased<sup>r</sup> the <sup>r</sup>wind. And those in the

πλοίῳ <sup>m</sup>ἐλθόντες<sup>m</sup> προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς ship having come worshipped him, saying, Truly

θεοῦ υἱὸς εἶ.

<sup>a</sup>of <sup>a</sup>God <sup>a</sup>Son thou art!

34 Καὶ διαπερίσαντες ἦλθον εἰς<sup>n</sup> τὴν γῆν<sup>n</sup> Γεννησαρέτ.<sup>n</sup> And having passed over they came to the land of Gennesaret.

35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέ- And having recognized him the men of that place sent

στειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ to all that country round, and brought to him

πάντας τοὺς κακῶς ἔχοντας<sup>r</sup> 36 καὶ παρεκάλουν αὐτὸν ἵνα all those who were ill; and besought him that

μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ<sup>r</sup> καὶ only they might touch the border of his garment; and

ὅσοι ἤψαντο διεσώθησαν.

as many as touched were cured.

15 Τότε προσέρχονται τῷ Ἰησοῦ οἱ<sup>n</sup> ἀπὸ Ἱερουσολύμων Then come to Jesus the <sup>n</sup>from <sup>n</sup>Jerusalem

ᾠ γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, 2 ᾠ Διατί<sup>n</sup> οἱ μαθηταὶ <sup>n</sup>scribes <sup>n</sup>and <sup>n</sup>Pharisees, saying, Why <sup>n</sup>disciples

σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ<sup>r</sup> thy <sup>r</sup>transgress the tradition of the elders? <sup>r</sup>not

γὰρ νίπτονται τὰς χεῖρας αὐτῶν<sup>r</sup> ὅταν ἄρτον ἐσθίωσιν. 3 Ὁ δὲ for <sup>r</sup>they <sup>r</sup>wash their hands when bread they eat. But he

ἀποκριθεὶς εἶπεν αὐτοῖς, ᾠ Διατί<sup>n</sup> καὶ ὑμεῖς παραβαίνετε τὴν answering said to them, Why <sup>n</sup>also <sup>n</sup>ye <sup>r</sup>transgress the

ἐντολὴν τοῦ θεοῦ διὰ<sup>n</sup> τὴν παράδοσιν ὑμῶν; 4 Ὁ γὰρ commandment of God on account of your tradition? For

θεὸς ἔνετειλατο, λέγων, Τίμα τὸν πατέρα σου<sup>n</sup> καὶ τὴν God commanded, saying, Honour thy father and

μητέρα<sup>n</sup> καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τε- mother; and, He who speaks evil of father or mother, by death let

λευτάτω. 5 ὑμεῖς δὲ λέγετε, Ὅς ἂν εἶπῃ τῷ πατρὶ ἢ τῷ him die. But ye say, Whoever shall say to father or

μητρὶ, Δῶρον, δὲ ἂν ἐξ ἐμοῦ ὠφελῇθῃς, καὶ<sup>n</sup> mother, [It is] a gift whatever by me thou mightest be profited—: and

οὐ μὴ τιμήσῃ<sup>n</sup> τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ<sup>n</sup> οὐ<sup>r</sup> in no wise honour his father or his mother:

6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παρά- and ye made void the commandment of God on account of <sup>n</sup>tra-

δοσιν ὑμῶν. 7 Ὑποκριταί, καλῶς <sup>n</sup>προεφῆτευσεν<sup>n</sup> περὶ ὑμῶν doison <sup>n</sup>your. Hypocrites! well prophesied concerning you

Ἡσαίας, λέγων, 8 Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι Esaias, saying, Draws near to me this people with <sup>n</sup>mouth

αὐτῶν, καὶ τοῖς χεῖλεσιν με τιμᾷ<sup>n</sup> ἡ δὲ καρδία αὐτῶν πόρρω their, and with the lips <sup>n</sup>me <sup>n</sup>it <sup>n</sup>honours; but their heart far

thou of little faith, wherfore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

XV. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

<sup>1</sup> ἀναβάντων having gone up LTTA. <sup>m</sup> — ἐλθόντες T[A]. <sup>n</sup> ἐπὶ TT. <sup>+</sup> + eis (read at Gennesaret) TTr. <sup>p</sup> Γεννησαρέθ LW. <sup>q</sup> — οἱ LTT. <sup>r</sup> Φαρισαῖοι καὶ γραμματεῖς TTr. <sup>s</sup> διὰ τί LTA. <sup>t</sup> — αὐτῶν (read the hands) T[Tr]. <sup>v</sup> εἶπεν said LTr. <sup>w</sup> — σου (read [thy]) GLTTFAW. <sup>x</sup> — καὶ LTT[A]. <sup>y</sup> τιμήσει will he honour LTTA. <sup>z</sup> — ἢ τὴν μητέρα αὐτοῦ L[A]. <sup>a</sup> — τὸν λόγον the word LTr; τὸν νόμον the law TA. <sup>b</sup> ἐπροφῆτευσεν LTTA. <sup>c</sup> — Ἐγγίζει μοι GLTTA. <sup>d</sup> — τῷ στόματι αὐτῶν καὶ GLTTA.



9 But in vain they do worship me, teaching for doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

ἀπέχει ἀπ' ἐμοῦ. 9 μάτην δὲ σέβονται με, διδάσκοντες  
is away from me: But in vain they worship me, teaching [as]  
διδασκαλίας ἐντάλματα ἀνθρώπων. 10 Καὶ προσκαλεσάμενος  
teachings injunctions of men. And having called to [him]  
τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. 11 οὐ  
the crowd he said to them, Hear and understand! not  
τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον.  
that which enters into the mouth defiles the man;  
ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ  
but that which goes forth out of the mouth, this defiles  
τὸν ἄνθρωπον.  
the man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 these are the things which defile a man; but to eat with unwashed hands defileth not a man.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ,  
Then having come to [him] his disciples said to him,  
Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλί-  
Knowest thou that the Pharisees having heard the saying were of-  
σθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ  
fended? But he answering said, Every plant which "not  
ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. 14 ἀφετε  
"has "planted "my "Father "the "heavenly, shall be rooted up. Leave  
αὐτοὺς· ἐσθγοὶ εἰσιν τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν  
them; "leaders "they "are "blind of blind; "blind "and "blind  
ἐὰν ὀδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ  
"if "lead, both into a pit will fall. And answering  
ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην.  
Peter said to him, Expound to us this parable.  
16 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;  
But Jesus said, "Still "also "ye "without "understanding "are?  
17 οὐκ ᾔωγετε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ  
"not "yet "perceive "ye that everything which enters into the  
στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;  
mouth into the belly goes, and into [the] draught is cast forth?  
18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς  
But the things which, go forth out of the mouth out of the  
καρδίας ἐξέρχεται, κάκεινα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ  
heart come forth, and these defile the man. For out of  
τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεφαί,  
the heart come forth "reasonings "evil, murders, adulteries,  
πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτά  
fornications, thefts, false-witnessings, blasphemies. These things  
ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους  
"they which defile the man; but the "with "unwashed  
χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.  
"hands "eating defiles not the man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disci-

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη  
And going forth thence Jesus withdrew to the parts  
Τύρου καὶ Σιδῶνος. 22 καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ  
of Tyre and Sidon; and behold, a "woman "Cananean from  
τῶν ὁρίων ἐκείνων ἐξελοῦσα ἔκραυγασεν αὐτῷ λέγουσα,  
those borders having come out cried to him, saying,  
Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαι-  
Have pity on me, Lord, Son of David; my daughter miserably is pos-  
μονίζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσ-  
sessed by "demon. But he answered "not "her a word. And having

ο — αὐτοῦ (read the disciples) LTA.  
h — ταύτην (read the parable) LTT[Δ].

ἰ — λέγουσιν say LTTA. τυφλοὶ εἰσιν ὀδηγοὶ LTT.

ἰ — Ἰησοῦς (read he said) LTTA. οὐκ ἵπτο LTTT.

ἰ — υἱὲ Δαβὶδ ὡ; υἱὸς Δαβὶδ LTTA.

ἰ — ἐκράξεν LTT; ἐκράξεν T.

ἰ — αὐτῷ LTTA.

ἐλθόντες οἱ μαθηταὶ αὐτοῦ ᾠρώτων αὐτόν, λέγοντες,  
 come to [him] his disciples asked him, saying,  
 "Ἀπόλυσον αὐτήν, ὅτι κράζει ὅπισθεν ἡμῶν." 24 Ὁ δὲ ἀποκρι-  
 Dismiss her, for she crieth after us. But he answer-  
 θείς εἶπεν, Οὐκ ἀπὸ στάλην εἰς μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα  
 ing said, I was not sent except to the sheep the lost  
 οἴκου Ἰσραὴλ. 25 Ἡ δὲ ἐλθοῦσα προσέκυνε αὐτῷ,  
 of [the] house of Israel. But she having come did homage to him,  
 λέγουσα, Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ  
 saying, Lord, help me! But he answering said, "Not  
 ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν  
 'it is good to take the bread of the children, and to cast [it]  
 τοῖς κυνάρσι. 27 Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια  
 to the little dogs. But she said, Yea, Lord: for even the little dogs  
 ἐσθίει ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης  
 eat of the crumbs which fall from the table  
 τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ,  
 of their masters. Then answering Jesus said to her,  
 "Ὁ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.  
 O woman, great [is] thy faith: be it to thee as thou desirest.  
 Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.  
 And was healed her daughter from that hour.

29 Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-  
 And having departed thence Jesus came towards the sea  
 σαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο  
 of Galilee; and having gone up into the mountain he was sitting  
 ἐκεῖ. 30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ'  
 there. And came to him crowds great, having with  
 ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς, καὶ ἐτέρους πολ-  
 them lame, blind, dumb, maimed, and others many,  
 λούς, καὶ ἐξέριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ.  
 and they cast down them at the feet of Jesus,  
 καὶ ἰθεράπευσεν αὐτούς. 31 ὥστε τοὺς ὄχλους θαυμάσαι,  
 and he healed them; so that the crowds wondered,  
 βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιείς, χωλούς περι-  
 seeing dumb speaking, maimed sound, lame walk-  
 πατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεόν  
 ing, and blind seeing; and they glorified the God  
 Ἰσραὴλ. 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητάς  
 of Israel. But Jesus having called to [him] disciples  
 αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη  
 his said, I am moved with compassion towards the crowd, because already  
 ἡμέρας τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγω-  
 days three they continue with me, and have not what they may  
 σιν· καὶ ἀπολῦσαι αὐτοὺς νήστες οὐ θέλω, μήποτε ἐκλυθῶσιν  
 eat; and to send away them fasting I am not willing, lest they faint  
 ἐν τῇ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ· αὐτοῦ, Πόθεν  
 in the way. And say, to him his disciples, Whence  
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;  
 to us in a desert loaves so many as to satisfy a crowd so great?  
 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ  
 And says to them Jesus, How many loaves have ye? And they  
 εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 Καὶ ἐκέλευσεν τοῖς  
 said, Seven, and a few small fishes. And he commanded the

ples and be-  
 sought him, saying,  
 Send her away; for she  
 crieth after us. 24 But  
 he answered and said,  
 I am not sent but unto  
 the lost sheep of the  
 house of Israel. 25 Then  
 came she and worshiped  
 him, saying, Lord,  
 help me. 26 But he  
 answered and said, It  
 is not meet to take the  
 children's bread, and  
 to cast it to dogs.  
 27 And she said, Truth,  
 Lord: yet the dogs eat  
 of the crumbs which  
 fall from their mas-  
 ters' table. 28 Then  
 Jesus answered and  
 said unto her, O wo-  
 man, great is thy faith:  
 be it unto thee even as  
 thou wilt. And her  
 daughter was made  
 whole from that very  
 hour.

29 And Jesus depart-  
 ed from thence, and  
 came nigh unto the  
 of Galilee; and went  
 up into a mountain,  
 and sat down there.  
 30 And great multi-  
 tudes came unto him,  
 having with them those  
 that were lame, blind,  
 dumb, maimed, and  
 many others, and cast  
 them down at Jesus'  
 feet; and he healed  
 them: 31 inasmuch that  
 the multitude wonder-  
 ed, when they saw the  
 dumb to speak, the  
 maimed to be whole,  
 the lame to walk, and  
 the blind to see: and  
 they glorified the God  
 of Israel. 32 Then  
 Jesus called his disci-  
 ples unto him, and said,  
 I have compassion on  
 the multitude, because  
 they continue with me  
 now three days, and  
 have nothing to eat:  
 and I will not send  
 them away fasting,  
 lest they faint in the  
 way. 33 And his dis-  
 ciples say unto him,  
 Whence should we  
 have so much bread in  
 the wilderness, as to  
 fill so great a multi-  
 tude? 34 And Jesus  
 saith unto them, How  
 many loaves have ye?  
 And they said, Seven,  
 and a few little fishes.  
 35 And he commanded  
 the multitude to sit

ἡρώτων LITRA. ἔξεστιν it is allowed LITRA. ἐριψαν T. αὐτοῦ of him LITRA. τὸν ὄχλον the crowd TA. + καὶ and LITRA. ἐδόξασαν T. ἡμέρας GLTTAW. — αὐτοῦ (read the disciples) [LITRA]. παραγγείλας τῷ ὄχλῳ having commanded the crowd LITRA.

down on the ground. 36 And he took the seven loaves and the fishes, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

XVI. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why do ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of

ὄχλοις<sup>1</sup> ἀναπεσεῖν ἐπὶ τὴν γῆν 36 <sup>2</sup>καὶ λαβὼν<sup>3</sup> τοὺς ἑπτὰ  
crowds to recline on the ground; and having taken the seven  
ἄρτους καὶ τοὺς ἰχθύας,<sup>4</sup> εὐχαριστήσας ἔκλασεν καὶ βέδωκεν<sup>5</sup>  
loaves and the fishes, having given thanks he broke and gave  
τοῖς μαθηταῖς· αὐτοῦ,<sup>6</sup> οἱ δὲ μαθηταὶ τῷ ὄχλῳ.<sup>7</sup> 37 Καὶ  
to his disciples, and the disciples to the crowd. And

ἔφαγον πάντες, καὶ ἔχορτάσθησαν καὶ ἔηραν τὸ περισ-  
<sup>8</sup>σεῖον τῶν κλασμάτων<sup>9</sup> ἑπτὰ σπυρίδας πλήρεις. 38 οἱ δὲ  
and above of the fragments seven baskets full; and they who  
ἐσθίωντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ  
ate were four thousand men, besides women and  
παιδιῶν.<sup>10</sup> 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη<sup>11</sup> εἰς τὸ  
children. And having dismissed the crowds he entered into the  
πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.<sup>12</sup>

ship, and came to the borders of Magdala.  
16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι  
And having come to [him] the Pharisees and Sadducees

πειράζοντες<sup>1</sup> ἐπηρώτησαν<sup>2</sup> αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ  
tempting [him] asked him a sign out of the heaven  
ἐπιδείξει αὐτοῖς 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας  
to shew them. But he answering said to them, Evening  
γενομένης λέγετε, Εὐδία· πυρρόζει γὰρ ὁ οὐρανός. 3 καὶ  
having come ye say, Fine weather; for is red the heaven. And

πρωτὶ. Σήμερον χειμὼν· πυρρόζει γὰρ στυγνάζων ὁ οὐρανός.  
at morning, To-day a storm; for is red lowering the heaven.  
ὑποκριταί! τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε  
Hypocrites! the indeed face of the heaven ye know [how]

διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;<sup>4</sup> 4 γενεὰ  
to discern, but the signs of the times ye cannot! A generation  
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθή-  
wicked and adulterous a sign seeks, and a sign shall not be  
σεται αὐτῇ. εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου.<sup>5</sup> Καὶ  
given to it, except the sign of Jonas the prophet. And  
καταλιπὼν αὐτοὺς ἀπῆλθεν.  
leaving them he went away.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο  
And having come his disciples to the other side they forgot

ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσ-  
loaves to take. And Jesus said to them, See and be-  
ἔχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 7 Οἱ δὲ  
ware of the leaven of the Pharisees and Sadducees. And they

διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἐλά-  
reasoned among themselves, saying, Because loaves not we  
βομεν. 8 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί δια-  
took. And having known [this] Jesus said to them, Why rea-  
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ  
son ye among yourselves, O [ye] of little faith, because loaves not  
πᾶλάβετε;<sup>9</sup> 9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε  
ye took? Do ye not yet perceive, nor remember the five

<sup>1</sup> ἐλαβ= he took LITR. <sup>2</sup> + καὶ and LT. <sup>3</sup> ἐδίδον TTR. <sup>4</sup> — αὐτοῦ (read the disciples) [LITR]. <sup>5</sup> τοῖς ὄχλοις to the crowds TTR. <sup>6</sup> τὸ περισσεῖον τῶν κλασμάτων ἦσαν LITR. <sup>7</sup> παιδιῶν καὶ γυναικῶν T. <sup>8</sup> ἀνέβη he went up GTRAW. <sup>9</sup> Μαγδαλάν Magadan LITR. <sup>10</sup> ἐπηρώτων T. <sup>11</sup> Ὁψίας . . . to end of verse 3 [TA]. <sup>12</sup> — ὑποκριταί LITR; + καὶ and L. — τοῦ προφήτου LITR. — αὐτοῦ (read the disciples) LITR. — αὐτοῖς GLTR. <sup>13</sup> ἔχετε ye have L.

ἄρτους τῶν πεντακισχίλων, καὶ πόσους κοφίνους ἐλάβετε, loaves of the five thousand, and how many hand-baskets ye took [up]?

10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχίλων, καὶ πόσας nor the seven loaves of the four thousand, and how many

ἡσπυρίδας<sup>a</sup> ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ baskets ye took [up]? How perceive ye not that not concerning

ἄρτων<sup>a</sup> εἶπον ὑμῖν ᾠροῦν<sup>a</sup> ἵνα ὑμεῖς ἐπίστανται τὴν δύναμιν τοῦ Θεοῦ, τῶν Φαρισαίων bread I spoke to you to beware of the leaven of the Pharisees

καὶ Σαδδουκαίων; 12 Τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν and Sadducees? Then they understood that he said not to beware

ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἄλλ' ἀπὸ τῆς διδασκῆς τῶν of the leaven of bread, but of the teaching of the

Φαρισαίων καὶ Σαδδουκαίων. Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς And having come Jesus into the parts of Caesarea

Φιλιππίου ἠρώτα τοὺς μαθητάς αὐτοῦ, λέγων, Τίνα ᾠμε<sup>a</sup> Philippi he questioned his disciples, saying, Whom me

λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 Οἱ δὲ do pronounce men to be the Son of man? And they

εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν said, Some John the Baptist; and others Elias

ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. 15 Λέγει αὐτοῖς, and others Jeremias, or one of the prophets. He says to them,

Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 Ἀποκριθεὶς δὲ Σι- But ye whom me do ye pronounce to be? And answering Si-

μων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ mon Peter said, Thou art the Christ, the Son of God the

ζώντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος living. And answering Jesus said to him, Blessed

εἶ, Σίμων ὁ υἱὸς Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψεν art thou, Simon Bar-Jonas, because flesh and blood revealed [it] not

σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 Κἀγὼ δέ to thee, but my Father who [is] in the heavens. And I also

σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδο- to thee say, That thou art Peter, and on this rock I will

μήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν build my assembly, and gates of hades shall not prevail against

αὐτῆς. 19 Καὶ ὁῶς σοὶ τὰς κλεῖς τῆς βασιλείας τῶν it. And I will give to thee the keys of the kingdom of the

οὐρανῶν καὶ ὃ ἐὰν ἐπὶ τῆς γῆς, ἔσται δεδεμένον heavens: and whatever thou mayest bind on the earth, shall be bound

ἐν τοῖς οὐρανοῖς καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται in the heavens; and whatever thou mayest loose on the earth, shall be

λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε κ' διεστείλατο τοῖς μαθη- loosed in the heavens. Then charged he

ταῖς αὐτοῦ ἵνα μὴ ἐπὶ τῶν ὀνόματι τοῦ Θεοῦ εἰπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς this that to none they should say that he is Jesus

ὁ χριστός. the Christ.

the five thousand, and how many baskets ye took up? 10 Neither

the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake

it not to you concerning bread, that ye should beware of the leaven of the Pharisees

and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread,

but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying,

Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona:

because flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven:

and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

<sup>a</sup> ἡσπυρίδας L. <sup>a</sup> ἄρτων loaves LTTAW. <sup>a</sup> (the question ends at you) προσέχετε δὲ but beware LTTA. <sup>a</sup> τῶν ἄρτων of the loaves LTTA; τῶν Φαρισαίων καὶ Σαδδουκαίων of the Pharisees and Sadducees T. <sup>a</sup> ἀλλὰ TTTAW. <sup>a</sup> — με [L] TTTA. <sup>a</sup> εἶπαν LTT. <sup>a</sup> οἱ L.

<sup>a</sup> Ηλείαν T. <sup>a</sup> + [ὁ Ἰησοῦς] Jesus (says) L. <sup>a</sup> καὶ ἀποκριθεὶς W. <sup>a</sup> ἀποκριθεὶς δὲ LTTA. <sup>a</sup> Βαριωνᾶ LTA. <sup>a</sup> — τοῖς (read [the]) L[Tr]. <sup>a</sup> — καὶ T[A]. <sup>a</sup> κλείδας LTTA. <sup>a</sup> ἂν LTTA.

<sup>a</sup> ἂν T. <sup>a</sup> ἐπετίμησεν he earnestly charged L. <sup>a</sup> — αὐτοῦ (read the disciples) LTTA. <sup>a</sup> — Ἰησοῦς GLTTAW.



21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. And after six days Jesus taketh Peter, James, and John his brother, and brings them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς  
From that time began Jesus to shew to his disciples  
αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ  
his that it is necessary for him to go away to Jerusalem, and  
πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ  
many things to suffer from the elders and chief priests and  
γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.  
scribes, and to be killed, and the third day to be raised.  
22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν  
And having taken to him him Peter began to rebuke  
αὐτῷ, λέγων, "Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι  
him, saying, [God be] favourable to thee, Lord: in no wise shall be to thee  
τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου,  
this. But he having turned said to Peter, Get behind me,  
σατανᾶ, σκάνδαλον μου εἶ, ὅτι οὐ φρονεῖς τὰ  
Satan: an offence to me thou art, for thy thoughts are not of the things  
τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπεν  
of God, but the things of men. Then Jesus said  
τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθαι, ἀπαρ-  
to his disciples, If any one desires after me to come, let  
νησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκο-  
him deny himself, and let him take up his cross, and let  
λουθῆτω μοι. 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,  
him follow me. For whoever may desire his life to save,  
ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν  
shall lose it; but whoever may lose his life on account of  
ἐμοῦ, ἐνύχθῃ αὐτήν· 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐάν  
me, shall find it. For what is profited a man, if  
τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ  
the world whole he gain, and his soul lose? or  
τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλ-  
what will give a man [as] an exchange for his soul? For is  
λει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς  
about the Son of man to come in the glory of the Father  
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ  
of his with his angels; and then he will render to each  
κατὰ τὴν πράξιν αὐτοῦ. 28 Ἀμὴν λέγω ὑμῖν, εἰσὶν  
according to his doing. Verily I say to you, There are  
τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου  
some of those here standing who in no wise shall taste of death  
ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ  
until they have seen the Son of man coming in  
βασιλείᾳ αὐτοῦ.  
his kingdom.

17 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον  
And after days six takes with him Jesus Peter  
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει  
and James and John his brother, and brings up  
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη  
them into a mountain high apart. And he was transfigured  
ἐμπροσθεν αὐτῶν, καὶ ἐλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,  
before them, and shone as the sun,

21 — ὁ L[Tr]A. " εἰς Ἱεροσόλυμα ἀπελθεῖν LTTra. P — ἤρξατο A. 9 αὐτῷ ἐπιτιμᾶν λέγων L; λέγει αὐτῷ ἐπιτιμᾶν says to him rebuking [him] A. 1 εἰ ἐμοῦ LTTra. 2 εἰ ἐμοῦ LTTra. 2 ὠφεληθήσεται shall be profited LTTra. 7 + ὅτι that LT. 8 τῶν ὧδε ἐστώτων OLTTA; ὧδε ἐστώτες W.

τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. ■ καὶ ἰδοὺ, ὥφθησαν αὐτοῖς ὁ Μωσῆς καὶ ὁ Ἠλίας, ■ μετ' αὐτοῦ συλλαλοῦντες. ■

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν

ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ἡ ποιήσωμεν ὧδε τρεῖς σκηνάς, ■

σοὶ μίαν, καὶ ὁ Μωσῆς μίαν, καὶ ὁ Ἠλίας. ■ 5 Ἐτι αὐτοῦ

λαλοῦντος, ἰδοὺ, νεφέλη ἐφωτεινὴ ἐπεσκίασεν αὐτούς· καὶ

ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λεγούσα, Οὗτός ἐστιν ὁ υἱός μου

ὁ ἀγαπητός, ἐν ᾧ ἐυδόκησα. ■ ἁυτοῦ ἀκούετε. ■ 6 Καὶ

ἀκούσαντες οἱ μαθηταὶ ἠέπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ

ἐφοβήθησαν σφόδρα. 7 καὶ ἰπροσελθὼν ὁ Ἰησοῦς ἐΐψατο

αὐτῶν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάραντες

δε τοὺς ὀφθαλμούς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν

μόνον.

9 Καὶ καταβαίνοντων αὐτῶν ἀπὸ τοῦ ὄρους ἐνετείλατο

αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ

υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. ■ 10 Καὶ ἐπη-

ρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τί οὖν οἱ γραμ-

ματεῖς λέγουσιν ὅτι ὁ Ἠλίας δεῖ ἔλθειν πρῶτον; 11 Ὁ δὲ

Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, ὁ Ἠλίας μὲν ἔρχεται

πρῶτον καὶ ἀποκαταστήσει πάντα. 12 λέγω δὲ ὑμῖν ὅτι

ὁ Ἠλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίη-

σαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου

μέλλει πάσχειν ὑπ' αὐτῶν. 13 Τότε συνήκαν οἱ μαθηταὶ ὅτι

περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσήλθεν

white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, Jesus only.

9 And as they went down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to

\* ὥφθη LITTA. \* Μωσῆς LITTA. \* Ἠλίας T. \* συλλαλοῦντες (συνλα. T) μετ' αὐτοῦ LITTA. \* ποιήσω I will make LTA. \* Μωσῆ LITTA; Μωσῆ W. \* Ἠλίας (Ἠλίας T) LITTA. \* φῶς of light G. \* ἐυδόκησα LITTA. \* ἀκούετε αὐτοῦ LITTA. \* ἔπεσαν LITTA. \* προσήλθεν came to LITTA. \* καὶ ἀψάμενος and touching LT; καὶ ἤψατο Tr. \* — καὶ LT. \* ἐκ GLITTA. \* ἐγερθῇ be raised LITTA. \* — αὐτοῦ (read the disciples) LITTA. \* Ἠλίας T. \* — Ἰησοῦς (read he said) LITTA. \* — αὐτοῖς LITTA. \* Ἠλίας T. \* — πρῶτον LITTA. \* ἀλλὰ Tr. \* — αὐτῶν LITTA.

him a certain man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 and they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry.

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Pe-

αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, 15 καὶ λέγων, Κύριε, ἔλεησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει. πολλὰκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἔδυνήθησαν αὐτὸν θεραπεῦσαι. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἰεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, αἰ διὰ τί ἡμεῖς οὐκ ἔδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπίστίαν ὑμῶν. ἅμην γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει, ἵνα μεταβῇ ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται ἐξ ἐμῆ ἐν προσευχῇ καὶ νηστείᾳ.

except by prayer and fasting.

22 Ὁ ἀναστρεφόμενος δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἡγεροθήσεται. Καὶ ἔλυπθησαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; 25 Ἀεὶ γοῦν, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

αὐτὸν GLTTAW. γ κακῶς ἔχει is ill LTR. μεθ' ὑμῶν ἔσομαι LTTA. διὰ τί LTTAW.  
b — Ἰησοῦς LTTA. c λέγει he says LTTA. ολιγοπιστίαν little faith LTTA. μεταβα  
ένθεν LTTA. — verse 21 T[TA]. ε συστρεφόμενοι were abiding together LTTA.  
b ἀναστήσεται he shall rise again L. i Καφάρναομ LTTAW. k εἶπαν LTTA. l — τὰ τ.  
εισελθόντα entering LT; ἐλθόντα having come TLA.

τῶν ἀλλοτριῶν; 26 Ἄγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτριῶν. Ἐφῇ αὐτῷ ὁ Ἰησοῦς, Ἀραγεῖ ἐλεύθεροί εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

ter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὁς ᾤ ἐάν τις δέξεται παιδίον τοιούτον ἐν ὀνόματί μου, ἐμὲ δέχεται. 6 ὁ δὲ ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων ἐν ἐμῇ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ὑπὲρ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγῃ τῆς θαλάσσης. 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ· ἐκείνῳ δὲ ὃ τὸ σκάνδαλον ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πόδας σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἢ ἡλωδῆν ἢ κυλλῶν. 9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν

XVIII. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that he were hanged about his neck, and that he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather

ἢ εἰπόντος δέ and having said LTR. ὁ — ὁ Πέτρος LTR. Ἀρα γε TR. 2 σκανδαλίζωμεν T. — τὴν (read [the]) LTRAW. ἡμέρα day L. 3 — ὁ Ἰησοῦς TR. 4 ταπεινώσει LTRAW. ἂν LTR. 5 ἐν παιδίον τοιούτον (— ν) LTR. 7 περὶ about LTR; εἰς to A. 8 — ἐστὶν (read [it is]) LTR. 9 — ἐκείνῳ (read to the man) LTR. αὐτὸν it (and cast [it]) LTR. κηλὸν ἢ κηλὸν LTR.



than having two eyes to be cast into hell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in

είσελθεῖν, ἡ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν to enter, [rather] than two eyes having to be cast into the γένναν τοῦ πυρός. 10 Ὅρατε μὴ καταφρονήσητε ἐνός τῶν Gehenna of the fire. See ye despise not one μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν of these little ones, for I say to you, that their angels in [the] οὐρανοῖς<sup>h</sup> διαπαντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου heavens continually behold the face of my Father τοῦ ἐν οὐρανοῖς. 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου who [is] in [the] heavens. For is come the Son of man σωσαι τὸ ἀπολωλός. 12 Τί οὖν δοκεῖ; ἐὰν γένηται to save that which has been lost. What think ye? If there should be τι ἀνθρώπων ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν, to any man a hundred sheep, and be gone astray one of them, οὐχὶ ἴσφει<sup>h</sup> τὰ ἐννενηκονταενέα<sup>h</sup> ἐπὶ τὰ ὄρη [does he] not, having left the ninety-nine on the mountains, πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται having gone seek that which is gone astray? and if it should be εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον that he find it, verily I say to you, that he rejoices over it more ἢ ἐπὶ τοῖς ἐννενηκονταενέαις<sup>h</sup> τοῖς μὴ πεπλανημένοις. 14 οὐ- than over the ninety-nine which have not gone astray. So τὼς οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν<sup>h</sup> τοῦ it is not [thé] will before <sup>h</sup>Father your who [is]

ἐν οὐρανοῖς, ἵνα ἀπόληται<sup>h</sup> κείς<sup>h</sup> τῶν μικρῶν τούτων. in [the] heavens, that should perish one of these little ones.

15 Ἐὰν δὲ ἀμαρτήσῃ εἰς σέ<sup>h</sup> ὁ ἀδελφός σου, ὑπάγε<sup>h</sup> καὶ<sup>h</sup> But if <sup>h</sup>sin <sup>h</sup>against <sup>h</sup>thee <sup>h</sup>thy <sup>h</sup>brother, go and ἐλεῖξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, reprove him between thee and him alone. If thee he will hear, ἐκέδησας τὸν ἀδελφόν σου. 16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε thou hast gained thy brother. But if he will not hear, take μετὰ σοῦ<sup>h</sup> ἔτι ἕνα ἢ δύο<sup>h</sup>, ἵνα ἐπὶ στόματος δύο μαρτύρων with thee besides one or two, that upon [the] mouth of two witnesses ἢ τριῶν σταθῇ πᾶν ῥῆμα. 17 ἐὰν δὲ παρακούσῃ αὐτῶν, or of three may stand every word. But if he fail to listen to them, εἰπέ<sup>h</sup> τῇ ἐκκλησίᾳ<sup>h</sup>· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, tell [it] to the assembly. And if also the assembly he fail to listen to, ἔστω σοι ὡς περὶ ὁ ἐθνικός καὶ ὁ τελώνης. 18 Ἀμὴν λέγω let him be to thee as the heathen and the taxgatherer. Verily I say ὑμῖν, ὅσα<sup>h</sup> ἐὰν<sup>h</sup> δῆσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν<sup>h</sup> τῷ<sup>h</sup> to you, Whatsoever ye shall bind on the earth, shall be bound in the οὐρανῷ<sup>h</sup> καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα heaven; and whatsoever ye shall loose on the earth, shall be loosed ἐν<sup>h</sup> τῷ<sup>h</sup> οὐρανῷ. 19 Πάλιν<sup>h</sup> λέγω ὑμῖν, ὅτι ἐὰν δύο<sup>h</sup> ὑμῶν in the heaven. Again I say to you, that if two of you συμφωνήσωσιν<sup>h</sup> ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐ<sup>h</sup> ἐὰν may agree the earth concerning any matter whatever αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ they shall ask, it shall be done to them from my Father who [is]

<sup>h</sup> ἐν τῷ οὐρανῷ in the heaven [L]A.

he not leave) LTr.

μου my LTr.

σοῦ L; μετὰ σεαυτοῦ with thyself T.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

σοῦ L; μετὰ σοῦ L.

— verse 11 LTr[A].

ἐννενηκοντα ενέα LTr; ἐννενηκονταενέα W.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

ἐν LTr.

<sup>h</sup> ἀφ' οὗ (read will

<sup>h</sup> + kai and LTr.

<sup>h</sup> — kai GLTrA.

<sup>h</sup> — μετὰ

<sup>h</sup> εἰπόν T.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

<sup>h</sup> ἂν LTrA.

ἐν οὐρανοῖς. 20 οὐ γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς  
in [the] heavens. For where are two or three gathered together unto  
τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.  
my name? there am I in [the] midst of them.

heaven. 20 For where  
two or three are gathered  
together in my  
name, there am I  
in the midst of them.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, ὦ Κύριε, ποσάκις  
Then having come, to him Peter said, Lord, how often  
ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως  
shall I sin against me my brother and I forgive him? until  
ἐπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις,  
seven times? Says to him Jesus, I say not to thee until seven times,  
ἀλλ' ἕως ἐβδόμηκοντάκις ἐπτά. 23 Διὰ τοῦτο ὁμοιωθή  
but until seventy times seven. Because of this has become like  
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν  
the kingdom of the heavens to a man a king, who would  
συναρπάσσει μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ  
takes account with his bondmen. And having begun he

21 Then came Peter  
to him, and said, Lord,  
how oft shall my brother  
sin against me,  
and I forgive him? till  
seven times? 22 Jesus  
saith unto him, I say  
not unto thee, until  
seven times; but,  
until seventy times  
seven. 23 Therefore is  
the kingdom of heaven  
likened unto a  
certain king, which  
would take account of  
his servants. 24 And  
when he had begun  
to reckon, one was  
brought unto him,  
which owed him ten  
thousand talents. 25  
But forasmuch as he  
had not to pay, his  
lord commanded him  
to be sold, and his  
wife, and children, and  
all that he had, and  
payment to be made.

συναίρειν, προσήνεχθη αὐτῷ εἷς ὁφειλέτης μυρίων  
to reckon, there was brought to him one debtor of ten thousand  
ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐ-  
talents. But not having he [wherewith] to pay, com-  
κέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῃναι, καὶ τὴν γυναῖκα  
manded him his lord to be sold, and wife  
αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχεν, καὶ ἀποδο-  
his and the children, and all as much as he had, and payment to  
θῆναι. 26 πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ,  
be made. Having fallen down therefore the bondman did homage to him,  
λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἔσοι  
saying, Lord, have patience with me, and all to thee  
ἀποδώσω. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου  
I will pay. And having been moved with compassion the lord bondman  
ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.  
of that released him, and the loan forgave him.

24 And when he had begun  
to reckon, one was  
brought unto him,  
which owed him ten  
thousand talents. 25  
But forasmuch as he  
had not to pay, his  
lord commanded him  
to be sold, and his  
wife, and children, and  
all that he had, and  
payment to be made.

28 Ἐξελθὼν δὲ ὁ δούλος ἐκείνου εὑρεν ἕνα τῶν συνδούλων  
But having gone out that bondman found one fellow bondman  
αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν  
of his, who owed him a hundred denarii, and having seized him  
ἔπνιγεν, λέγων, Ἀπόδος μοι ὅ τι ὀφείλεις. 29 πε-  
he throttled him, saying, Pay me what thou owest. Having fallen  
σὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρε-  
down therefore his fellow bondman at his feet be-  
κάλε αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα  
sought him, saying, Have patience with me, and all  
ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν  
I will pay thee. But he would not, but having gone he cast  
αὐτὸν εἰς φυλακὴν, ἕως ὅτε ἀποδῷ τὸ ὀφειλόμενον.  
him into prison, until he should pay that which was owing.

26 The servant there-  
fore fell down, and wor-  
shipped him, saying,  
Lord, have patience  
with me, and I will  
pay thee all. 27 Then  
the lord of that ser-  
vant was moved with  
compassion, and loosed  
him, and forgave him  
the debt. 28 But the  
same servant went  
out, and found one of  
his fellow servants,  
which owed him hun-  
dred pence: and he  
laid hands on him,  
and took him by the  
throat, saying, Pay  
me that thou owest.

31 ἰδόντες ῥδὲ οἱ σύνδουλοι αὐτοῦ τὰ γινόμενα  
Having seen but his fellow bondmen what things had taken place,  
ἐλυπήθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν  
were grieved greatly, and having gone narrated to their lord

29 And he laid hands on  
him, and took him by  
the throat, saying, Pay  
me that thou owest.  
29 And his fellowser-  
vant fell down at his  
feet, and besought  
him, saying, Have  
patience with me, and  
I will pay thee all.  
30 And he would not:  
but went and cast him  
into prison, till he  
should pay the debt.  
31 So when his fellow-  
servants saw what was  
done, they were very  
sorry, and came and  
told unto their lord all

α ὁ Πέτρος εἶπεν αὐτῷ LTTA. β ἀλλὰ LTTA. γ προσήνεχθη was conducted LTTA. δ εἰς αὐτῷ T.  
γ αὐτοῦ (read [his] lord) TTTA. δ αὐτοῦ (read [his] wife) T[A]. ε ἔχει he has LTTA.  
β + ἐκείνος (read that bondman) T. ζ Κύριε LTTA. δ ἐμέ Tγ. η ἀποδώσω σοι ([σοι] A)  
LTTA. θ ἐκείνου (read of the bondman) L. ι ἐκείνος (read the bondman) L.  
κ μοι LTTA. λ εἰ τι if anything LTTA. μ εἰς τοὺς πόδας αὐτοῦ GLTT[A]. ν ἐμέ  
LTTA. ξ πάντα [L]TTA. ο ἀλλ' EG. π οὐ LTTA. ρ οὖν (therefore) αὐτοῦ οἱ σύν-  
δουλοι L; οὖν οἱ σύνδουλοι αὐτοῦ TTTA. σ γινόμενα were taking place T. τ αὐτῶν LTTA.

that was done. ■ Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

πάντα τὰ γενόμενα. 32 Τότε προσκαλεσάμενος αὐτὸν ὁ all that had taken place. Then <sup>2</sup>having <sup>1</sup>called <sup>3</sup>to [him] <sup>4</sup>him κύριος·αὐτοῦ λέγει αὐτῷ, <sup>5</sup>Δούλε· πονηρέ, πᾶσαν τὴν ὀφειλὴν <sup>6</sup>this <sup>7</sup>lord says to him, <sup>8</sup>Bondman <sup>9</sup>wicked, all <sup>10</sup>debt ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ ᾔδει καὶ <sup>11</sup>that I forgave thee, since thou besoughtest me; did it not behave <sup>12</sup>also σέ ἐλεῆσαι τὸν·σύνδουλόν·σου, ὡς <sup>13</sup>καὶ ἐγώ <sup>14</sup>σε ἠλέησα; <sup>15</sup>thee to have pitied thy fellow bondman, ■ also I thee had pitied? 34 καὶ ὀργισθεὶς ὁ·κύριος·αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως·ὅθ' ἀποδῶ πᾶν τὸ ὀφειλόμενον <sup>16</sup>αὐτῷ <sup>17</sup>35 Οὕτως <sup>18</sup>and being angry his lord delivered up him to the tormentors, until he should pay all that was owing to him. Thus καὶ ὁ·πατήρ·μου ὁ <sup>19</sup>ἐπουράνιος <sup>20</sup>ποίησει ὑμῖν ἐάν·μὴ ἀφῆτε <sup>21</sup>also my Father the heavenly will do to you unless ye forgive ἕκαστος τῷ·ἀδελφῷ·αὐτοῦ ἀπὸ τῶν·καρδιῶν·ὑμῶν <sup>22</sup>τὰ παρα- <sup>23</sup>each his brother from your hearts <sup>24</sup>of-fences αὐτῶν. <sup>25</sup>their.

XIX. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; 2 and great multitudes followed him; and he healed them there.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους And it came to pass when <sup>1</sup>had <sup>2</sup>finished <sup>3</sup>Jesus <sup>4</sup>words τούτους, μετήρην· ἀπὸ Ἰτῆς <sup>5</sup>Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια <sup>6</sup>these, he withdrew from Galilee, and came to the borders τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 2 καὶ ἠκολούθησαν αὐτῷ <sup>7</sup>of Judæa beyond the Jordan: <sup>8</sup>and <sup>9</sup>followed <sup>10</sup>him ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. <sup>11</sup>crowds <sup>12</sup>great, and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so.

■ Καὶ προσῆλθον αὐτῷ <sup>1</sup>οἱ <sup>2</sup>Φαρισαῖοι·πειράζοντες αὐτόν, And <sup>3</sup>came <sup>4</sup>to him <sup>5</sup>the <sup>6</sup>Pharisees tempting him, καὶ λέγοντες <sup>7</sup>αὐτῷ, <sup>8</sup>Ἐἰδέξεται <sup>9</sup>ἄνθρωπος <sup>10</sup>ἀπολῦσαι τὴν <sup>11</sup>and saying to him, Is it lawful for a man to put away γυναῖκα·αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 Ὁ·δὲ ἀποκριθεὶς εἶπεν <sup>12</sup>his wife for every cause? But he answering said <sup>13</sup>αὐτοῖς, <sup>14</sup>Οὐκ·ἀνέγνωτε ὅτι ὁ <sup>15</sup>ποίησας <sup>16</sup>ἀπ' ἀρ- <sup>17</sup>to them, Have ye not read that he who made [them] from [the] begin- <sup>18</sup>χης ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, 5 καὶ εἶπεν, <sup>19</sup>Ἐνεκεν <sup>20</sup>making male and female made them, and said, On account of τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ <sup>21</sup>this <sup>22</sup>shall <sup>23</sup>leave <sup>24</sup>a <sup>25</sup>man father and mother; and <sup>26</sup>προσκολληθήσεται <sup>27</sup>τῇ·γυναικὶ·αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς <sup>28</sup>shall be joined to his wife, and <sup>29</sup>shall <sup>30</sup>be <sup>31</sup>the <sup>32</sup>two <sup>33</sup>for σάρκα μίαν; 6 ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· ὁ <sup>34</sup>flesh <sup>35</sup>one? So that no longer are they two, but <sup>36</sup>flesh <sup>37</sup>one. What οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ·χωρίζεται. 7 Λέγουσιν <sup>38</sup>therefore God united together, <sup>39</sup>man <sup>40</sup>let <sup>41</sup>not separate. They say αὐτῷ, Τί οὖν <sup>42</sup>Μωσῆς <sup>43</sup>ἐνετείλατο δοῦναι βιβλίον ἀπο- <sup>44</sup>to him, Why then <sup>45</sup>Moses <sup>46</sup>did command to give a bill of di- <sup>47</sup>stasis, καὶ ἀπολῦσαι <sup>48</sup>αὐτήν; 8 Λέγει αὐτοῖς, <sup>49</sup>Οτι <sup>50</sup>Μωσῆς <sup>51</sup>vorce, and to put away her? He says to them, Moses <sup>52</sup>πρὸς τὴν·σκληροκαρδιαν·ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι <sup>53</sup>in view of your hard-heartedness allowed you to put away τὰς·γυναῖκας·ὑμῶν ἀπ' ἀρχῆς δὲ οὐ·γένονεν οὕτως. <sup>54</sup>your wives; from [the] beginning however it was not thus.

■ κἀγὼ LTrA.

■ — οὐ L.

■ — αὐτῷ LTrA.

■ οὐράνιος LTr; [ἐπ]ουράνιος A.

■ — τὰ παραπτώματα αὐτῶν GLTTA.

■ — τῆς E.

■ — οἱ LTrA.

■ — αὐτῷ LTrA.

■ — ἀνθρώπων (read one's wife) LTrA.

■ — αὐτοῖς LTTA.

■ κτίσας created Tr.

■ — ἐνεκα

LTrA. ■ κολληθήσεται LTTA & W.

■ Μωσῆς LTTA & W.

■ — αὐτὴν LTr.

9 λέγω·δὲ ὑμῖν, <sup>1</sup>ὅτι" δς·ἂν ἀπολύσῃ τὴν-γυναῖκα·αὐτοῦ

And I say to you, that whoever shall put away his wife  
<sup>2</sup>εἰ" <sup>1</sup>μη ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾷται· καὶ

if not for fornication, and shall marry another, commits adultery; and  
 ὁ ἀπολελυμένην γαμήσας μοιχᾷται." 10 Λέγουσιν

he who <sup>2</sup>her [that is] put away marries commits adultery. Say

αὐτῷ οἱ·μαθηταί·αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-  
<sup>3</sup>το·him <sup>3</sup>his disciples, If thus is the case of the man

που μετὰ τῆς γυναίκος, οὐ·συμφέρει γαμήσαι. 11 Ὁ δὲ εἶπεν

with the wife, it is not profitable to marry. But he said

αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν·λόγον·τοῦτον, ἄλλ'

to them, Not all receive this word, but [those]

οἱς δέδοται. 12 εἰσὶν·γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας

to whom it has been given; for there are eunuchs who from [the] womb

μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν εὐνοῦχοι οἵτινες

of [their] mother were born thus, and there are eunuchs who

εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσιν εὐνοῦχοι οἵτινες

were made eunuchs by men, and there are eunuchs who

εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.

made eunuchs of themselves for the sake of the kingdom of the heavens.

ὁ δυνάμενος χωρεῖν χωρεῖτω.

who is able to receive [it] let him receive [it].

13 Τότε προσηνέχθη αὐτῷ παῖδιά, ἵνα τὰς χεῖρας

Then were brought to him little children, that [his] hands

ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταί ἐπετίμησαν

he might lay on them, and might pray; but the disciples rebuked

αὐτοῖς· 14 ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παῖδιά, καὶ μὴ

them. But Jesus said, Suffer the little children, and not

κωλύετε αὐτὰ λθεῖν πρὸς με· τῶν·γὰρ·τοιούτων ἐστὶν ἡ

do forbid them to come to me; for of such is the

βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθείς αὐτοῖς τὰς χεῖρας

kingdom of the heavens. And having laid upon them [his] hands

ἐπορεύθη ἐκεῖθεν.

departed thence.

16 Καὶ ἰδοὺ, εἰς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε

And behold, one having come to [him] said to him, Teacher

ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον;

good, what good [thing] shall I do that I may have life eternal?

17 Ὁ δὲ εἶπεν·αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός

And he said to him, Why callest thou good? no one [is] good

εἰ·μη εἰς, ὁ θεός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν,

except one, God. But if thou desirest to enter into life,

τήρησον τὰς ἐντολάς. 18 Ἀλέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰη-

keep the commandments. He says to him, Which? And Je-

σοῦς εἶπεν, Τό, οὐ·φονεύσεις· οὐ·μοιχεύσεις·

Thou shalt not commit murder; Thou shalt not commit adultery;

οὐ·κλέψεις· οὐ·ψευδομαρτυρήσεις· 19 τίμα τὸν πατέρα

Thou shalt not steal; Thou shalt not bear false witness; Honour

σου καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν·πλησίον·σου ὡς

thy and mother; and Thou shalt love thy neighbour as thyself.

And I say unto you, Who-over shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whose

marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be

so with his wife, it is not good to marry. 11 But He said unto them, All men cannot

receive this saying, save they to whom it is given. 12 For there

are some eunuchs, which were so born from their mother's

womb: and there are some eunuchs, which were made eunuchs of men: and there be

eunuchs, which have made themselves eunuchs for the kingdom

of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he

should put his hands on them, and pray: and the disciples rebuked

them. 14 But Jesus said, Suffer little children, and forbid them

not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall

I do, that I may have eternal life? 17 And he said unto him, Why

callest thou me good? there is none good but one, that is, God: but

if thou wilt enter into life, keep the commandments. 18 He

said unto him, Which? Jesus said, Thou shalt do no murder, Thou

shalt not commit adultery, Thou shalt not steal, Thou shalt not

bear false witness, Honour thy father and thy mother: and

Thou shalt love thy neighbour as thyself.

19 Honour thy father and thy mother: and, Thou shalt love thy

neighbour as thyself.

19 Honour thy father and thy mother: and, Thou shalt love thy

neighbour as thyself.

19 Honour thy father and thy mother: and, Thou shalt love thy

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19 Honour thy father and thy mother: and, Thou shalt love thy

neighbour as thyself.

19 Honour thy father and thy mother: and, Thou shalt love thy

neighbour as thyself.

1 — ὅτι LTrA. 2 — εἰ GLTTrAW. 3 παρεκτός λόγον πορνείας except for cause of fornication L. 4 — καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾷται T[τ]. 5 — αὐτοῦ (read the disciples) T[A]. 6 [τοῦτον] L. 7 προσηνέχθησαν LTrA. 8 + αὐτοῖς to them T. 9 ἐμέ T. 10 τὰς χεῖρας αὐτοῖς LTrA. 11 αὐτῷ εἶπεν LTrA. 12 — ἀγαθέ LTT A. 13 σχῶ LTT A. 14 τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός Why askest thou me concerning the good? One is good (+ ὁ θεός God W) GLTT-AW, 15 εἰς τὴν ζωὴν εἰσελθεῖν LTTAW. 16 τήρει LTrA. 17 εἶπεν αὐτῷ he said to him L; — λέγει αὐτῷ T, 18 + φησὶν he says T. 19 — σου GLTTAW.





λήφεται," καὶ ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ  
shall receive, and life eternal shall inherit; but many  
ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. 20 Ὁμοία γάρ  
shall be first last, and last first. For like

ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις  
<sup>is</sup> <sup>the</sup> <sup>kingdom</sup> <sup>of</sup> <sup>the</sup> <sup>heavens</sup> <sup>to</sup> <sup>a</sup> <sup>man</sup> <sup>a</sup> <sup>master</sup> <sup>of</sup> <sup>a</sup> <sup>house</sup>, <sup>who</sup>  
 ἐξῆλθεν ἄμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα  
 went out with [the] morning to hire workmen for <sup>a</sup> <sup>vineyard</sup>  
 αὐτοῦ. 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν  
<sup>this</sup>. And having agreed with the workmen for a denarius the

ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ  
day, he sent them into his vineyard. And  
ἐξελθὼν περὶ <sup>τὴν</sup> τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας  
having gone out about the third hour, he saw others standing

inherst everlasting life. 30 But many *that are first* shall be last; and the last *shall* be first. XX. For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever I will give you. And they went *their way*. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their hire*, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received *it*, they murmured against the Goodman of the house, 12 saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered one of them, and said, Friend, I do thee no wrong: didst

<sup>1</sup> — τὴν (read [the]) GLTTAW.    <sup>2</sup> καὶ ἐκεῖνοις TA.    <sup>3</sup> + δὲ and (again) TTrA.    <sup>4</sup> ἐνάτην  
 LTTAW.    <sup>5</sup> — ὅραν LTTA.    <sup>6</sup> — ἀργούς GLTTA.    <sup>7</sup> + [μου] my (vineyard) L.    <sup>8</sup> — καὶ  
 ἐὰν ἢ δικαιοὶ λήψεσθε LTTA.    <sup>9</sup> — αὐτοῖς T[TA].    <sup>10</sup> ἐλθόντες δὲ L.    <sup>11</sup> καὶ ἐλθόντες TTrA.  
<sup>12</sup> πλείονι λήψονται LTTA; πλείονα λήψονται T.    <sup>13</sup> τοῦ ([τὸ] A) ἀνὰ ἡνάριον καὶ αὐτοῖς TTrA.  
<sup>14</sup> — ὅτι LTTA.    <sup>15</sup> αὐτὸν ἡμῖν LT.    <sup>16</sup> ; (read hast thou made, &c.) L.    <sup>17</sup> ἐνὶ αὐτῶν εἶπεν T.

not thou agree with me for a penny?  
14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen.

δηνარიον <sup>1</sup>συνέφωνησάς μοι; 14 ἄρον τὸ σὸν καὶ <sup>2</sup>for <sup>a</sup>denarius <sup>1</sup>didst <sup>2</sup>thou <sup>3</sup>agree <sup>4</sup>with <sup>5</sup>me? Take thine own and ὑπάγε. <sup>6</sup>θέλω. ὃ δὲ <sup>7</sup>τοῦτω τῷ <sup>8</sup>ἐσχάτῳ <sup>9</sup>δοῦναι ὡς καὶ σοί· 15 ἤ <sup>10</sup>go. But I will to this last give = also to thee: or οὐκ ἐξεστὶν μοι <sup>11</sup>ποιῆσαι, ὃ <sup>12</sup>θέλω <sup>13</sup>ἐν τοῖς <sup>14</sup>ἐμοῖς; <sup>15</sup>εἰ <sup>16</sup>is it not lawful for me to do what I will in that which [is] mine? ὁ δὲ φθαλμός σου <sup>17</sup>πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; 16 οὕτως <sup>18</sup>shall be the- last first, and the first last: for many <sup>19</sup>εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί. <sup>20</sup>are called, but few chosen.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν <sup>1</sup>And <sup>2</sup>going <sup>3</sup>up <sup>4</sup>Jesus to Jerusalem took τοὺς δώδεκα <sup>5</sup>μαθητάς <sup>6</sup>κατ' ἰδίῳν <sup>7</sup>ἐν τῇ ὁδῷ, καὶ <sup>8</sup>εἶπεν αὐτοῖς, 18 Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου <sup>9</sup>Behold, we go up to Jerusalem, and the Son of man <sup>10</sup>που παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ <sup>11</sup>will be delivered up to the chief priests and scribes, and κατακρινοῦσιν αὐτὸν <sup>12</sup>θανάτῳ, <sup>13</sup>19 καὶ παραδώσουσιν αὐτὸν <sup>14</sup>they will condemn him to death, and they will deliver up him τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι <sup>15</sup>to the Gentiles to mock and to scourge and to crucify; καὶ τῇ τρίτῃ ἡμέρᾳ <sup>16</sup>ἑαυαστήσεται. <sup>17</sup>and the third day he will rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism, that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ <sup>1</sup>Then came to him the mother of the sons of Zebedees with τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι <sup>2</sup>ἑαυτῷ. <sup>3</sup>αὐτοῦ. her sons, doing homage and asking something from him. 21 ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῷ, Εἰπέ ἵνα <sup>4</sup>And he said to her, What dost thou desire? She says to him, Say that <sup>5</sup>καθίσωσιν ἰούτοι <sup>6</sup>οἱ δύο υἱοὶ μου εἰς ἐκ δεξιῶν <sup>7</sup>ἑσού <sup>8</sup>καὶ εἰς <sup>9</sup>may <sup>10</sup>sit <sup>11</sup>these <sup>12</sup>two <sup>13</sup>sons <sup>14</sup>my one = thy right hand and one <sup>15</sup>ἐξ ἐωνύμων <sup>16</sup>ἐν τῇ βασιλείᾳ σου. 22 Ἀποκριθεὶς δὲ ὁ <sup>17</sup>on [thy] left in thy kingdom. 22 But answering Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε <sup>18</sup>πιεῖν τὸ <sup>19</sup>Jesus said, Ye know not what ye ask for. Are ye able to drink the <sup>20</sup>ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα ὃ ἐγὼ <sup>21</sup>cup which I am about to drink, and the <sup>22</sup>baptism which I <sup>23</sup>βαπτίζομαι <sup>24</sup>βαπτισθῆναι; <sup>25</sup>Λέγουσιν αὐτῷ, Δυνά- <sup>26</sup>am <sup>27</sup>baptized [<sup>28</sup>with] <sup>29</sup>to be <sup>30</sup>baptized [<sup>31</sup>with]? They say to him, We are <sup>32</sup>μεθα. 23 <sup>33</sup>Καὶ <sup>34</sup>λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, <sup>35</sup>And he says to them, <sup>36</sup>Indeed <sup>37</sup>cup <sup>38</sup>my ye shall drink, <sup>39</sup>οὐ καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι <sup>40</sup>βαπτισθήσεσθε. <sup>41</sup>and the baptism which I am baptized [with] ye shall be baptized <sup>42</sup>τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων μου <sup>43</sup>οὐκ <sup>44</sup>[with]; but to sit on my right hand and on my left <sup>45</sup>is not <sup>46</sup>ἐστιν ἐμὸν <sup>47</sup>δοῦναι, ἀλλ' <sup>48</sup>οἷς <sup>49</sup>ἡτοίμαστα ὑπὸ τοῦ <sup>50</sup>is mine to give, but [to those] for whom it has been prepared by

γ — δεῦτε w. \* — ἡ LTR[A]. \* δὲ θέλω ποιῆσαι LTTA. \* ἡ or EGLTTAW. ° — πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί TTTA. \* — μαθητὰς TTT. ° καὶ ἐν τῇ ὁδῷ LTTA. \* εἰς θάνατον T. \* ἐγερθήσεται he shall be raised TTTA. \* ἀν' LTTA. \* [οἱ]τοὶ L. \* — σου (read [thy] right hand) LT. \* + σου thy (left) GLTTAW. \* — καὶ τὸ βάπτισμα, δὲ ἐγὼ βαπτίζομαι, βαπτισθῆναι GLTTA. \* — καὶ LTTA. ° — καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε GLTTA. \* — μου (read [my] left) LTTA. \* + τούτου this (is not mine) TA.

πατρός μου. 24 Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν  
my Father. And having heard [this] the ten were indignant  
περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος  
about the two brothers. But Jesus having called to [him]  
αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύου-  
[them] said, Ye know that the rulers of the nations exercise lordship  
σιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ  
over them, and the great ones exercise authority over them. Not  
οὕτως ὁ δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ᾧ ἐάν θέλῃ ἕν  
thus however shall it be among you; but whoever would among  
ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος. 27 καὶ ὅς ᾧ ἐάν  
you great become, let him be your servant; and whoever  
θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος. 28 ὥσπερ  
would among you be first, let him be your bondman; even as  
ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι, ἀλλὰ διακονῆ-  
the Son of man came not to be served, but to serve,  
σαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.  
and to give his life a ransom for many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ ἠκολούθησεν  
And as were going out they from Jericho followed  
αὐτῷ ὄχλος πολὺς. 30 καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι  
[him] a crowd great. And behold, two blind [men] sitting  
παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει ἐκράζαν,  
beside the way, having heard that Jesus is passing by cried out,  
λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβίδ. 31 Ὁ δὲ ὄχλος  
saying, Have pity on us, Lord, Son of David. But the crowd  
ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζον ἐκρά-  
rebuked them that they should be silent. But they the more cried  
ζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβίδ. 32 Καὶ  
out, saying, Have pity on us, Lord, Son of David. And  
στάς ὁ Ἰησοῦς ἐφώνησεν αὐτούς, καὶ εἶπεν, Τί θέτε  
having stopped, Jesus called them, and said, What do ye desire  
ποιῆω ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἄνοιχθῶσιν  
[I] should do to you? They say to him, Lord, that [may] be opened  
ἡμῶν οἱ ὀφθαλμοί. 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο  
[our] eyes. And moved with compassion Jesus touched  
τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ  
their eyes; and immediately received sight their  
ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.  
[eyes], and they followed him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα καὶ ἦλθον εἰς Βηθ-  
And when they drew near to Jerusalem and came to Beth-  
φαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν  
phage towards the mount of Olives, then Jesus sent  
δύο μαθητάς, 2 λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν  
two disciples, saying to them, Go into the village, that  
ἐκπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ  
opposite you, and immediately ye will find an ass tied, and  
πῶλον μετ' αὐτῆς λύσαντες ἀγάγετέ μοι. 3 καὶ ἐάν  
a colt with her; having loosed [them] bring [them] to me. And if

Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 and whosoever will be chief among you, let him be your servant. 28 even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And they departed from Jericho, great multitude followed him. 30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

XXI. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And

ἀκούσαντες δὲ τ. — δὲ GLTtA. ἔστιν is it LTr. ἂν LTr. ὑμῶν of you A.  
ἔσται he shall be LTrA. ἂν LTrA. ἔσται he shall be LTr. Ἱεριχῶ T. ὁ κύριε,  
ἐλέησον ἡμᾶς LTrA; — κύριε T. ὁ υἱὸς Δαβίδ GW; Δαβίδ LTrA. ἐκράζαν LTrA.  
Κύριε, ἐλέησον ἡμᾶς LTrA. ἔ + [ἵνα] that LA. ἄνοιγῶσιν LTrA. οἱ ὀφθαλμοί  
ἡμῶν LTrA. ὁμαῖων LTrA. αὐτῶν οἱ ὀφθαλμοί LTrA. εἰς το LTrA.  
— ὁ T. Πορεύσθε LTrA. P κατέναντι LTr. εὐθὺς T. ἀγέτε LTrA.





τὰ θαυμάσια αὐτοῦ ἐποίησεν, καὶ τοὺς παῖδας ἑκράζοντας ἐν τῷ  
 the wonders which he wrought, and the children crying in the  
 ἱερῷ. καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβίδ,<sup>κ</sup> ἡγανάκτησαν,  
 temple, and saying, Hosanna to the Son of David, they were indignant,  
 16 καὶ ἔειπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰη-  
 and said to him, Hearest thou what these say? And Je-  
 σοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόμα-  
 sus says to them, Yea; never did ye read, Out of [the] mouth  
 τος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ  
 of babes and sucklings thou hast perfected praise? And  
 καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ  
 having left them, he went out of the city to Bethany, and  
 ἡλύσθη ἐκεῖ.  
 passed the night there.

18 Ἀπρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν,  
 Now early in the morning coming back into the city he hungered,  
 19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ  
 and seeing a fig-tree one by the way, he came to it, and  
 οὐδὲν εἶρεν ἐν αὐτῇ εἰμὴ φύλλα μόνον· καὶ λέγει αὐτῇ,  
 nothing found on it except leaves only. And he says to it,  
 Ὡς Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη  
 Nevermore of thee fruit let there be for ever. And dried up  
 παραχρῆμα ἡ συκὴ. 20 Καὶ ἰδόντες οἱ μαθηταὶ θαυμάσαν,  
 immediately the fig-tree. And seeing [it] the disciples wondered,  
 λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; 21 Ἀποκριθεὶς  
 saying, How immediately is dried up the fig-tree! Answering  
 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἂν ἔχητε πίστιν,  
 and Jesus said to them, Verily, I say to you, If ye have faith,  
 καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε,  
 and do not doubt, not only the [miracle] of the fig-tree shall ye do,  
 ἀλλὰ καὶ τῶ ὄρει τοῦτῃ εἴπητε, Ἀρῇθι καὶ βλήθῃτι  
 but even if to this mountain ye should say, Be thou taken away and be thou cast  
 εἰς τὴν θάλασσαν, γενήσεται· 22 καὶ πάντα ὅσα ἂν  
 into the sea, it shall come to pass. And all things whatsoever  
 αἰτήσῃτε ἐν τῇ προσευχῇ, πιστεύοντες, ἴληψθεσθε.<sup>κ</sup>  
 ye may ask in prayer, believing, ye shall receive.

23 Καὶ ἔλθοντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ  
 And on his coming into the temple there came up to him, [when]  
 διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγον-  
 teaching, the chief priests and the elders of the people, say-  
 τες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν  
 ing, By what authority these things doest thou? and who to thee gave  
 ἐξουσίαν ταύτην; 24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,  
 this authority? And answering Jesus said to them,  
 Ἐρωτήσω ὑμᾶς καγὼ λόγον ἑνα, ὃν ἂν εἴπητέ μοι, καγὼ  
 Will ask you I also thing one, which if ye tell me, I also  
 ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 25 τὸ βάπτισμα  
 to you will say by what authority these things I do. The baptism  
 Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;  
 of John, whence was it? from heaven, or from men?  
 Οἱ δὲ διελογίζοντο παρ' αὐτοῖς, λέγοντες, Ἐὰν εἴπω-  
 And they reasoned with themselves, saying, If we should  
 μεν, Ἐξ οὐρανοῦ, ἔρει ἡμῖν, Διὰ τί οὐκ ἐπιστεύσατε  
 say, From heaven, he will say to us, Why then did ye not then be-

derful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

■ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then be-

<sup>κ</sup> + τοὺς (read who were) LITRA.

<sup>κ</sup> Πρωτῇ TTR. <sup>κ</sup> ἐπαναγαγὼν LTA.

<sup>κ</sup> ἐλθόντος αὐτοῦ LTR. <sup>κ</sup> — δὲ and L.

<sup>κ</sup> Δαυὶδ GW; Dauidē LITRA.

<sup>κ</sup> + Οὐ LT[A]. <sup>κ</sup> εἰν Tr.

<sup>κ</sup> + τὸ that LITRA.

<sup>κ</sup> εἶπαν LITRA.

<sup>κ</sup> λήμψεσθε LITRA.

<sup>κ</sup> εἰν among LTR. <sup>κ</sup> διὰ τί LITRA.

leave him? 26 But if we shall say, Of men; we fear the people; for all hold John as prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterwards he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterwards, that ye might believe him.

αὐτῷ; 26 ἐὰν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν <sup>him?</sup> <sup>but if we should say, From men, we fear the</sup> ὄχλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην. <sup>multitude; for all hold John as a prophet.</sup> 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδ' αὖτε. Ἐφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ <sup>to them also he, Neither I tell you by what authority</sup> ταῦτα ποιῶ. 28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος ἔχειν τέκνα <sup>these things I do. But what think ye? a man had children</sup> δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε <sup>two, and having come to the first he said, Child, go</sup> σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. 29 Ὁ δὲ ἀποκριθεὶς <sup>to-day work in my vineyard. And he answering</sup> εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμελήθεις ἀπῆλθεν. 30 Καὶ προσελθὼν τῷ ἑυτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς <sup>said, I will not; but afterwards having repented he went. And</sup> εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθεν. 31 Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν αὐτῷ, Ὁ <sup>said, I [go], sir, and went not. Which of the two did</sup> πρώτος. ὁ <sup>the will of the father? They say to him, The first.</sup> λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρνοι <sup>Says to them Jesus, Verily I say to you, that the tax-gatherers and</sup> αἰ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. <sup>the harlots go before you into the kingdom of God.</sup> 32 ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, <sup>For came to you John in [the] way of righteousness,</sup> καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρνοι <sup>and ye did not believe him, but the tax-gatherers and the harlots</sup> ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον <sup>believed him; but ye having seen did not repent afterwards</sup> τοῦ πιστεῦσαι αὐτῷ. <sup>to believe him.</sup>

■ Hear another parable: There certain householder, which planted vineyard, and hedged it round about, and digged winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto

33 Ἄλλον παραβολὴν ἀκούσατε. Ἄνθρωπος τις ἦν ἄλλος <sup>Another parable hear. A man certain there was</sup> οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ <sup>a master of a house, who planted a vineyard, and a fence it</sup> ἐπετίθηκεν, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ψκοδόμησεν <sup>placed about, and dug in it a winepress, and built</sup> πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>a tower, and let out it to husbandmen, and left the country.</sup> 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς <sup>And when drew near the season of the fruits, he sent</sup> δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρπούς αὐτοῦ. <sup>his bondmen to the husbandmen to receive his fruits.</sup> 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ἓν μὲν <sup>And having taken the husbandmen his bondmen, one</sup> ἔδειραν, ἓν δὲ ἀπέκτειναν, ἓν δὲ ἐλιθοβόλησαν. 36 πάλιν <sup>they beat, and another they killed, and another they stoned. Again</sup> ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησεν <sup>he sent other bondmen more than the first, and they</sup>

γ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην LITRA. ■ εἶπαν T. ■ + τις (read a certain man) L. b δύο τέκνα L. c — καὶ T. ■ — μου (read the vineyard) TTRA. ■ — δὲ but [L]T. ■ προσελθὼν δὲ LITRA. ■ ἐτέρῳ other GTAW. ■ — αὐτῷ LITRA. ■ ὁ ὕστερος he who afterwards [obeyed] LTr. ■ Ἰωάννης πρὸς ὑμᾶς LITRA. ■ οὐδὲ (read did neither repent) LTr; οὐ[δὲ] Δ. ■ — τις GLTTAW. ■ ἐξέδοτο TA.

σαν αὐτοῖς ὡσαύτως. 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς  
did to them in like manner. And at last he sent to them  
τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.  
his son, saying, They will have respect for my son.

38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός  
But the husbandmen seeing the son said among themselves, This  
ἐστὶν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡκατά-  
is the heir; come, let us kill him, and gain pos-  
σχωμεν τὴν κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτὸν  
session of his inheritance. And having taken him  
ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν  
they cast [him] out of the vineyard and killed [him]. When therefore

ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς  
shall come the lord of the vineyard, what will he do to the husbandmen  
ἐκείνοις; 41 Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει  
to those? They say to him, Evil [men]! miserably he will destroy  
αὐτούς, καὶ τὸν ἀμπελῶνα ῥεκδόσεται ἄλλοις γεωργοῖς,  
them, and the vineyard he will let out to other husbandmen,  
οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.  
who will render to him the fruits in their seasons.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-  
Says to them Jesus, Did ye never read in the scrip-  
φαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος  
tures, [The] stone which rejected those who build, this  
ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη,  
is become head of [the] corner: from [the] Lord was this,  
καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 43 Διὰ τοῦτο λέγω  
and it is wonderful in our eyes? Because of this I say

ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ  
to you, that shall be taken from you the kingdom of God, and  
δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. 44 καὶ  
it shall be given to a nation producing the fruits of it. And

ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ὁ  
he who falls on this stone shall be broken; but on whomsoever  
πέσῃ, λικμήσει αὐτόν. 45 καὶ ἀκούσαντες οἱ  
it shall fall it will grind to powder him. And hearing the

ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν  
chief priests and the Pharisees his parables knew  
ὅτι περὶ αὐτῶν λέγει. 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι,  
that about them he speaks. And seeking him to lay hold of,  
ἐφοβήθησαν τοὺς ὄχλους, ὥστε προφήτην αὐτὸν εἶχον.  
they feared the crowds, because ■ ■ prophet him they held.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παρα-  
And answering Jesus again spoke to them in para-  
βολαῖς, λέγων, 2 Ὡμοίωθῃ ἡ βασιλεία τῶν οὐρανῶν  
bles, saying, Has become like the kingdom of the heavens  
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ·  
to a man king, who made wedding feast for his son:

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλη-  
and sent his bondmen to call those who had been  
μένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. 4 Πάλιν  
invited to the wedding feast, and they would not come. Again  
ἀπέστειλεν ἄλλους δούλους, λέγοντες, Εἰπατε τοῖς κεκλη-  
he sent other bondmen, saying, Say to those who had been

them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

XXII. And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I

ο σχωμεν let us possess LITRA. ρ εκδωσεται GLTTRAW. q — verse 44 [L] T. ρ ακουσαντες δε T. επει LITRA. εἰς for LITRA. εν παραβολαις αυτοις LITRA.



have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 and the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 and he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest

μένοις, ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ invited, Behold, my dinner I prepared, my oxen and τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα δι' ὑμᾶς εἰς τοὺς the fattened beasts are killed, and all things [are] ready; come to the γάμους. 5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν wedding feast. But they being negligent of [it] went away, one to ἴδιον ἀγρόν, ὁ δὲ ἕτερος τὴν ἐμπορίαν αὐτοῦ. 6 οἱ δὲ λοιποὶ his own field, and another to his commerce. And the rest, κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. hav. ng laid hold of his bondmen, insulted and killed [them]. 7 Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ And having heard [it] the king was wroth, and having sent στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν his forces he destroyed those murderers, and πόλιν αὐτῶν ἐνέπρησεν. 8 Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ their city he burnt. Then he says to his bondmen, The μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν indeed wedding feast ready is, but those who had been invited weren not ἄξιοι. 9 Πορεύεσθε οὖν ἐπὶ τὰς διεκόδους τῶν ὁδῶν, καὶ worthy; Go therefore into the thoroughfares of the highways, and ὅσους βᾶν εὑρήτε, καλέσατε εἰς τοὺς γάμους. 10 Καὶ as many as ye shall find, invite to the wedding feast. And ἐξεληθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας having gone out those bondmen into the highways brought together all ὅσους εἶρον, πονηροὺς τε καὶ ἀγαθοὺς καὶ ἐπλήσθη ὁ as many as they found, evil both and good; and became full the γάμος ἀνακειμένων. 11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον the guests beheld there a man not clothed ἔνδυμα γάμου. 12 Καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς with a garment of [the] wedding feast; and he says to him, Friend, how εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ didst thou enter here not having a garment of [the] wedding feast? But he ἐφίμωθη. 13 Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Διῆναν was speechless. Then said the king to the servants, Having τες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε bound his feet and hands take away him and cast out [him] εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ into the darkness the outer: there shall be the weeping and the βρυγμὸς τῶν ὀδόντων. 14 πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ gnashing of the teeth. For many are called, but few ἐκλεκτοί. chosen.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως Then having gone the Pharisees counsel took how αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ him they might ensnare in discourse. And they send to him τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, ἔχοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ we know that true thou art, and the way of God in truth

\* ἡτοίμακα I have prepared LITTA.

\* ὅς LITTA.

\* ὅς LITTA.

\* ἐπὶ LITTA.

\* ὁ δὲ βασιλεὺς ἀκούσας L; ὁ δὲ βασιλεὺς TTA; καὶ ἀκούσας ὁ βασιλ. W. \* ἐὰν LITTAW.

\* νυμφῶν bridechamber T. \* ὁ βασιλεὺς εἶπεν LITTA.

\* — ἄρατε αὐτὸν καὶ LITTA.

\* + αὐτὸν him LITTA.

\* λέγοντας LITTA.

διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ-γὰρ βλέπεις  
 teachest, and there is care to thee about no one, for<sup>1</sup> not<sup>2</sup> thou<sup>3</sup> lookest  
 εἰς πρόσωπον ἀνθρώπων 17<sup>1</sup> εἰπέ<sup>2</sup> οὖν ἡμῖν, τί<sup>3</sup> σοι  
 on [the] appearance of men; tell therefore us, what<sup>4</sup> thou  
 δοκεῖ; ἔξοστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; 18 Γνοῦς δὲ  
 thinkest? Is it lawful to give tribute to Cæsar or not? But<sup>5</sup> knowing  
 ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο-  
<sup>1</sup>Jesus their wickedness said, Why me do ye tempt, hypo-  
 κριταί; 19 ἔπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ  
 crites? Shew me the coin of the tribute. And they  
 προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ λέγει αὐτοῖς, Τίνος  
 presented to him a denarius. And he says to them, Whose [is]  
 ἡ εἰκὼν αὐτῇ καὶ ἡ ἐπιγραφή; 21 Λέγουσιν αὐτῷ, Καίσαρος.  
 this image and the inscription? They say to him, Cæsar's.  
 Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι,  
 Then he says to them, Render then the things of Cæsar to Cæsar,  
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν,  
 and the things of God to God. And having heard they wondered;  
 καὶ ἀφέντες αὐτὸν ἀπῆλθον.<sup>1</sup>  
 and leaving him went away.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, μοί<sup>1</sup>  
 On that day came to him Sadducees, who,  
 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν, 24 λέ-  
 say there is not a resurrection, and they questioned him, say-  
 γοντες, Διδάσκαλε, Ὡς Μωϋσῆς<sup>2</sup> εἶπεν, Ἐάν τις ἀποθάνῃ μὴ  
 ing, Teacher, Moses said, If any one should die not  
 ἔχων τέκνα, ὁ ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
 having children, shall<sup>3</sup> marry his brother's wife.  
 αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ  
 his, and shall raise up seed to his brother. Now there were  
 παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος<sup>4</sup> γαμήσας<sup>5</sup> ἐτελεύτη-  
 with us seven brothers; and the first having married died,  
 σεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ  
 and not having seed left his wife  
 ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος,  
 to his brother. In like manner also the second, and the third,  
 ἕως τῶν ἑπτὰ. 27 ὕστερον δὲ πάντων ἀπέθανεν<sup>6</sup> καὶ ἡ γυνή.  
 unto the seven. And last of all died also the woman.  
 28 ἐν τῇ ᾧ οὖν ἀναστήσει<sup>7</sup> τίνος τῶν ἑπτὰ ἔσται γυνή;  
<sup>2</sup>In the<sup>1</sup> therefore resurrection of which of the seven shall she be wife?  
 πάντες γὰρ ἔσχον αὐτήν. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν  
 for all had her. And answering Jesus said  
 αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν  
 to them, Ye err, not knowing the scriptures, nor the power  
 τοῦ θεοῦ. 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε  
 of God. For in the resurrection neither do they marry nor  
 ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ<sup>8</sup> θεοῦ<sup>9</sup> ἐν οὐρανῷ  
 are given in marriage, but as angels of God in heaven  
 εἰσιν. 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε  
 they are. But concerning the resurrection of the dead, have ye not read  
 τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος, 32 Ἐγὼ εἰμι  
 that which was spoken to you by God, saying, I am the God of

thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of

<sup>1</sup> εἰπόν T. <sup>2</sup> + ὁ Ἰησοῦς Jesus (says) LT.  
 — οἱ (read saying) LITra. <sup>3</sup> Μωϋσῆς LITraW.  
 — καὶ T[Tr]A. <sup>4</sup> ἀναστήσει οὖν LITra.  
 — θεοῦ LT[A]. <sup>5</sup> + τῷ the LITra.

<sup>6</sup> — αὐτῷ T[A].  
 — + ἵνα that L.  
 — γαμίζονται LITra.

<sup>7</sup> ἀπῆλθον LITra.  
 — γήμας LITra.  
 — τοῦ LITra.

Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his doctrine.

34 But, when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, 42 saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

XXIII. Then spake Jesus to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit in Moses' seat: 3 all therefore whatsoever they bid you observe,

ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ὁ θεὸς τοῦ Ἀβραάμ καὶ τοῦ Ἰσαὰκ καὶ τοῦ Ἰακώβ; ὁ θεὸς τῶν νεκρῶν, ἀλλὰ τῶν ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειράζων αὐτόν, καὶ λέγων, 36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολὴ. 39 δευτέρα δὲ ὅμοια αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσιν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαβίδ. 43 λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων, 44 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 45 Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· 3 πάντα οὖν ὅσα ἂν εἴπω-

— ὁ θεὸς (read he is not) T.

ἐφ' αὐτῷ G; ὁ δὲ ἐφ' αὐτῷ LTTA.

πρώτῃ LTTAW. d — δὲ and T.

LTTA. e καλεῖ αὐτὸν κύριον LTTA; καλεῖ κύριον αὐτόν T.

1 ὑποκάτω under (thy feet) LTTA.

Y — θεὸς LTT[A].

ἐφ' αὐτῷ Ἰησοῦς W.

e κρέματα καὶ οἱ προφῆται LTTAW.

1 Μωϋσέως LTTAW.

3 πάντα οὖν ὅσα ἂν εἴπω-

— καὶ λέγων LTTT.

b [τῇ] A.

c ἡ μεγάλη καὶ

2 Δαυὶδ GW; Δαυεὶδ

h — ὁ (read [the]) LTTA.

— ὁ δὲ Ἰησοῦς

2 [τῇ] A.

c ἡ μεγάλη καὶ

2 Δαυὶδ GW; Δαυεὶδ

h — ὁ (read [the]) LTTA.

σιν ὑμῖν ἡρεῖν, ὁ τηρεῖτε καὶ ποιεῖτε ἡ κατὰ δὲ τὰ ἔργα αὐτῶν  
tell you to keep, keep and do. But after their works  
μὴ ποιεῖτε λέγουσιν γάρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν γὰρ  
do not; for they say and do not. 4 They bind for

φορτία βαρὴα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς  
burdens heavy and hard to bear, and lay [them] on the  
ὤμους τῶν ἀνθρώπων. τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν  
shoulders of men, but with their own finger they will not

κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ  
move them. And all their works they do to

θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσιν δὲ τὰ φυλακτήρια  
be seen by men. They make broad and phylacteries

αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν.  
their, and enlarge the borders of their garments,

6 φιλοῦσιν τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς  
love and the first place in the suppers, and the

πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7 καὶ τοὺς ἀσπασμούς ἐν  
first seats in the synagogues, and the salutations in

ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ῥαββί.  
the market-places, and to be called by men Rabbi, Rabbi.

8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί. εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής.  
But ye be not called Rabbi; for one is your leader,

ὁ χριστός. πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. 9 καὶ πατέρα μὴ  
the Christ, and all ye brethren are. And father not

καλεῖσθε ὑμῶν ἐπὶ τῆς γῆς. εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν.  
call your any one on the earth; for one is your father,

ὁ ἐν τοῖς οὐρανοῖς. 10 μὴ δὲ κληθῆτε καθηγηταί. εἰς γὰρ  
who is in the heavens. Neither be called teachers; for one

ὑμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός. 11 ὁ δὲ μείζων ὑμῶν  
your is leader, the Christ. But the greater of you

ἔσται ὑμῶν διάκονος. 12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθή-  
shall be your servant. And whosoever will exalt himself shall be

σεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.  
humbled; and whosoever will humble himself shall be exalted.

13 (14) Οὐαὶ ἐδὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,  
But woe to you, scribes and Pharisees, hypocrites,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρῇ  
for ye devour the houses of widows, and as a pretext at great length

προσευχόμενοι διὰ τοῦτο λήψεσθε περισσώτερον κρίμα.  
praying. Because of this ye shall receive more abundant judgment.

14 (13) Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
Woe to you, scribes and Pharisees, hypocrites, for

κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων.  
yeshut up the kingdom of the heavens before men;

ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσέρχομένους ἀφίετε  
for ye do not enter, nor even those who are entering do ye suffer

εἰσελθεῖν. 15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,  
to enter. Woe to you, scribes and Pharisees, hypocrites,

ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα  
for ye go about the sea and the dry land to make one

that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 and love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 and greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one pros-

α — τηρεῖν LTTA. ο ποιήσατε καὶ τηρεῖτε LTTA. P δὲ but LTTA. — καὶ δυσβάστακτα [TT]A. αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν but they themselves with their finger LTTA.  
γάρ for LTTA. — τὸν ἱματίων αὐτῶν LTTA. δὲ LTTA. — ραββί LTT; ραββί T;  
ραββί [ραββί] A. ραββί T. διδάσκαλος teacher LTTAW. — ὁ χριστός GLTTAW.  
ὑμῶν ὁ πατὴρ LTT. ο οὐράνιος the heavenly LTTA. c ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς LTTA.  
Verse 13 placed after 14 E; — verse 13 LTTA. — δὲ but E. + δὲ but (woe) LTTA.



elyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things therein. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all

προσέλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γε-  
proselyte, and when he has become [so], ye make him a son of Ge-  
έννης διπλότερον ὑμῶν. 16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ  
henna twofold more than yourselves. Woe to you, guides blind, who  
λέγοντες, Ὅς ἂν ὁμῶς ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν  
say, Whoever shall swear by the temple, nothing it is; but whoever  
ὁμῶς ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. 17 Μωροὶ καὶ τυφλοὶ  
shall swear by the gold of the temple, is a debtor! Fools and blind,  
τίς γὰρ ἡ μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἁγιάζων  
for which greater is, the gold, or the temple which sanctifies  
τὸν χρυσόν; 18 καί, Ὅς ἂν ὁμῶς ἐν τῷ θυσιαστηρίῳ,  
the gold? And, Whoever shall swear by the altar,  
οὐδὲν ἐστίν· ὃς δ' ἂν ὁμῶς ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,  
nothing it is; but whoever shall swear by the gift that [is] upon it,  
ὀφείλει. 19 Ὑμῶρι καὶ τυφλοί, τί γὰρ μείζον, τὸ δῶρον,  
is a debtor. Fools and blind, for which [is] greater, the gift,  
ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20 ὁ οὖν ὁμῶσας  
or the altar which sanctifies the gift? He that therefore swears  
ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω  
by the altar by it and by all things that [are] upon  
αὐτοῦ. 21 καὶ ὁ ὁμῶσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν  
it. And he that swears by the temple swears by it and by  
τῷ κατοικοῦντι αὐτόν. 22 καὶ ὁ ὁμῶσας ἐν τῷ οὐρανῷ  
him who dwells in it. And he that swears by the heaven  
ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω  
swears by the throne of God and by him who sits upon  
αὐτοῦ. 23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
it. Woe to you, scribes and Pharisees, hypocrites, for  
ἀποδεκατοῦτε τὸ ἴδιον σμῶν καὶ τὸ ἀνηθον καὶ τὸ κύμινον, καὶ  
ye pay tithes of the mint and the anise and the cummin, and  
ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν  
ye have left aside the weightier [matters] of the law, judgment, and  
ἐλεον καὶ τὴν πίστιν ταῦτα ἔδει ποιῆσαι, καὶ ἐνὰ μὴ  
mercy and faith: these it behoved [you] to do, and these not  
ῥαβιάζειν. 24 ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κύνωπα,  
to be leaving aside. Guides blind, who filter out the gnat,  
τὴν δὲ κάμηλον καταπίνοντες. 25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ  
but the camel swallow. Woe to you, scribes and  
Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου  
Pharisees, hypocrites, for ye cleanse the outside of the cup  
καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουν· ἔξ' ἀρπαγῆς καὶ  
and of the dish, but within they are full of plunders and  
ἀκρασίας. 26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς  
incontinence. Pharisee blind, cleanse first the inside  
τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς  
of the cup and of the dish, that may become also the outside  
αὐτῶν καθαρὸν. 27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,  
of them clean. Woe to you, scribes and Pharisees,  
ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοσμημένοις, οἵτινες  
hypocrites, for ye are like sepulchres whitened, which  
ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουν σπυρίων  
outwardly indeed appear beautiful, but within are full of hor-

ἔτι L. ἡ μείζων L. ἁγιάσας sanctified LTTA. ἂν LTTA. 1 — μωροὶ καὶ [L] TTA.  
κατοικῆσαντι dwelt in GTRAW. τὸ ἔλεος LTTA. + δὲ but GLTAW. ὀφείλει  
to leave aside LTTA. 9 — οἱ (read filtering out... swallowing) LTTA. 1 — ἐξ L [T].  
ἀδικίας unrighteousness QW. 6 — καὶ τῆς παροψίδος TA. 7 αὐτοῦ of it LTTA.  
ὁμοιάζετε LTR.

ν κρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἔξωθεν  
 of [the] dead and of all uncleanness. Thus also ye outwardly  
 μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἡμεστοὶ ἴστε  
 indeed appear to men righteous, but within ye are full of hypocrisy and lawlessness. 29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φα-  
 of hypocrisy and lawlessness. Woe to you, scribes and Pha-  
 ρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν,  
 rises, hypocrites, for ye build the sepulchres of the prophets,  
 καὶ κοσμεῖτε τὰ μνήμεια τῶν δικαίων, 30 Οὐαὶ λέγετε, Εἰ ᾤμεν  
 and adorn the tombs of the righteous, and ye say, If we had been  
 ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ᾤμεν ἡμεῖς κοινωνοὶ  
 in the days of our fathers we would not have been partakers  
 αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. 31 ὥστε μαρτυρεῖτε  
 with them in the blood of the prophets. So that ye bear witness  
 ἑαυτοῖς, ὅτι υἱοὶ ἴστε τῶν φονευσάντων τοὺς προφῆτας  
 to yourselves, that sons ye are of those who murdered the prophets;  
 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὅφεις,  
 and ye, fill ye up the measure of your fathers. Serpents,  
 γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γε-  
 offspring of vipers, how shall ye escape from the judgment of Ge-  
 ἑννης; 34 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ-  
 henna? Because of this, behold, I send to you proph-  
 φῆτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀπο-  
 phets and wise [men] and scribes; and [some] of them ye will  
 κτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς  
 kill and crucify, and [some] of them ye will scourge in  
 συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·  
 your synagogues, and will persecute from city to city;  
 35 ὥπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον  
 so that should come upon you all [the] blood righteous poured out  
 ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ  
 upon the earth from the blood of Abel the righteous, to the  
 αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ  
 blood of Zacharias son of Barachias, whom ye murdered between the  
 ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν, ὃ ἥξει  
 temple and the altar. Verily I say to you, shall come  
 ἐπάντα πάντα ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ,  
 these things all upon this generation. Jerusalem,  
 Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα  
 Jerusalem, who killest the prophets and stonest  
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, πόσακις ἠθέλησα ἐπισυν-  
 those who have been sent to her, how often would I have gath-  
 ἀγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει, ὄρνις τὰ  
 ered together thy children, in the way gathers together a hen  
 νοσσία· ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε;  
 her brood under [her] wings, and ye would not!  
 38 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 λέγω γὰρ  
 Behold, is left to you your house desolate; for I say  
 ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλόγη-  
 you, In no wise shall ye see henceforth until ye say, Bless-  
 μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.  
 ed [is] he who cometh in [the] name of [the] Lord.

uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

ἡμεστοὶ LTrA. ἡμεθα GLTrAW. αὐτῶν κοινωνοὶ LTrA. — καὶ LTrA.  
 ἐκχυννόμενον LTrA. — τοῦ w. d + ὅτι that G[AW]. πάντα ταῦτα LTrA. ὄρνις  
 ἐπισυνάγει LTrA. ἑαυτῆς T[Tr]AW; — ἑαυτῆς (read [her]) L. h + [αὐτῆς] her (wings) L.  
 — ἔρημος L.

XXIV. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. ¶ And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. ¶ For many shall come in my name, saying, I am Christ; and shall deceive many. 5 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἔπορεύετο ἀπὸ τοῦ ἱεροῦ, καὶ  
And going forth Jesus went away from the temple, and  
προσπίθλον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς  
came to [him] his disciples to point out to him the buildings  
τοῦ ἱεροῦ. 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα  
of the temple. But Jesus said to them, See ye not all  
ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον  
these things? Verily I say to you, not at all shall be left here stone upon stone  
ὃς οὐ μὴ καταλυθήσεται. 3 Καθήμενου δὲ αὐτοῦ ἐπὶ τῷ  
which shall not be thrown down And as was sitting he upon the  
ὄρους τῶν ἐλαιῶν προσπίθλον αὐτῷ οἱ μαθηταὶ καθ' ἰδίαν, λέ-  
mount of Olives came to him the disciples apart, say-  
γοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον  
ing, Tell us, when those things shall be? and what [is] the sign  
τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; 4 Καὶ  
of thy coming and of the completion of the age? 4 And  
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μὴ τις ὑμᾶς  
answering Jesus said to them, Take heed, lest any one of you  
πλανήσῃ. 5 πολλοὶ γὰρ ἔλευσονται ἐπὶ τῷ ὀνόματί μου, λέ-  
mislead. For many will come in my name,  
γοντες, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν.  
saying, I am the Christ; and many they will mislead.  
6 Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε,  
But ye shall be about to hear of wars and rumours of wars. See,  
μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω  
be not disturbed; for it is necessary all [these] things to take place, but not yet  
ἐστὶν τὸ τέλος. 7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ  
is the end. For shall rise up nation against nation, and  
βασιλεία ἐπὶ βασιλείαν· ἔσονται λιμοὶ καὶ λοιμοὶ  
kingdom against kingdom; and there shall be famines and pestilences  
καὶ σεισμοὶ κατὰ τόπους. 8 Πάντα δὲ ταῦτα ἀρχὴ ὧδι-  
and earthquakes in [different] places. But all these [are] a beginning of  
ων. 9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν  
threes. Then will they deliver up you to tribulation, and will kill  
ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνων διὰ  
you; and ye will be hated by all the nations on account of  
τὸ ὄνομά μου. 10 καὶ τότε σκανδαλισθήσονται πολλοί, καὶ  
my name. And then will be offended many, and  
ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ  
one another they will deliver up and will hate one another; and  
πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσιν πολ-  
many false prophets will arise, and will mislead  
λους· 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυχήσεται  
many; and because shall have been multiplied lawlessness, will grow cold  
ἡ ἀγάπη τῶν πολλῶν· 13 ὁ δὲ ὑπομείνας εἰς τέλος, ὃς  
the love of the many; but he who endures to [the] end  
οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον  
he shall be saved. And there shall be proclaimed these glad tidings  
τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσιν τοῖς  
of the kingdom in all the habitable earth, for a testimony to all the  
ἔθνεσιν· καὶ τότε ἥξει τὸ τέλος. 15 Ὅταν οὖν ἴδῃτε τὰ  
nations; and then shall come the end. When therefore ye shall see the  
βέδελγμα τῆς ἱερήμωσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προ-  
abomination of desolation, which was spoken of by Daniel the pro-

■ ἀπὸ (ἐκ out of L) τοῦ ἱεροῦ ἐπορεύετο LTTTA.

<sup>1</sup> ἀποκριθεὶς answering (he said) LTT<sup>2</sup>A.

ταῦτα πάντα I.TTrA.

<sup>a</sup> — μή GLTT:AW.

■ + [αὐτοῦ] of him L. P — τῆς LTTTrA.

■ — πάντα  $LTT[\Delta]$ .

π' T.

\* — καὶ λοιμοὶ LTΓ.Α.

1 — τῶν B.



φήτου, ἵστός<sup>1</sup> ἐν τόπῳ ἁγίῳ· ὁ ἀναγινώσκων<sup>2</sup> νοεί- (whose readeth, let him understand;) 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν<sup>3</sup> ἐπὶ<sup>4</sup> τὰ ὄρη· 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαίνειτω<sup>5</sup> ἀραι<sup>6</sup> τι<sup>7</sup> ἐκ τῆς οἰκίας· αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω<sup>8</sup> ὀπίσω ἀραι<sup>9</sup> τὰ ἱμάτια<sup>10</sup> αὐτοῦ· 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐ- back to take<sup>11</sup> ἡμῶν τὰς χούσας<sup>12</sup> καὶ ταῖς θηλαζούσας ἐν ἐκείναις ταῖς ἡμέραις· 20 προσέχετε<sup>13</sup> δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν<sup>14</sup> σαββάτῳ· 21 Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα τοῦ γέγονεν<sup>15</sup> ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται· 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι· ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι· ἐκεῖναι· 23 Τότε ἰάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, ἢ ὧδε, μὴ πιστεύετε· 24 Ἐγερ- θήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς· 25 Ἰδοὺ, προεῖρηκα ὑμῖν· 26 ἰάν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύετε· 27 ὥσπερ γὰρ ἡ ἀστραπή ἐξέρ- χεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· 28 ὅπου ἔγερ- ἂν ᾧ τὸ πῦμα, ἐκεῖ συναχθήσονται οἱ αἵετοί· 29 Ἐθ- θείως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτι- σθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται· 30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κο-

<sup>1</sup> ἵστὸς EG. <sup>2</sup> νοεῖ; does he understand? Tr. <sup>3</sup> εἰς Etr. <sup>4</sup> καταβάτω LTr.   
<sup>5</sup> τὰ the things GLTTrAw. <sup>6</sup> τὸ ἱμάτιον garment LTr. <sup>7</sup> ἐν GLTTrAw. <sup>8</sup> οὐκ   
<sup>9</sup> ἐγένετο T. <sup>10</sup> πιστεύετε L. <sup>11</sup> πλανῆσθαι T; πλανᾶσθαι (read so that will be misled) Tr.   
<sup>12</sup> — καὶ LTrAw. <sup>13</sup> — γὰρ for LTrA. <sup>14</sup> ἐκ out of T. <sup>15</sup> — τῷ LTrA. <sup>16</sup> — τότε T.



all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 so likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left: 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the good-

φονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ  
 wall all the tribes of the land, and they shall see the Son  
 ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυν-  
 of man, coming on the clouds of heaven with  
 νάμειος καὶ δόξης πολλῆς. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους  
 power and glory great. And he shall send angels  
 αὐτοῦ μετὰ σάλπιγγος ἰφωγῆς<sup>1</sup> μεγάλης, καὶ ἐπισυνάξουσιν  
<sup>1</sup>his with <sup>2</sup>of a trumpet <sup>2</sup>sound <sup>3</sup>great, and they shall gather together  
 τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων  
 his elect from the four winds, from [the] extremities  
 οὐρανῶν ἕως ἄκρων αὐτῶν. 32 Ἀπὸ δὲ τῆς συκῆς  
 of [the] heavens to [the] extremities of them. But from the fig-tree  
 μάθετε τὴν παραβολήν<sup>4</sup> ὅταν ἡ ὀκλάδος αὐτῆς γένηται  
 learn the parable: When already its branch is become  
 ἀπαλὸς, καὶ τὰ φύλλα ἐκφύη<sup>5</sup>, γινώσκετε ὅτι ἐγγὺς τὸ  
 tender, and the leaves it puts forth, ye know that near [is] the  
 θερός. 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα,<sup>6</sup>  
 summer. Thus also ye, when ye see all these things,  
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 34 ἀμὴν λέγω ὑμῖν,<sup>7</sup>  
 know that near it is, at [the] doors. Verily I say to you,  
 οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα  
 In no wise will have passed away this generation until all these things  
 γένηται. 35 Ὁ οὐρανὸς καὶ ἡ γῆ<sup>8</sup> παρελεύσονται,<sup>9</sup>  
 shall have taken place. The heaven and the earth shall pass away,  
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθουσιν. 36 Περὶ δὲ τῆς ἡμέρας  
 but my words in no wise shall pass away. But concerning the day  
 ἐκείνης καὶ τῆς<sup>10</sup> ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἀγγελοὶ τῶν  
 that and the hour no one knows, not even the angels of the  
 οὐρανῶν, <sup>11</sup>εἰ μὴ ὁ πατήρ μου<sup>12</sup> μόνος. 37 Ὡς περὶ δὲ αἱ ἡμέραι  
 heavens, but my Father only. But the days  
 τοῦ Νώε, οὕτως ἔσται καὶ<sup>13</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώ-  
 of Noe, so shall be also the coming of the Son of  
 πον. 38 Ὡς περὶ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς<sup>14</sup> πρὸ  
 man. As for they were in the days which [were] before  
 τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ  
 the flood, eating and drinking, marrying and  
 ἀγαμίζοντες,<sup>15</sup> ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,  
 giving in marriage, until the day when entered Noe into the ark,  
 39 καὶ οὐκ ἔγνωσαν, ἕως ἧλθεν ὁ κατακλυσμὸς καὶ ᾗρεν  
 and they knew not till came the flood and took away  
 ἅπαντας, οὕτως ἔσται καὶ<sup>16</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 all; thus shall be also the coming of the Son of man.  
 40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ<sup>17</sup> δύο εἰς παραλαμβάνεται,<sup>18</sup>  
 Then two will be in the field, the one is taken,  
 καὶ ὁ<sup>19</sup> εἰς ἀφίεται. 41 δύο ἀλήθουσιν ἐν τῷ μύλῳ<sup>20</sup> μία  
 and the one is left; two [women] grinding at the mill, one  
 παραλαμβάνεται, καὶ μία ἀφίεται. 42 Γρηγορεῖτε οὖν, ὅτι  
 is taken, and one is left. Watch therefore, for  
 οὐκ οἴδατε ποῖα ὥρα<sup>21</sup> ὁ κύριος ὑμῶν ἔρχεται. 43 ἐκεῖνο δὲ  
 ye know not in what hour your Lord comes. But this

<sup>1</sup> — φωνῆς (read great trumpet) T. <sup>11</sup> + τῶν the Tr. <sup>12</sup> ἐκφύη are put forth LTR. A.  
<sup>2</sup> ταῦτα πάντα TTR. P + ὅτι that LTR. <sup>13</sup> παρελεύσεται GLTR. A. <sup>14</sup> — τῆς GLTR. A.  
<sup>3</sup> + οὐδὲ ὁ υἱὸς nor the son LT. <sup>15</sup> — μου (read the Father) GLTR. [A]. <sup>16</sup> γὰρ for (as) LTR.  
<sup>4</sup> — καὶ LTR. A. <sup>17</sup> ὡς as LTR; ὡς so Tr. <sup>18</sup> + ἐκείναις (read those days) L[TR].  
<sup>5</sup> — ταῖς πρὸ (read of the flood) A. <sup>19</sup> γαμίσκοντες L; γαμίζοντες T. <sup>20</sup> — καὶ LTR. A.  
<sup>6</sup> ἔσονται δύο LT. <sup>21</sup> — ὁ LTR. A. <sup>22</sup> μύλῳ LTR. A. <sup>23</sup> ἡμέρᾳ day LTR. A.

γινώσκετε, ὅτι εἰ ᾗδῃ ὁ οἰκοδεσπότης ποία φυλακῇ  
know, that if <sup>had</sup> <sup>known</sup> <sup>the</sup> <sup>master</sup> <sup>of</sup> <sup>the</sup> <sup>house</sup> in what watch

ὁ κλέπτης ἔρχεται, ἐργηγόρησεν αὐν, καὶ οὐκ ἀν.εἴασεν ἐδιο-  
the thief comes, he would have watched, and not have suffered <sup>to</sup> <sup>be</sup>

ρουγῆναι<sup>1</sup> τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε  
<sup>dig</sup> <sup>through</sup> <sup>his</sup> <sup>house</sup>. Wherefore also <sup>ye</sup> <sup>be</sup>

ἔτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε<sup>2</sup> ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.  
ready, for in what hour ye think not the Son <sup>of</sup> <sup>man</sup> comes.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέ-  
Who then is the faithful <sup>bondman</sup> and <sup>prudent</sup>, whom <sup>has</sup>

στησεν ὁ κύριος αὐτοῦ<sup>3</sup> ἐπὶ τῆς<sup>4</sup> θεραπείας<sup>5</sup> αὐτοῦ, τοῦ<sup>6</sup> ἰδιδόναι<sup>7</sup>  
<sup>set</sup> <sup>his</sup> <sup>lord</sup> <sup>over</sup> <sup>his</sup> <sup>household</sup>, <sup>to</sup> <sup>give</sup>

αὐτοῖς τὴν τροφὴν ἐν καιρῷ· 46 μακάριος ὁ δούλος ἐκεῖνος, ὃν  
to them the food in season? Blessed that <sup>bondman</sup>, whom

ἔλθων ὁ κύριος αὐτοῦ εὐρήσει<sup>8</sup> ποιοῦντα οὕτως. 47 Ἀμὴν  
<sup>having</sup> <sup>come</sup> <sup>his</sup> <sup>lord</sup> <sup>will</sup> <sup>find</sup> <sup>doing</sup> <sup>thus</sup>. Verily

λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει  
I say to you, that over all his property he will set<sup>9</sup>

αὐτόν. 48 Ἐάν δὲ εἴπῃ ὁ κακὸς δούλος<sup>10</sup> ἑκείνος<sup>11</sup> ἐν τῇ<sup>12</sup>  
him. But if <sup>should</sup> <sup>say</sup> <sup>evil</sup> <sup>bondman</sup> <sup>that</sup> <sup>in</sup>

καρδίᾳ αὐτοῦ, Χρονίζει<sup>13</sup> ὁ κύριός μου<sup>14</sup> ἔλθεῖν, 49 καὶ ἄρξηται  
his heart, <sup>Delays</sup> <sup>my</sup> <sup>lord</sup> <sup>to</sup> <sup>come</sup>, and should begin

τύπτεν τοὺς συνδούλους<sup>15</sup>, ἔσθιεν<sup>16</sup> δὲ καὶ<sup>17</sup> πίνειν<sup>18</sup> μετὰ τῶν  
to beat [his] fellow-bondmen, and to eat and to drink with the

μεθύοντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ<sup>19</sup>  
drunken, <sup>will</sup> <sup>come</sup> <sup>the</sup> <sup>lord</sup> <sup>of</sup> <sup>that</sup> <sup>bondman</sup> <sup>in</sup> <sup>a</sup> <sup>day</sup>

ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, 51 καὶ  
in which he does not expect, and in an hour which he knows not, and

διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν<sup>20</sup>  
will cut in two <sup>him</sup>, and his portion with the hypocrites

θήσει<sup>21</sup>· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
will appoint: there will be the weeping and the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα  
Then <sup>will</sup> <sup>be</sup> <sup>made</sup> <sup>like</sup> <sup>the</sup> <sup>kingdom</sup> <sup>of</sup> <sup>the</sup> <sup>heavens</sup> [to] ten

παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν<sup>22</sup> ἐξῆλθον  
virgins, who having taken their lamps went forth

εἰς<sup>23</sup> ἀπάντησιν<sup>24</sup> τοῦ νυμφίου. 2 πέντε δὲ ᾗσαν ἐξ αὐτῶν<sup>25</sup>  
to meet the bridegroom. And five <sup>were</sup> <sup>of</sup> <sup>them</sup>

φρόνιμοι, καὶ αἱ<sup>26</sup> πέντε ἄμωραί.<sup>27</sup> 3 αἵτινες<sup>28</sup> μωραί, λα-  
prudent, and five foolish. They who [were] foolish, hav-

βοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν<sup>29</sup>  
ing taken their lamps, did not take with themselves

ἐλαιον· 4 αἱ δὲ φρόνιμοι ἔλαβον ἐλαιον ἐν τοῖς ἀγγείοις<sup>30</sup>  
oil; but the prudent took oil in <sup>ve</sup> <sup>sels</sup>

αὐτῶν<sup>31</sup> μετὰ τῶν λαμπάδων αὐτῶν. 5 χρονίζοντος δὲ τοῦ<sup>32</sup>  
<sup>their</sup> <sup>with</sup> <sup>their</sup> <sup>lamps</sup>. But <sup>tarrying</sup> <sup>the</sup>

νυμφίου, ἐνύσταζαν πᾶσαι καὶ ἐκάθευδον. 6 μέσης δὲ<sup>33</sup>  
<sup>bridegroom</sup>, they <sup>became</sup> <sup>drowsy</sup> <sup>all</sup> and slept. But in [the] middle

νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἑξέρ-  
of [the] night <sup>a</sup> <sup>cry</sup> <sup>there</sup> <sup>was</sup>. Behold, the bridegroom comes, go

φ διουρυθῆναι LTr. ὁ οὐ δοκεῖτε ὥρᾳ LITrA. ἰ — αὐτοῦ (read [his]) LTT A.  
ε οἰκετίας LITrA. ἰ δούνα GLITrA. οὕτως ποιοῦντα LTTA. — ἐκεῖνος (read the

evil bondman) T. μου ὁ κύριος LITrA. — ἐλθεῖν LITr. α + αὐτοῦ his (fellow  
bondmen) LITrA. ἐσθίη should eat GLITrA. πίνη should drink GLITrA.

εαυτῶν LITrA; αὐτῶν TW. ὑπάντησιν LITrA. ἐξ αὐτῶν ᾗσαν LITrA. μωραὶ foolish  
LITrA. γ — αἱ EGLITrA. φρόνιμοι prudent LITrA. αἱ δὲ but the L; αἱ γὰρ for those  
who T; αἱ γὰρ for the TA. αὐτῶν GW; αὐτῶν LITrA; — εαυτῶν T. α — αὐτῶν (read the

vessels) LITrA. εαυτῶν LT; αὐτῶν TrA. ε — ἔρχεται LITrA.

known in what watch  
the thief would come,  
he would have watch-

ed, and would not have  
suffered his house to be  
broken up. 44 There-

fore be ye also ready:  
for in such an hour as  
ye think not the Son

of man cometh. 45 Who  
then is a faithful and  
wise servant, whom

his lord hath made  
ruler over his house-  
hold, to give them

meat in due season?  
46 Blessed is that ser-  
vant, whom his lord

when he cometh shall  
find so doing. 47 Verily  
I say unto you, That

he shall make him  
ruler over all his goods.  
48 But and if that evil

servant shall say in  
his heart, My lord  
delayeth his coming;

49 and shall begin to  
smite his fellowser-  
vants, and to eat and

drink with the drunk-  
en; 50 the lord of that  
servant shall come in

a day when he looketh  
not for him, and in an  
hour that he is not

aware of, 51 and shall  
cut him asunder, and  
appoint him his por-  
tion with the hypo-

crites: there shall be  
weeping and gnashing  
of teeth.

XXV. Then shall the  
kingdom of heaven be  
likened unto ten vir-

gins, which took their  
lamps, and went forth  
to meet the bride-

groom. 2 And five of  
them were wise, and  
five were foolish.

3 They that were fool-  
ish took their lamps,  
and took no oil with

them: 4 but the wise  
took oil in their ves-  
sels with their lamps.

5 While the bride-  
groom tarried, they  
all slumbered and

slept. 6 And at mid-  
night there was a cry  
made, Behold, the

bridegroom cometh;  
and they which were  
foolish stood without,

and began to knock,  
saying, Lord, Lord, open  
unto us.

7 And he answered  
and said, I know you  
not. 8 And shall he

say, I know you not,  
and shall he open unto  
them? 9 Verily I say

unto you, that he will  
not. 10 Watch ye  
therefore, knowing the

day, and the hour, in  
which the Son of man  
cometh. 11 Blessed

are ye, O ye servants,  
who are ready. 12  
Blessed is that ser-

vant, whom his lord  
shall find so doing,  
when he shall come.



Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε  
 Lord, five talents to me thou didst deliver; behold, other five  
 "τάλαντα" ἐκέρδησα β' ἐπ' αὐτοῖς. 21 Ἐφη· δὲ αὐτῷ ὁ κύριος  
 talents have I gained besides them. And said to him Lord  
 αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς  
 his, Well! bondman good and faithful, over a few things thou wast  
 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν  
 faithful, over many things thee will I set: enter into the joy,  
 τοῦ κυρίου σου. 22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα  
 of thy lord. And having come to [him] also he who the two ta-  
 λαντα ἑλαβὼν εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας·  
 lents received said, Lord, two talents to me thou didst deliver;  
 ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα β' ἐπ' αὐτοῖς. 23 Ἐφη  
 behold, other two talents have I gained besides them. Said  
 αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ  
 to him his Lord, Well! bondman good and faithful, over  
 ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε  
 a few things thou wast faithful, over many things thee will I set: enter  
 εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ  
 into the joy of thy Lord. And having come to [him] also he who  
 τὸ ἓν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνω· σε ὅτι σκληρὸς  
 the one talent had received said, Lord, I knew thee that hard  
 εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων  
 thou art a man, reaping where thou didst not sow, and gathering  
 ὅθεν οὐ διεσκόρπισας· 25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα  
 whence thou didst not scatter, and being afraid, having gone away I hid  
 τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. 26 Ἀπο-  
 thy talent in the earth; behold, thou hast thine own. An-  
 κριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ  
 swering and his Lord said to him, Wicked bondman and  
 ὀκνηρὲ, ᾗ δεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν  
 slothful, thou knewest that I reap where I sowed not, and gather whence  
 οὐ διεσκόρπισα; 27 ἔδει σοῦν σε βαλεῖν τὸ ἀργύριόν μου  
 I scattered not; it behoved therefore thee to put my money  
 τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκοιτάμην· ἂν τὸ ἐμὸν σὺν  
 to the money changers, and coming I should have received mine own with  
 τόκῳ. 28 Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ  
 interest. Take therefore from him the talent, and give [it] to him who  
 ἔχοντι τὰ δέκα τάλαντα. 29 Τῷ γὰρ ἔχοντι παντὶ δοθή-  
 has the ten talents. For who has to every one shall  
 σεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ  
 be given, and [he] shall be in abundance; from but him who has not, even  
 ὃ ἔχει ἀρθησεται ἀπ' αὐτοῦ. 30 Καὶ τὸν ἀχρεῖον δοῦλον  
 that which he has shall be taken from him. And the useless bondman  
 ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς  
 cast ye out into the darkness the outer: there shall be the weeping  
 καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
 and the gnashing of the teeth.  
 31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,  
 But when comes the Son of man in his glory,  
 καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ  
 and all the holy angels with him, then will he sit upon [the]

talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

■ [τάλαντα] Tr. b — ἐπ' αὐτοῖς LITtr. c — δὲ and GLITtrAW. d — δὲ and T. ■ — λα-  
 βῶν (read [received]) LITtr. Δοῦλε πονηρὲ L. s σε οὖν TTrA. ■ τὰ ἀργύρια T.  
 τραπεζίταις T. k τοῦ δὲ but of him who LITtr. l ἐκβάλλετε GLITtrAW. ■ — ἅγιοι  
 GLITtrA.



throne of his glory: 32 and before him shall be gathered all nations: and he shall separate them one from another, as shepherd divideth his sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? or when saw we thee a stranger, and took thee in? or when saw we thee sick, or in prison, and came unto thee? 45 Then shall he answer them, saying, Verily I say unto you,

θρόνου δόξης αὐτοῦ, 32 καὶ ἑμπροσθεν αὐτοῦ throne of his glory, and shall be gathered before him πάντα τὰ ἔθνη, καὶ ἁφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ all the nations, and he will separate them from one another, as the ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει shepherd separates the sheep from the goats; and he will set τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. the sheep on right hand his, but the goats on his left. 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ Then will say the king to those on right hand his, Come, the εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην blessed of my Father, inherit the prepared ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπείνασα γάρ, for you kingdom from the foundation of the world. For I hungered, καὶ ἐδώκατέ μοι φαγεῖν ἰδίψησα, καὶ ἐποτίσατέ με ξένος and ye gave me to eat; I thirsted, and ye gave to drink me; a stranger ἦμην, καὶ συνηγάγετέ με 36 γυμνός, καὶ περιεβάλετέ με ἥσθε- I was, and ye took in me; naked, and ye clothed me; I was νησα, καὶ ἐπεσκέψασθέ με ἐν φυλακῇ ἦμην, καὶ ῥήλθατε πρὸς sick, and ye visited me; in prison I was, and ye came to me. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, me. Then will answer him the righteous, saying, Lord, πότε σέ εἶδομεν πεινῶντα, καὶ ἠθρέψαμεν; ἡ διψῶντα, καὶ when thee saw we hungering, and fed thee? or thirsting, and ἐποτίσαμεν; 38 πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; gave thee to drink? and when thee saw we a stranger, and took thee in? ἡ γυμνόν, καὶ περιεβάλομεν; 39 πότε δέ σε εἶδομεν ἄσθενῆ, or naked, and clothed thee? And when thee saw we sick, ἡ ἐν φυλακῇ, καὶ ῥήλθομεν πρὸς σε; 40 Καὶ ἀποκριθεὶς ὁ or in prison, and came to thee? And answering the βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε king will say to you, Verily I say to you, Inasmuch as ye did [it] ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἔμοι ἐποίη- to one of these my brethren the least, to me ye sate. 41 Τότε ἐρεῖ καὶ τοῖς ἐκ εὐωνύμων, Πορεύεσθε ἀπ' sate [it]. Then will he say also to those on the left, Go from ἐμοῦ, οἱ καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμα- me, the cursed, into the fire the eternal, which has been μένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 ἐπείνασα γάρ, prepared for the devil and his angels. For I hungered, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἰδίψησα, καὶ οὐκ ἐποτίσατέ με and ye gave not to me to eat; I thirsted, and ye gave not to drink me; 43 ξένος ἦμην, καὶ οὐ συνηγάγετέ με γυμνός, καὶ οὐ περιεβά- a stranger I was, and ye took not in me; naked, and ye did not λετέ με ἄσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. clothed me; sick, and in prison, and ye did not visit me. 44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε, Then will answer him also they, saying, Lord, πότε σέ εἶδομεν πεινῶντα, ἡ διψῶντα, ἡ ξένον, ἡ γυμνόν, ἡ when thee saw we hungering, or thirsting, or a stranger, or naked, or ἄσθενῆ, ἡ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; 45 Τότε ἀπο- sick, or in prison, and did not minister to thee? Then will κριθῆσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποι- he will them, saying, Verily I say to you, Inasmuch as ye did not

3 συναχθῶσονται LITTA. 3 ἀφοριεῖ. P ῥήλθατε LITTA. 4 εἶδον Tr. 5 ἄσθενούντα LITTA. 6 [τῶν ἀδελφῶν μου] 7 — οἱ 8 — αὐτῷ GLTTAAW.

ἤσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 Καὶ [it] to one of these the least, neither to me did ye [it]. And ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν "shall go away these into punishment eternal, but the righteous into life αἰώνιον. eternal.

Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς And it came to pass when "had finished "Jesus all λόγους·τούτους, εἶπεν τοῖς·μαθηταῖς·αὐτοῦ. 2 Οἴδατε ὅτι μετὰ these sayings he said to his disciples, Ye know that after δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου the passover takes place, and the Son of man παραδίδοται εἰς·τὸ·σταυρωθῆναι. 3 Τότε συνήχθησαν οἱ is delivered up to be crucified. Then were gathered together the ἀρχιερεῖς "καὶ οἱ γραμματεῖς" καὶ οἱ πρεσβύτεροι τοῦ λαοῦ chief priests and the scribes and the elders of the people εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ to the court of the high priest who was called Caiaphas, and συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν "κρατήσωσιν δόλῳ," took counsel together in order that Jesus they might seize by guile, καὶ ἀποκτείνωσιν. 5 Ἐλεγον·δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ and kill [him]; but they said, Not during the feast, that "not θόρυβος γένηται ἐν τῷ λαῷ. "a tumult there be among the people.

XXVI. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 and consulted that they might take Jesus by subtilty, and kill him. 5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος Now Jesus being in Bethany in [the] house of Simon τοῦ λεπροῦ, 7 προσῆλθεν αὐτῷ γυνὴ ἡ ἀλάβαστρον μύρον the leper, "came to "him "a woman, an alabaster flask of ointment ἔχουσα" βαρυτίμου," καὶ κατέχευεν ἐπὶ τὴν·κεφαλὴν." αὐτοῦ having, very precious, and poured [it] on his head ἀνακειμένου. 8 Ἰδόντες δὲ οἱ·μαθηταὶ·αὐτοῦ ἡγανάκ- as he reclined [at table]. But seeing [it] his disciples became τησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὐτῇ; 9 ἢ δύνατο· γὰρ τοῦτο indignant, saying, For what this waste? for "could this "τὸ μύρον" πρᾶθῆναι πολλοῦ, καὶ δοθῆναι ἑπτωχοῖς. "ointment have been sold for much, and have been given to [the] poor. 10 Γινούσ·δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε But knowing [this] Jesus said to them, Why trouble do ye cause τῇ γυναικί; ἔργον· γὰρ καλὸν εἰργάσατο" εἰς ἐμέ. 11 Πάν- to the woman? for a "work 'good she wrought towards me. "Al- τοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε for she hath wrought "good work upon me. 11 For ye have the poor ways for the poor ye have with you, but me not always ἔχετε. 12 Βαλοῦσα γὰρ αὕτη τὸ μύρον· τοῦτο ἐπὶ τοῦ ye have. For "in "pouring "this ["woman] this ointment on σώματός·μου πρὸς τὸ ἐνταφιάσαι· με ἐποίησεν. 13 Ἀμὴν λέγω my body for my burying she did [it]. Verily I say ἐμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον· τοῦτο ἐν ὅλῳ to you, Whosoever shall be proclaimed these glad tidings in all τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς the world, shall be spoken of also that which "did "this ["woman], for μνημόσυνον αὐτῆς. a memorial of her.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 for this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought good work upon me. 11 For ye have the poor always with you; but ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

— καὶ οἱ γραμματεῖς LTTA.

μύρον LTT.

LTTA. ὁ ἑδύνατο TA.

ἡγανάκατο T.

ἡ δόλῳ κρατήσωσιν GLTTA.W.

τῆς κεφαλῆς LTT.

— τὸ μύρον GLTTA.W.

ἔχουσα ἀλάβαστρον

— αὐτοῦ (read the discip es)

+ τοῖς (read to the poor) LW.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Muster. is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink

14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας  
Then <sup>1</sup>having <sup>1</sup>gone <sup>1</sup>one <sup>2</sup>of <sup>2</sup>the <sup>2</sup>twelve, <sup>2</sup>who <sup>2</sup>was <sup>2</sup>called <sup>2</sup>Judas  
<sup>3</sup>Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 15 εἶπεν, Τί θέλετέ μοι  
<sup>3</sup>Iscariote, to the chief priests, said, What are ye willing <sup>3</sup>me  
δοῦναι, ἐκὰν ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ  
<sup>4</sup>to <sup>4</sup>give, and I to you will deliver up him? And they appointed to him  
τριάκοντα ἀργύρια. 16 καὶ ἀπὸ τότε ἤζητει εὐκαιρίαν  
thirty pieces of silver. And from that time he sought an opportunity  
ἵνα αὐτὸν παραδῷ.  
that him he might deliver up.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθη-  
Now on the first [day] of unleavened [bread] came the disci-  
ται τῷ Ἰησοῦ, λέγοντες ἑαυτῷ, Πού θέλεις ἐτοιμάσώμεν  
ples to Jesus, saying to him, Where wilt thou [that] we should prepare  
σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν  
for thee to eat the passover? And he said, Go into the  
πόλιν πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει,  
city unto such a one, and say to him, The teacher says,  
Ὁ καιρὸς μου ἐγγύς ἐστιν πρὸς σέ ποιῶ τὸ πάσχα μετὰ  
My time <sup>5</sup>near <sup>5</sup>is; with thee I will keep the passover with  
τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν  
my disciples. And <sup>6</sup>did <sup>6</sup>the <sup>6</sup>disciples <sup>6</sup>as <sup>6</sup>directed  
αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα.  
<sup>7</sup>them <sup>7</sup>Jesus, and prepared the passover.

20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.  
And evening being come he reclined [at table] with the twelve.  
21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ  
And as they were eating he said, Verily I say to you, that one of  
ὑμῶν παραδώσει με. 22 Καὶ λυπούμενοι σφόδρα ἤρξαντο  
you will deliver up me. And being grieved exceedingly they began  
λέγειν αὐτῷ ἕκαστος αὐτῶν, Μῆτι ἐγὼ εἰμι, κύριε; 23 Ὁ δὲ  
to say to him, each of them, I <sup>8</sup>am [he], Lord? But he  
ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἓν τῷ τρυβλίῳ  
answering said, He who dipped with me in the dish  
τὴν χεῖρα, οὗτός με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώ-  
[his] hand, he me will deliver up. The <sup>9</sup>indeed <sup>9</sup>Son <sup>9</sup>of <sup>9</sup>man  
που ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ  
goes, as it has been written concerning him, but woe  
ἀνθρώπῳ ἐκείνῳ δι' ὃν ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·  
to that man by whom the Son of man is delivered up;  
καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.  
good were it for him if <sup>10</sup>had <sup>10</sup>not <sup>10</sup>been <sup>10</sup>born that <sup>10</sup>man.  
25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μῆτι  
And answering Judas, who was delivering up him, said,  
ἐγὼ εἰμι, ῥαββί; Ἄγει αὐτῷ, Σὺ εἰπας.  
<sup>11</sup>I <sup>11</sup>am [he], Rabbi? He says to him, Thou hast said.

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον,  
And as they were eating, <sup>12</sup>having <sup>12</sup>taken <sup>12</sup>Jesus the bread,  
καὶ εὐλογήσας, ἔκλασεν καὶ ἑδίδου τοῖς μαθηταῖς, ῥαββί  
and having blessed, <sup>13</sup>broke and gave to the disciples, and  
εἶπεν, Λάβετε, φάγετε· τοῦτο ἐστὶν τὸ σῶμά μου. 27 Καὶ  
said, Take, eat; this is my body. And  
λαβὼν ἡρῶ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς,  
having taken the cup, and having given thanks, he gave [it] to them,

■ καὶ ἐγὼ T. h — αὐτῷ LTT. AW. i + μαθητῶν disciples LT. k εἰς ἕκαστος each  
one LTT. A. l τὴν χεῖρα ἐν τῷ τρυβλίῳ LTT. A. = ραββί T. — τὸν LTT. [A]. o οὐδὲ  
having given LTT. ■ — καὶ LTT. q — τὸ (read a cup) TTT. r — καὶ LTT.



λέγων, Πίετε ἐξ αὐτοῦ πάντες· 28 τοῦτο· γὰρ ἐστὶν τὸ αἷμά μου, λέγων, "Drink of it all, For this is my blood, 'τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἑκχυνόμενον" εἰς that of the new covenant, which for many is poured out for ἄφεσιν ἁμαρτιῶν. 29 λέγω· δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ' remission of sins. But I say to you, that not at all will I drink henceforth of this fruit of the vine, until day ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ I will smite when it I drink with you new in the kingdom πατρὸς μου. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν of my father. And having sung a hymn they went out to the mount ἑλαιῶν. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδα- of Olives. Then says to them Jesus, All ye will be λισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, offended in me during this night. For it has been written, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα I will smite the shepherd, and will be scattered abroad the sheep τῆς ποιμνῆς. 32 μετὰ δὲ τὸ ἐγεροθῆναι με προάξω ὑμᾶς of the flock; but after my being raised I will go before you εἰς τὴν Γαλιλαίαν. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, into Galilee. And answering Peter said to him, Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε If even all will be offended in thee, I never σκανδαλισθήσομαι. 34 Ἐφ' αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, will be offended. Said to him Jesus, Verily I say to thee, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς that during this night, before [the] cock crows, thrice ἀπαρνήσῃ με. 35 Λέγει αὐτῷ ὁ Πέτρος, Κἂν δὲγ' με thou wilt deny me. Says to him Peter, Even if it were needful for me σὺν σοί ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ with thee to die, in no wise thee will I deny. Likewise also πάντες οἱ μαθηταὶ εἶπον. all the disciples said.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Then comes with them Jesus to a place called Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως ὃς Gethsemane, and he says to the disciples, Sit here, until ἀπελθὼν προσεύξωμαι ἐκεῖ. 37 Καὶ παραλαβὼν τὸν having gone away. I shall pray yonder. And having taken with [him] Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ Peter and the two sons of Zebedee, he began to be sorrowful and ἀδύμονεῖν. 38 τότε λέγει αὐτοῖς, Περὶλυπὸς ἐστὶν ἡ ψυχή μου dooly depressed. Then hesays to them, Very sorrowful is my soul ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ even to death; remain here and watch with me. And ἡ προσελθὼν μικρὸν ἐπέσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν παρελθέτω ing, and saying, my Father, if possible it is let pass ἀπ' ἐμοῦ τὸ πότηριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς from me this cup; nevertheless not as I will, but as

ye all of it: 28 for this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives. 31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

τ — τὸ LITtr. v — καινῆς T[A]. = ἐκχυνόμενον LITtr. x — ὅτι LITtr. y γενή-  
ματος LITtr. w. = διασκορπισθήσονται LITtr. = καὶ GLITtr. w. b + δε and  
(likewise) w. c Γεθσημανεῖ LITtr. w. d + αὐτοῦ of him L. e + ἂν L.  
ἐκεῖ προσεύξωμαι LITtr. = + ὁ Ἰησοῦς Jesus (says) w. h προσελθὼν having  
towards [them] Tr. i — μου my T[Tr]. k παρελθέτω LITtr.



10 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43 And he ~~came~~ found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on now and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

σὺν. 40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς thou. And he comes to the disciples and finds them καθυδόντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἴσχυσατε μίαν sleeping, and says to Peter, Thus were ye not able one ὥραν γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε καὶ προσεύχεσθε, hour to watch with me? 41 Watch and pray, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, that ye enter not into temptation: the indeed spirit [is] ready, ἡ δὲ σὰρξ ἀσθενής. 42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσ- but the flesh weak. Again, a second time having gone away he ἤρξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον, prayed, saying, my Father, if cannot this cup παρελθεῖν ἀπ' ἐμοῦ ἢ μὴ αὐτὸ πῖω, γεννηθῇ τὸ θέλημα pass from me unless it I drink, be done will σου. 43 Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθυδόντας, thy. And having come he finds them again sleeping, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 Καὶ ἀφεῖς for were their eyes heavy. And leaving αὐτοὺς, ὁ ἀπελθὼν πάλιν προσηύξατο ἑκ τρίτον, τὸν αὐτὸν them, having gone away again he prayed a third time, the same. λόγον εἰπών. 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, thing saying. Then he comes to his disciples καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε and says to them, Sleep on now and take your rest: ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδο- lo, has drawn near the hour, and the Son of man is delivered ται εἰς χεῖρας ἀμαρτωλῶν. 46 ἐγείρεσθε, ἀγωμεν ἰδοὺ, up into [the] hands of sinners. Rise up, let us go; behold,

ἤγγικεν ὁ παραδιδούς με.

has drawn near he who is delivering up me.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα And yet as he is speaking behold, Judas, one of the twelve,

ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξίλων, came, and with him a crowd great with swords and staves, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ from the chief priests and elders of the people. And he who

παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὅν ἂν was delivering up him gave them a sign, saying, Whomsoever

φιλήσω, αὐτὸς ἐστίν· κρατήσατε αὐτόν. 49 Καὶ εὐθὺς I shall kiss, he it is: seize him. And immediately

προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί, καὶ κατεφίλησεν having come up to Jesus he said, Hail, Rabbi, and ardently kissed

αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ᾧ him. But Jesus said to him, Friend, for what [purpose]

πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ art thou come? Then having come to [him] they laid hands on

τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. 51 Καὶ ἰδοὺ, εἰς τῶν Jesus, and seized him. And behold, one of those

μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαι- with Jesus, having stretched out [his] hand drew sword

ραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν his, and smiting the bondman of the high priest took off

1 — τὸ ποτήριον LTTA.

m — ἀπ' ἐμοῦ [L]TTA.

n πάλιν εὗρεν αὐτοὺς again he

found them LTTA.

m πάλιν ἀπελθὼν LTTA.

p — ἐκ τρίτον [L]A.

+ πάλιν

again T.

r — αὐτοῦ (read the disciples) LTTA.

a — τὸ [Tr]A.

ἵνα T.A.

ῥαββί T.

w ὁ GLTTAAW.

αὐτοῦ τὸ ὅτιον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀποστρέψον  
his ear. Then <sup>1</sup>says <sup>2</sup>to <sup>3</sup>him <sup>4</sup>Jesus, Return  
<sup>5</sup>σου τὴν μάχαιραν <sup>6</sup>εἰς τὸν τόπον αὐτῆς πάντες γὰρ οἱ λα-  
thy sword to its place; for all who  
βόντες μάχαιραν ἐν <sup>7</sup>μαχαίρᾳ ἀπολοῦνται. 53 ἢ δο-  
take [the] sword by [the] sword shall perish. Or think-  
κεῖς. ὅτι οὐ δύναμαι <sup>8</sup>ἄρτι παρακαλέσαι τὸν πατέρα μου,  
est thou that I am not able now to call upon my Father,  
καὶ παραστήσει μοι <sup>9</sup>πλείους <sup>10</sup>ἢ δώδεκα <sup>11</sup>λεγεῶνας ἀγ-  
and he will furnish to me more than twelve legions of  
γέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως  
angels? How then should be fulfilled the scriptures that thus  
δεῖ γενέσθαι;  
it must be?

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ  
In that hour said Jesus to the crowds, As against  
λῃστὴν ἐξήλθετε <sup>1</sup>μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;  
a robber are ye come out with swords and staves to take me;  
καθ' ἡμέραν <sup>2</sup>πρὸς ὑμᾶς <sup>3</sup>ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ,  
Daily with you I sat teaching in the temple,  
καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πλη-  
and ye did not seize me. But this all is come to pass that may  
ρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ <sup>4</sup>πάντες  
be fulfilled the scriptures of the prophets. Then the disciples all  
ἀφέντες αὐτὸν ἔφυγον.  
forsaking him fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καί-  
But they who had seized Jesus led [him] away to Cai-  
άφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι  
aphas the high priest, where the scribes and the elders  
συνήχθησαν. 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ <sup>1</sup>ἀπὸ μακρό-  
were gathered together. And Peter followed him from afar  
θεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως καὶ εἰσελθὼν ἔσω ἐκάθητο  
even to the court of the high priest; and having entered within he sat  
μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς <sup>2</sup>καὶ οἱ  
with the officers to see the end. And the chief priests and the  
πρεσβύτεροι <sup>3</sup>καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν  
elders and the "sanhedrim" whole sought false evidence  
κατὰ τοῦ Ἰησοῦ, ὅπως <sup>4</sup>αὐτὸν θανατώσωσιν, 60 καὶ οὐχ  
against Jesus, so that him they might put to death, and "not  
εἶδρον. <sup>5</sup>καὶ πολλῶν <sup>6</sup>ψευδομαρτύρων προσελθόντων <sup>7</sup>οὐχ  
"found ["any]: even many false witnesses having come forward "not  
εἶδρον. 61 ὕστερον δὲ προσελθόντες δύο <sup>8</sup>ψευδομάρτυρες  
"they "found [any]. But at last having come forward two false witnesses  
εἶπον, Οὗτος <sup>9</sup>ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ,  
said, This [man] said, I am able to destroy the temple of God,  
καὶ διὰ τριῶν ἡμέρῶν <sup>10</sup>οἰκοδομῆσαι αὐτόν. 62 Καὶ ἀναστὰς  
and in three days to build it. And having stood up  
ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου  
the high priest said to him, Nothing answerest thou? What "these "these

Then said Jesus <sup>1</sup>to him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be?

In that hour said Jesus to the multitudes, As ye come out against a thief with sword and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. 58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, and to see the end. 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But

<sup>1</sup> τὴν μάχαιράν σου LTTA. <sup>2</sup> μαχαίρῃ LTTA. <sup>3</sup> — ἄρτι TT. <sup>4</sup> + ἄρτι NOW TT. <sup>5</sup> πλείω LTTA. <sup>6</sup> — ἢ (read [than]) [L] TTa. <sup>7</sup> λεγιῶνας T. <sup>8</sup> ἐξήλθατε LTTA. <sup>9</sup> — πρὸς ὑμᾶς T[TT]A. <sup>10</sup> ἐκαθεζόμην ἐν τῷ ἱερῷ διδάσκων L; ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων TTa. <sup>11</sup> αὐτόν L + αὐτοῦ of him [L]. <sup>12</sup> — καὶ οἱ πρεσβύτεροι LTTA. <sup>13</sup> αὐτὸν θανατώσουσιν LTTA; θανατώσωσιν αὐτόν W. <sup>14</sup> — καὶ GDI TT. <sup>15</sup> προσελθόντων ψευδομαρτύρων LTTA. <sup>16</sup> — οὐχ εἶδρον G[L] TTa. <sup>17</sup> P — ψευδομάρτυρες TTa. <sup>18</sup> αὐτόν οἰκοδομῆσαι T; — αὐτόν Tta.



27 Πρωτας δε γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. 2 καὶ δέσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν ᾧ Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

XXVII. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατακριθὲν, μεταμεληθεὶς ἀπέστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις, 4 λέγων, Ἡμάρτον παραδὼς αἱμα ἁθῶν. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ ὀφείλεις. 5 Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγεατο. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἐξέστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν. 7 Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἱματος ἕως τῆς σήμερον. 9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν μοι κύριος.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 and gave them for the potter's field, as the Lord appointed me.

11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος,

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearst

1 — αὐτὸν LTTra. k — Ποντίῳ TTr. 1 Πειλάτῳ T. m παραδούς had delivered up LTr.  
2 ἐστρεψεν TTrA. o — τοῖς LTTra. 2 ἁθῶν LTA. 3 ὀφείλεις LTTra. 4 εἰς τὸν ναὸν into the temple TTr. 5 εἶπαν LTTra. 6 ἐστάθη LTTra. 7 — αὐτῷ T. 8 — τῶν T[A].  
9 Πιλάτος LTr; Πειλάτος T.



thou not how many things they witness against thee? 14 And he answered him to never = word; inasmuch that the governor marvelled greatly.

Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσιν; 14 Καὶ ἤγειρόν αὐτῳ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

<sup>2</sup>governor exceedingly.

15 Now at that feast the governor was wont to release unto the people = prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα. Now at [the] feast <sup>2</sup>was <sup>2</sup>accustomed <sup>2</sup>the <sup>2</sup>governor to release one τῶ ὄχλῳ δέσμιον, ὃν ᾔθελον. 16 ἔχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββάν. 17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύω ὑμῖν; Βαραββάν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; 18 ᾗ δὲ ἐγὼ οἶδα ὅτι διὰ φθόνον παρέδωκαν αὐτόν. 19 Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυναῖκα αὐτοῦ, λέγουσα, Μὴδὲν σοὶ καὶ τῷ δίκαιῳ ἐκείνῳ. πολλά γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολύναι. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπολύναι; Οἱ δὲ εἶπον, Βαραββάν. 22 Λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. 23 Ὁ δὲ ἡγεμὼν εἶπεν, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ ἀποκριθεὶς εἶπεν, Σταυρωθήτω. 24 Ἰδὼν δὲ ὅτι οὐδὲν ὠφέλει, ἀλλὰ μᾶλλον θόρυβος γίνεται, ἔλαβεν ὕδωρ ἀπενίψατο τὰς χεῖρας ἑαυτοῦ ἔμπροσθεν τοῦ ὄχλου, λέγων, Ἐγὼ ἀθώος εἰμι ἀπὸ τοῦ αἵματος τούτου δικαίου τούτου. 25 οἱ δὲ πάντες ἀπεκρίθησαν καὶ εἶπον, Ἡ ἐμὴ καὶ ἡμετέρα καὶ τῶν τέκνων ἡμῶν. 26 Τότε ἀπέλυσε αὐτοῖς τὸν Βαραββάν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

he delivered up [him] that he might be crucified.

1 Πιλάτος LTR; Πελλάτος T.

2 εἶπαν TTR.

3 + τὸν TTR.

4 — αὐτῷ LTR.

5 — ἡγεμὼν (read and he said) TTR.

6 κατέναντι LTR.

7 ἀθώος LTA.

8 τούτου [τοῦ

δικαίου] L; — τοῦ δικαίου (read of this [man]) TTR.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες  
Then the soldiers of the governor, having taken with [them]

τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην  
Jesus to the praetorium, gathered against him all

τὴν σπεῖραν· 28 καὶ ἐκδύσαντες αὐτὸν ἡπερίεθκαν αὐτῷ  
the band; and having stripped him they put round him

χλαμύδα κοκκίνην· 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν  
a cloak scarlet; And having platted a crown of thorns

ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν  
they put [it] on his head, and a reed in

δεξιάν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέ-  
right hand his; and bowing the knees before him they

παίζουν αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·  
mocked him, saying, Hail, king of the Jews!

30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπ-  
And having spit upon him they took the reed and struck

τον εἰς τὴν κεφαλὴν αὐτοῦ. 31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ  
[him] on his head. And when they had mocked him

ἔξέδυσαν αὐτὸν τὴν χλαμύδα, ὅκαί ἐνέδυσαν αὐτὸν τὰ  
they took off him the cloak, and they put on him

ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.  
his own garments; and led away him to crucify.

32 Ἐξερχόμενοι δὲ εἶδον ἄνθρωπον Κυρηναῖον, ὀνόματι  
And going forth they found a man a Cyrenæan, by name

Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.  
Simon; him they compelled that he might carry his cross.

33 Καὶ ἔλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστιν  
And having come to a place called Golgotha, which is

ἑλεγχόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πικρὸν οἶνον  
called of a skull place, they gave him to drink vinegar

μετὰ χολῆς μειγμένον· καὶ γευσάμενος οὐκ ᾔθελεν πικρὸν.  
with gall mingled; and having tasted he would not drink.

35 Σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ,  
And having crucified him they divided his garments,

βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ  
casting lot; that might be fulfilled that which was spoken by

τοῦ προφήτου, Διμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ  
the prophet. They divided my garments among themselves, and

ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. 36 Καὶ καθήμενοι  
for my vesture they cast a lot. And sitting down

ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς  
they kept guard over him there. And they put up over

κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν  
his head his accusation written: This is

Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν  
Jesus the king of the Jews. Then are crucified with

αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.  
him two robbers, one at [the] right hand and one at [the] left.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινῶντες  
But those passing by reviled him, shaking

τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες, Ὁ καταλῶν τὸν ναὸν  
their heads, and saying, Thou who destroyest the temple

27 Then the soldiers of the governor took Jesus into the hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest

ἐ ἐνδύσαντες having clothed L. ἡ χλαμύδα κοκκίνην περιέθηκαν αὐτῷ LTTA. ἰ τῆς κεφαλῆς TTA. ἐν τῇ δεξιᾷ LTTA. ἐνέπαιξαν T. βασιλεὺς O king LTT. ἐκδύσαντες having taken off T. ο — καὶ T. Γολγοθᾶ T. ὅς GLTTAAW. κρανίου τόπος λεγόμενος LTTA. πικρὸν T. οἶνον wine LTT. ᾔθελεν LTT; ἀέλησεν A. βάλλοντες having cast LTA. — ἵνα πληρωθῇ to end of GLTTA.

it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 and the graves were opened; and many bodies of the saints which slept arose, 53 and

καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν. εἰ υἱὸς and in . three days buildest [it], save thyself. If son  
 εἴ τοῦ θεοῦ, ἢ κατὰ βῆθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως thou art . of God, descend from the cross. 41 In like manner  
 ὁ δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ and also the chief priests, mocking, with the scribes and  
 πρεσβυτέρων ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται elders, said, Others he saved, himself he is not able  
 σῶσαι. βεῖ βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ to save. If king of Israel he is, let him descend now from the  
 σταυροῦ, καὶ πιστεύσωμεν αὐτῷ. 43 Πέποιθεν ἐπὶ τὸν θεόν cross, and we will believe him. He trusted on God:  
 ῥυσάσθω νῦν αὐτόν, εἰ θέλει. αὐτὸν εἶπεν γάρ, Ὅτι θεοῦ let him deliver now him, if he will [have] him. For he said, Of God  
 εἰμι υἱός. 44 Τὸ δ' αὐτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέντες I am Son. And [with] the same thing also the robbers who were crucified to-  
 γερς αὐτῷ ὠνειδίζον αὐτῷ. gether with him reproached him.

45 Ἀπὸ δὲ ἑκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν Now from sixth [the] hour darkness was over all the  
 γῆν ἕως ὥρας ἑννάτης 46 περὶ δὲ τὴν ἑννάτην ὥραν land until [the] hour ninth; and about the ninth hour  
 ἤνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἡλί, Ἡλί, cried out Jesus with a voice loud, saying, Eli, Eli,  
 ὡς ἡ λαμὰ σαβαχθανί; τοῦτ' ἐστίν, Θεέ μου, Θεέ μου, ἵνα τί με lama sabachthani? that is, My God, my God, why me  
 ἐγκατέλιπες; 47 Τινες δὲ τῶν ἐκεῖ ἑστῶτων ἀκού- hast thou forsaken? And some of those who there were standing having  
 σαντες ἔλεγον, Ὅτι Ἡλίας φωνεῖ οὗτος. 48 Καὶ εὐθέως heard, said, Elias calls this [man]. And immediately  
 δραμὼν εἰς ἕξ αὐτῶν καὶ λαβὼν σπόγγον, πλήσας τε ἔδωκεν αὐτῷ περιθεῖς καλάμην, ἐπότιζεν αὐτόν. 49 οἱ δὲ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται. Ἡλίας ὁ σῶσον rest said, Let be; let us see comes Elias to save  
 αὐτόν. him.

50 Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν And Jesus again having cried with a voice loud yielded up  
 τὸ πνεῦμα. 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη [his] spirit. And behold, the veil of the temple was rent  
 εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω καὶ ἡ γῆ ἐσεισθη, καὶ into two from top to bottom; and the earth was shaken, and  
 αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψχθησαν, καὶ the rocks were rent, and the tombs were opened, and  
 πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἤγέρθησαν, 53 καὶ many bodies of the fallen asleep saints arose, and

υ θεοῦ εἴ L.

ε + καὶ and LT.

[δὲ] καὶ TrA; — δὲ καὶ [L.] Tr.

— εἴ TrA.

πιστεύωμεν we believe L; πιστεύσωμεν let us believe T.

ἐπ' αὐτόν on him Tr; ἐπ' αὐτῷ W.

τῷ θεῷ L.

— αὐτόν Tr; — αὐτόν Tr.

συσταυρωθέντες LTTrA.

+ σύν

with (him) LTTrA.

αὐτόν GLTrA W.

ἐνάτης LTTrA.

ἐνάτην LTTrA.

ἐβόησεν

cried Tr.

Ἡλί ἡλί L; Ἡλεὶ ἡλεὶ T.

ἡλί L; ἡλεὶ T.

ἡλεὶ T.

λημὰ L; λεμὰ TrA.

σαβαχθανί Tr.

ἵνα τί A.

ἑστηκότων Tr.

Ἡλείαν T.

εἶπαν Tr.

Ἡλείας T.

εἰς δύο placed after κάτω TrA.

ἀπ' Tr; — ἀπὸ T.

ἡγήθησαν

LTTrA.

ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλ-  
having gone forth out of the tombs after his arising, entered  
θον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.  
into the holy city and appeared to many.

54 Ὁ δὲ ἑκατόνταρχος<sup>1</sup> καὶ οἱ μετ' αὐτοῦ τηροῦντες  
But the centurion and they who with him kept guard over  
τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ ἄγνόμεινα,<sup>2</sup>  
Jesus, having seen the earthquake and the things that took place,  
ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς<sup>3</sup> θεοῦ υἱὸς ἦν οὗτος.  
feared greatly, saying, Truly God's Son was this.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦ-  
And there were there women many from afar off looking

σαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας δια-  
οι, who followed Jesus from Galilee min-  
ιστροῦσαι αὐτῷ, 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ  
istering to him, among whom was Mary the Magdalene, and  
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσή<sup>1</sup> μήτηρ, καὶ ἡ μήτηρ τῶν  
Mary the of James and Joseph mother, and the mother of the  
υἱῶν Ζεβεδαίου.  
of Zebedee.

57 Ὅψιας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ  
And evening being come came a man rich from  
Ἀριμαθαίας,<sup>2</sup> τοῦνομα Ἰωσήφ. ὃς καὶ αὐτὸς ἐμαθητεύσεν<sup>3</sup>  
Arimathea, by name Joseph, who also himself was disciple  
τῷ Ἰησοῦ. 58 ὁδὸς προσελθὼν τῷ Πιλάτῳ<sup>4</sup> ᾗτήσατο τὸ σῶμα  
to Jesus. He having gone to Pilate begged the body  
τοῦ Ἰησοῦ. τότε ὁ Πιλάτος<sup>5</sup> ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.  
of Jesus. Then Pilate commanded to be given up the body.

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ<sup>1</sup> σινδόνι  
And having taken the body Joseph wrapped it in a linen cloth  
καθαρᾷ, 60 καὶ ἐθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ  
clean, and placed it in his new tomb which  
ἐλατόμηνσεν ἐν τῇ πέτρῃ, καὶ προσκυλίσας λίθον μέγαν  
he had hewn in the rock, and having rolled a stone great  
ἐπὶ τὴν θύραν τοῦ μνημείου ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ Μαρία<sup>2</sup>  
to the door of the tomb went away. And there was there Mary  
ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ  
the Magdalene and the other Mary, sitting opposite the  
τάφου.  
sepulchre.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευήν,  
Now on the morrow, which is after the preparation,  
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πι-  
were gathered together the chief priests and the Pharisees to Pi-  
λάτον,<sup>3</sup> 63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος  
late, saying, Sir, we have called to mind that that  
ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρωμαι. 64 ἐ-  
deceiver said whilst living, After three days I arise. Com-  
λευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας·  
mand therefore to be secured the sepulchre until the third day,  
μήποτε ἐλθόντες οἰμαθῆται<sup>4</sup> αὐτοῦ<sup>5</sup> ὀνκτὸς<sup>6</sup> κλέψωσιν αὐτόν,  
lest coming his disciples by night steal away him,

came out of the graves  
after his resurrection,  
and went into the holy  
city, and appeared  
unto many.

54 Now when the  
centurion, and they  
that were with him,  
watching Jesus, saw  
the earthquake, and  
those things that were  
done, they feared  
greatly, saying, Truly  
this was the Son of  
God.

55 And many women  
were there beholding  
afar off, which fol-  
lowed Jesus from Ga-  
lilee, ministering unto  
him: 56 among which  
was Mary Magdalene,  
and Mary the mother  
of James and Joseph,  
and the mother of  
Zebedee's children.

57 When the even  
was come, there came  
a rich man of Arima-  
thea, named Joseph,  
who also himself was  
Jesus' disciple: 58 he  
went to Pilate, and  
begged the body of Je-  
sus. Then Pilate com-  
manded the body to be  
delivered. 59 And when  
Joseph had taken the  
body, he wrapped it in  
a clean linen cloth,  
60 and laid it in his  
own new tomb, which  
he had hewn out of the  
rock: and he rolled  
a great stone to the  
door of the sepulchre,  
and departed. 61 And  
there was Mary Mag-  
dalene, and the other  
Mary, sitting oppo-  
site against the sepulchre.

62 Now the next day,  
that followed the day  
of the preparation, the  
chief priests and Pha-  
risees came together  
unto Pilate, 63 saying,  
Sir, we remember that  
that deceiver said,  
while he was yet alive,  
After three days I will  
rise again. 64 Com-  
mand therefore that  
the sepulchre be made  
sure until the third  
day, lest his disciples  
come by night, and  
steal him away, and

<sup>1</sup> ἑκατοντάρχης T. <sup>2</sup> γνόμεινα were taking place LTTA. <sup>3</sup> υἱὸς θεοῦ LTA. <sup>4</sup> Ἰωσήφ  
Joseph T. <sup>5</sup> Ἀριμαθαίας W. <sup>6</sup> ἐμαθητεύθη LTT. <sup>7</sup> Πιλάτῳ T. <sup>8</sup> Πιλάτος LT.;  
Πιλάτος T. <sup>9</sup> τὸ σῶμα (read [it]) T. <sup>10</sup> + ἐν (in a linen cloth) T. <sup>11</sup> + ἐπὶ  
over (the door) L. <sup>12</sup> Μαρία T. <sup>13</sup> Πιλάτον LTT; Πιλάτον T. <sup>14</sup> — αὐτοῦ (read the  
disciples) T. <sup>15</sup> — νυκτὸς GLTTA.



say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

XXVIII. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

καὶ εἰπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται  
and say to the people, He is risen from the dead; and "shall be  
ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. 65 Ἐφη· Ῥδὲ αὐτοῖς  
the last deception worse than the first. And said to them  
ὁ Πιλάτος, Ἐχετε κουστωδία· ὑπάγετε ἀσφαλίσασθε ὡς  
Pilate, Ye have guard: Go make [it as] secure as  
οἴδατε. 66 Οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον  
ye know [how]. And they having gone made secure the sepulchre  
σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.  
sealing the stone, with the guard.

28 Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν  
Now late on Sabbath, it was getting dusk toward [the] first [day]  
σαββάτων, ἦλθεν Ἡ Μαρία<sup>α</sup> ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία  
of [the] week, came Mary the Magdalene and the other Mary  
θεωρῆσαι τὸν τάφον.  
to see the sepulchre.

2 Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου  
And behold, an earthquake there was great; for an angel of [the] Lord  
καταβάς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισεν τὸν λίθον  
having descended out of heaven, having come rolled away the stone

ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 Ἦν δὲ ἡ ἰδέα<sup>α</sup>  
from the door, and was sitting upon it. And was look  
αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἐνδυμα αὐτοῦ λευκόν ὡσεὶ<sup>β</sup> χιών.  
his lightning, and his raiment white as snow.

4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένε-  
And from the fear of him trembled those keeping guard, and be-  
νοντο ὡσεὶ<sup>γ</sup> νεκροί. 5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς  
came as dead [men]. But answering the angel said to the

γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἑσταν-  
women, Fear not ye; for I know that Jesus who has been  
ρωμένον ζητεῖτε. 6 οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπεν.  
crucified ye seek. He is not here, for he is risen, as he said.

δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος. 7 καὶ ταχὺ  
Come the place where was lying the Lord. And quickly  
πορευθεῖσαι εἰπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν  
going say to his disciples, that he is risen from the

νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ  
dead; and behold, he goes before you into Galilee; there  
αὐτὸν ὄψεσθε. ἰδοὺ, εἰπον ὑμῖν. 8 Καὶ ἐξεληθοῦσαι ταχὺ  
him ye shall see. Lo, I have told you. And having gone out quickly

ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον  
from the tomb with fear and great joy, they ran  
ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9 ὥς δὲ ἐπορεύοντο  
to tell [it] to his disciples. But they were going

ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, Ἰησοῦς ἀπῆν-  
to tell [it] to his disciples, also behold, Jesus met  
τησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκρά-  
them, saying, Hail! And they having come to [him] seized

τησαν αὐτοὺς τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. 10 τότε  
hold of his feet, and worshipped him. Then  
λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε  
says to them Jesus, Fear not: Go, tell

■ — δὲ and GLTTAW. ■ Πιλάτος LTr; Πειλάτος T. ■ Μαριάμ T. ■ + καὶ and TTr.  
■ ἀπὸ τῆς θύρας LTrA. ■ εἰδέα TTr. ■ ὡς LTrA. ■ ἐγενήθησαν ὡς LTrA. γ — ὁ  
κύριος (read he was lying) TTrA. ■ ἀπελθοῦσαι having departed TTrA. ■ — ὡς δὲ  
ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ LTrA. b — ὁ TA. c ὑπῆντησεν TTr.

τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, <sup>d</sup>κακεῖ<sup>u</sup> με that they go into Galilee, and there shall they ~~me~~ see.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλ- And as <sup>a</sup>were <sup>b</sup>going <sup>c</sup>they, lo, some of the guard hav-  
θόντες εἰς τὴν πόλιν <sup>e</sup>ἀπήγγειλαν<sup>u</sup> τοῖς ἀρχιερεῦσιν ἅπαντα ing gone into the city reported to the chief priests all things  
τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσ- and  
βυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν d-  
τοῖς στρατιώταις, 13 λέγοντες, Εἴπατε ὅτι οἰμαθηταὶ αὐτοῦ ders, and counsel having taken, <sup>u</sup>money <sup>u</sup>much they gave  
νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ by night having come stole him, we being asleep. And  
ἐὰν ἀκουσθῇ τοῦτο <sup>f</sup>ἐπι<sup>u</sup> τοῦ ἡγεμόνος, ἡμεῖς πείσομεν <sup>g</sup>αὐτόν<sup>u</sup> if <sup>h</sup>'be <sup>h</sup>'heard <sup>h</sup>'this by the governor, we will persuade him  
καὶ ὑμᾶς ἀμερίμους ποιήσομεν. 15 Οἱ δὲ λαβόντες τὰ and <sup>i</sup>'you <sup>i</sup>'free <sup>i</sup>'from <sup>i</sup>'care <sup>i</sup>'will <sup>i</sup>'make. And they having taken the  
ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ <sup>h</sup>διεφήμισθη<sup>u</sup> ὁ λόγος money did as they were taught. And <sup>h</sup>'is <sup>h</sup>'spread <sup>h</sup>'abroad <sup>h</sup>'report  
οὗτος παρὰ <sup>j</sup>Ἰουδαίοις μέχρι τῆς σήμερον<sup>i</sup>. <sup>j</sup>this among [the] Jews until the present.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, But the eleven disciples went into Galilee,  
εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ἰδόντες to the mountain whither <sup>k</sup>'appointed <sup>k</sup>'them <sup>k</sup>'Jesus. And seeing  
αὐτὸν προσεκύνησαν <sup>k</sup>αὐτῷ<sup>u</sup> οἱ δὲ ἐδίστασαν. 18 καὶ προσ- him they worshipped him: but some doubted. And having  
ἐλθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι come to [them] Jesus spoke to them, saying, <sup>l</sup>'Has <sup>l</sup>'been <sup>l</sup>'given <sup>l</sup>'to <sup>l</sup>'me  
πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ <sup>l</sup>γῆς. 19 πορευθέντες <sup>m</sup>οὖν<sup>u</sup> <sup>m</sup>all <sup>m</sup>'authority in heaven and on earth. Going therefore  
μαθητεύσατε πάντα τὰ ἔθνη, <sup>n</sup>βαπτίζοντες<sup>u</sup> αὐτοὺς εἰς τὸ disciple all the nations, baptizing them to the  
ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, name of the Father and of the Son and of the Holy Spirit;  
20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην teaching them to observe all things whatsoever I commanded  
ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς you. And lo, I with you am all the days until the  
συντελείας τοῦ αἰῶνος. Ὁ Ἀμήν.<sup>p</sup> completion of the age. Amen.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

<sup>d</sup> καὶ ἐκεῖ T. <sup>e</sup> ἀπήγγειλαν announced T. <sup>f</sup> ὑπὸ LTr. <sup>g</sup> — αὐτὸν (read [him]) T[Tr].  
<sup>h</sup> ἐφήμισθη is spoken of T. <sup>i</sup> + ἡμέρας day LTrA. <sup>j</sup> — αὐτῷ LTrA. <sup>k</sup> + τῆς the LTrA.  
<sup>l</sup> — οὖν E[L]T[Tr]A. <sup>m</sup> βαπτίζαντες having baptized Tr. <sup>n</sup> — Ἀμήν GLTrA. <sup>p</sup> + κατὸ  
Matthaei according to Matthew TrA.

**·ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.·**  
 THE ·ACCORDING ·ΤΟ ·ΜΑΡΚ ·HOLY ·GLAD ·TIDINGS.

THE beginning of the gospel of Jesus Christ, the Son of God; ■ ■ ■ it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

**·ΑΡΧΗ** τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ·  
 BEGINNING of the glad tidings of Jesus Christ, Son of God;  
 2·ὥς· γέγραπται ἐν τοῖς προφήταις, Ἰδοὺ, ἐγὼ ἀποστέλλω  
 as it has been written in the prophets, Behold, I send  
 τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν  
 my messenger before thy face, who shall prepare  
 ὁδόν σου ἔμπροσθέν σου. 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
 thy way before thee. [The] voice of one crying in the wilderness,  
 Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους  
 Prepare the way of [the] Lord, straight make  
 αὐτοῦ.  
 his.

■ John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. ■ And John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey; 7 and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ ἡ κηρὺς-  
 Came John baptizing in the wilderness, and proclaim-  
 σων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 καὶ  
 ing [the] baptism of repentance for remission of sins. And  
 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-  
 went out to him all the of Judea country, and they of Je-  
 σολυμίται, καὶ ἐβαπτίζοντο πάντες ἑν τῷ Ἰορδάνῳ ποταμῷ  
 rusalem, and were baptized all in the Jordan river  
 ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 ἦν δὲ  
 by him, confessing their sins. And was  
 Ἰωάννης ἐνδεδυμένος τρίχας κάμηλον, καὶ ζώνην δερματίνην  
 John clothed in hair of a camel, and a girdle of leather  
 περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.  
 about his loins, and eating locusts and honey wild.  
 7 Καὶ ἐκήρυσεν, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω  
 And he proclaimed, saying, He comes who [is] mightier than I after  
 μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα  
 me, of whom I am not fit having stooped down to loose the thong  
 τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι,  
 of his sandals. I indeed baptized you with water,  
 αὐτοὺς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.  
 but he will baptize you with [the] Spirit Holy.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 and there came a voice from

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς  
 And it came to pass in those days [that] came Jesus  
 ἀπὸ Ναζαρεθ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάν-  
 from Nazareth of Galilee, and was baptized by John  
 νου εἰς τὸν Ἰορδάνην. 10 καὶ εὐθέως ἀναβαῖνον ἀπὸ τοῦ  
 in the Jordan. And immediately going up from the  
 ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα  
 water, he saw parting asunder the heavens, and the Spirit  
 ὡσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν. 11 καὶ φωνὴ ἐγένε-  
 as a dove descending upon him. And a voice came

· Εὐαγγέλιον κατὰ Μάρκον GLT·RAW; κατὰ Μάρκον T. b — υἱοῦ τοῦ θεοῦ T; — τοῦ LTrA.  
 · καθὼς according as TTr. d τῷ (— τῷ [Tr]·JW) Ἡσαΐα τῷ προφῆτῃ Isaiah the prophet  
 GLT·RAW. — ἐγὼ (read ἀποσ. I send) LTrA. f — ἔμπροσθέν σου GLT·RAW. g + ὁ  
 TTrA. h — καὶ [Tr]A. i Ἱεροσολυμίται T. j πάντες, καὶ ἐβαπτίζοντο GLT·RAW.  
 k ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῳ ποταμῷ TTrA. m καὶ ἦν LTrA. — + ὁ TTrA. o ἐσθίων TTrA.  
 p — μὲν [L]TTrA. q — ἐν (read ὕδατι with water) T[Tr]A. r — ἐν (read πνεύματι with [the]  
 Spirit) [LTr]A. [καὶ] L. [Ναζαρεθ] ET·RW. s εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου LTrA.  
 t εὐθύς TTrA. u ἐκ out of LTrA. v ὥς GLT·RAW. z εἰς ON LTrA. — ἐγένετο  
 (read [came]) T.

το<sup>u</sup> ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ<sup>h</sup>  
out of the heavens, Thou art my Son the beloved, in whom  
εὐδόκησα.

heaven. saying, Thou art my beloved Son, in whom I am well pleased.

■ have found delight.

12 Καὶ ἐὺθύς<sup>c</sup> τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρη-  
And immediately the Spirit <sup>h</sup>him drives out into the wilder-  
μον. 13 καὶ ἦν <sup>d</sup>ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα.<sup>e</sup>  
ness. And he was there in the wilderness <sup>g</sup>days <sup>f</sup>forty,  
πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων<sup>g</sup> καὶ  
tempted by Satan, and was with the beasts; and  
οἱ ἄγγελοι διηκόνουν αὐτῷ.  
the angels ministered to him.

12 And immediately the spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Μετὰ δὲ<sup>b</sup> τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς  
And after <sup>a</sup>was delivered up <sup>i</sup>John came Jesus  
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον ἑτῆς βασιλείας<sup>h</sup>  
into Galilee, proclaiming the glad tidings of the kingdom  
τοῦ θεοῦ, 15 καὶ λέγων, <sup>h</sup>Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγ-  
of God, and saying, <sup>h</sup>Has been fulfilled the time, and has

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 and saying, The time is fulfilled, and the kingdom of

γικεν ἡ βασιλεία τοῦ θεοῦ<sup>h</sup> μετανοεῖτε, καὶ πιστεύετε ἐν τῷ<sup>h</sup>  
drawn near the kingdom of God; repent, and believe, in the  
εὐαγγελίῳ. 16 Περιπατῶν δὲ<sup>b</sup> παρὰ τὴν θάλασσαν τῆς Γαλι-  
glad tidings. And walking by the sea of Ga-  
λαίας εἶδεν Σίμονα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ<sup>h</sup> βάλ-  
lilee he saw Simon and Andrew the brother of him cast-  
λοντας<sup>h</sup> ἀμφίβληστρον<sup>h</sup> ἐν τῇ θαλάσσῃ<sup>h</sup> ἦσαν γὰρ ἁλιεῖς<sup>h</sup>  
ing a large net in the sea; for they were fishers.

of God is at hand: repent ye, and believe in the gospel. 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω  
And said <sup>a</sup>to them <sup>i</sup>Jesus, Come after me, and I will make  
ὑμᾶς γενέσθαι ἁλιεῖς<sup>h</sup> ἀνθρώπων. 18 Καὶ ἐὺθέως<sup>c</sup> ἀφέντες  
you to become fishers of men. And immediately having left  
τὰ δίκτυα<sup>h</sup> αὐτῶν<sup>h</sup> ἠκολούθησαν αὐτῷ. 19 Καὶ προβάς<sup>h</sup>  
their nets they followed him. And having gone on

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And when he had gone a little farther thence, he saw James the son of

ἐκεῖθεν<sup>h</sup> ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ  
thence a little he saw James the [son] of Zebedee, and  
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ<sup>h</sup>  
John his brother, and these [were] in the ship  
καταρτίζοντας τὰ δίκτυα. 20 καὶ εὐθὺς<sup>c</sup> ἐκάλεσεν αὐτούς<sup>h</sup>  
mending the nets. And immediately he called them;

20 and straightway they followed him. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ  
and having left their father Zebedee in the ship with  
τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.  
the hired servants, they went away after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there

21 Καὶ εἰσπορεύονται εἰς Καπερναοὺμ<sup>h</sup> καὶ ἐὺθέως<sup>c</sup> τοῖς  
And they go into Capernaum; and immediately on the  
σάββασις<sup>h</sup> εἰσελθὼν<sup>h</sup> εἰς τὴν συναγωγὴν ἐδίδασκεν<sup>h</sup>. 22 καὶ  
sabbaths having entered into the synagogue he taught. And  
ἐξεπλήσσοντο ἐπὶ τῇ διδασκίᾳ αὐτοῦ<sup>h</sup> ἦν γὰρ διδάσκων αὐτοὺς<sup>h</sup>  
they were astonished at his teaching: for he was teaching them  
ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς<sup>h</sup>. 23 Καὶ ἦν  
as authority having, and not as the scribes. And there was

<sup>b</sup> σοὶ thee LITRA. <sup>c</sup> εὐθὺς LW. <sup>d</sup> — ἐκεῖ GLITRAW. <sup>e</sup> τεσσαράκοντα ἡμέρας TTR;   
ἡμέρας τεσσε. A. <sup>f</sup> καὶ μετὰ LITRA. <sup>g</sup> — τῆς βασιλείας [L]ITRA. <sup>h</sup> — καὶ λέγων T; — καὶ A.   
■ παρὰ γων and passing on LITRA. <sup>i</sup> τοῦ Σίμωνος of Simon L; Σίμωνος TTRAW. <sup>j</sup> ἀμ-   
φιβάλλοντας casting around GLITRAW. <sup>k</sup> — ἀμφίβληστρον (read [a net]) TTR. <sup>l</sup> ἁλιεῖς TA.   
ο εὐθύς T. <sup>p</sup> — αὐτῶν (read the nets) LITRA. <sup>q</sup> — ἐκεῖθεν [L]ITRA. <sup>r</sup> εὐθύς TITRA.   
■ Καφαρναοὺμ LITRAW. <sup>s</sup> εὐθύς T. <sup>t</sup> — εἰσελθὼν [T]ITRA. <sup>u</sup> ἐδίδασκεν εἰς τὴν συναγωγὴν   
TA; — τὴν E. <sup>v</sup> + [αὐτῶν] (read their scribes) L. <sup>w</sup> + εὐθύς immediately TA.



their synagogue a man with an unclean spirit; and he cried out, 24 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what doctrine is this? for with authority commandeth he even the unclean spirits, and they obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed

ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ, καὶ ἐν ἰσχυρίᾳ αὐτοῦ ἐκράζει· 24 λέγων, Ἐὰ τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρενέ; ἡμεῖς τί σοι ἔχοντες; 25 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 26 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 27 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 28 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 29 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

ἡλθες ἀπολέσαι ἡμᾶς; ἡμεῖς τί σοι ἔχοντες; 25 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 26 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 27 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 28 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 29 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

θητι, καὶ ἐξελθε ἐξ αὐτοῦ. 26 Καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 27 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 28 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 29 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ἐκράζει· 24 λέγων, Ἐὰ τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρενέ; ἡμεῖς τί σοι ἔχοντες; 25 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 26 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 27 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 28 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 29 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

ἐξῆλθεν ἐξ αὐτοῦ. 27 καὶ ἑταμύθησαν ἐπάνω, ὥστε ἐκράζει· 28 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 29 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

ἔσχηται· 26 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 27 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 28 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 29 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

χωρὸν τῆς Γαλιλαίας. 29 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

νοῦ. 30 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 31 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 32 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 33 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 34 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 35 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 36 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 37 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 38 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 39 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 40 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 41 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 42 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 43 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 44 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 45 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 46 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 47 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 48 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 49 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 50 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 51 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 52 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 53 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 54 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 55 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 56 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 57 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 58 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 59 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 60 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 61 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 62 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 63 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 64 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 65 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 66 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 67 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 68 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 69 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 70 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 71 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 72 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 73 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 74 καὶ ὁ ἅγιος πνεῦμα ἐκράζει· 75 καὶ ὁ ἅγιος πνεῦμα ἐκράζει·

— Ἐὰ LITRA. οἰδαμέν we know T. — λέγων T. φωνήσαν TITRA. ἀπ' from L. πάντες TITRA. συζητεῖν LITRA. — πρὸς T. αὐτοὺς E: εαυτοὺς LITRA. διδάχῃ καινῇ a new teaching LITRA. καὶ ἐξῆλθεν LITRA. [εὐθὺς] T. + πανταχοῦ everywhere [TITRA]. εὐθὺς LITRA. ἐξελθὼν ἦλθεν having gone forth he LITRA. εὐθὺς LITRA. — αὐτῆς (read [her] hand) [TITRA]. — εὐθὺς TITRA. ἦν ὅλη ἡ πόλις ἐπισυνηγμένη LITRA. ἔνυχον LITRA.



the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it in this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And he passed

πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 Καὶ ἔρχονται αὐτόν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες ἡλῶσιν τὸν ἐκράββατον· ὁ παραλυτικὸς κατέκειτο. 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 6 Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 7 τί οὗτος οὕτως λαλεῖ βλασφημίας; τίς δύναται ἀφίναί ἁμαρτίας, εἰ μὴ ὁ θεός; 8 Καὶ τίς ἐνθάδε ἔπινυνός ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, ἔειπεν αὐτοῖς, τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστὶν εὐκολώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἄφεωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείραι, καὶ ἄρον σου τὸν ἐκράββατον, καὶ περιπάτει; 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίναί ἐπὶ τῆς γῆς ἁμαρτίας, λέγει τῷ παραλυτικῷ, 11 Σοὶ λέγω, ἔγεραι, καὶ ἄρον τὸν ἐκράββατόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. 12 Καὶ ἡγήθη εὐθέως, καὶ ἄρας τὸν ἐκράββατον ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, λέγοντας, Ὅτι οὐδέποτε οὕτως εἶδομεν. 13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 Καὶ

πρὸς αὐτὸν φέροντες παραλυτικὸν LTr; φέροντες πρὸς αὐτὸν παραλυτικὸν TA. ἡ προσ-  
 ἐγγίκαί to bring near T. ἡ κρᾶββατον LTTAW. ὅπου where LTTA. ἡ καὶ ἰδὼν T.  
 ἀφίενται are forgiven LTTA. σου αἱ ἁμαρτίαι GTT-A; σοι αἱ ἁμαρτίαι [σου] L.  
 m; βλασφημεῖ (read Why does this [man] thus speak? he blasphemizes.) LTTA. εὐθύς  
 LTTA. οὐ οὕτως L. P + αὐτοὶ they (are reasoning) Q L W. ἡ λέγει says TTTA.  
 Ἄφίενται are forgiven LTTA. σου thy (sins) GTTAW. Ἐγείρει GLTW; Ἐγείρου TTA.  
 v — καὶ G[Tr]AW. τὸν κρᾶββατόν σου LTTAW. ὑπάγε go T. ἐπὶ τῆς γῆς ἀφίναί  
 GLTTAW. ἔγεραι GLTTAW. — καὶ Q[L]TTAW. καὶ εὐθύς TTTA. ἔμπροσθεν T.  
 m — λέγοντας [L]A. οὕτως οὐδέποτε TTTA. εἶδαμεν LTTA. εἰς to T.

παράγων εἶδεν ὁ Λευὶ τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ  
passing on he saw Levi the [son] of Alphaeus sitting at the  
τελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθε μοι. Καὶ ἀναστὰς  
tax office, and says to him, Follow me. And having arisen  
ἠκολούθησεν αὐτῷ. 15 Καὶ ἐγένετο ὁ ἔν-τῳ κατακεῖσθαι αὐ-  
ho followed him. And it came to pass as he reclined

τὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-  
[at table] in his house, that many tax-gatherers and sin-  
λοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ  
ners were reclining [at table] with Jesus and his disciples;

ἔσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. 16 καὶ οἱ γραμ-  
for they were many, and they followed him. And the scribes  
ματεῖς καὶ οἱ Φαρισαῖοι, ὁ ἰδόντες αὐτὸν ἐσθίοντα μετὰ  
and the Pharisees, having seen him eating with

τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ,  
the tax-gatherers and sinners, said to his disciples,

Ἦν ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ  
Why [is it] that with the tax-gatherers and sinners he eats and  
πίνει; 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν  
drinks? And having heard Jesus says to them, Not need

ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχον-  
have they who are strong of a physician, but they who ill are.

τες, οὐκ ἤλθον καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς  
I came not to call righteous [ones], but sinners to

μετάνοιαν.  
repentance.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων  
And were the disciples of John and those of the Pharisees

νηστεύοντες καὶ ἐρχονται καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθη-  
fasting; and they come and say to him, Why the disci-  
ταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ  
ples of John and those of the Pharisees fast, but thy

μαθηταὶ οὐ νηστεύουσιν; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ  
disciples fast not? And said to them Jesus,

δύνανται οἱ υἱοὶ τοῦ νυμφῶνος. ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν  
Can the sons of the bridechamber, while the bridegroom with them

ἐστιν, νηστεύειν; ὥσον χρόνον μεθ' ἐαυτῶν ἔχουσιν τὸν νυμ-  
is, fast? as long as with them they have the bride-

φίον, οὐ δύνανται νηστεύειν. 20 ἐλεύσονται δὲ ἡμέραι ὅταν  
groom, they are not able to fast. But will come days when

ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-  
will have been taken away from them the bridegroom, and then they

στεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 21 καὶ οὐδεὶς ἐπίβλημα  
will fast in those days. And no one a piece

ῥάκου ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή,  
of cloth unfurled sews on old garment; otherwise,

αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ  
takes away the filling up of it new from the old, and the rent is

by, he saw Levi the son of Alphaeus sitting at the receipt of cus-  
tom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

■ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. ■ No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is

ἡ Λευεὶν τ.α. ἰ γίνεταί it comes to pass TTr. ■ — ἐν τῷ TTr. 1 ἠκολούθησαν they were following TTr. ■ — οἱ T. τῶν Φαρισαίων of the Pharisees TTr. ■ + καὶ also [L] TTr. P ὅτι ἐσθίει L; ὅτι ἤσθηεν that he was eating TTr. 9 ἁμαρτωλῶν καὶ τελωνῶν LTr. ■ [καὶ πίνει] L. ■ — εἰς μετάνοιαν GLTTrAW. ■ οἱ Φαρισαῖοι the Pharisees GLTTrAW. ■ Διὰ τί LTrA. 7 + μαθηταὶ (οἱ the) disciples TTrA. ■ ἔχουσιν τὸν νυμφίον μετ' αὐτῶν (μεθ' ἐαυτῶν L) LTTTrA. ■ — καὶ GLTTrAW. ■ ῥάκου L. ■ ἀγνάφου TTrA. ■ ἐπὶ αὐτοῦ from it A. ■ + ἀπ' αὐτοῦ from it L.





λυπούμενος<sup>1</sup> ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ  
grieved at the hardness of their heart, he says to the  
ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρά σου.<sup>2</sup> Καὶ ἐξέτεινεν, καὶ  
man, Stretch out thy hand. And he stretched out [it], and  
ἠποκατεστάθη<sup>3</sup> ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.<sup>4</sup> 6 καὶ ἐξέλ-  
was restored his hand sound as the other. And having  
θόντες οἱ Φαρισαῖοι ἔβουλον<sup>5</sup> μετὰ τῶν Ἑρωδιανῶν συμβούλιον  
gone out the Pharisees immediately with the Herodians counsel  
οἰοῦν<sup>6</sup> κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.  
took against him, how him they might destroy.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ<sup>7</sup> πρὸς<sup>8</sup>  
And Jesus withdrew with his disciples to  
τὴν θάλασσαν· καὶ πολλὸν πλῆθος ἀπὸ τῆς Γαλιλαίας  
the sea; and great a multitude from Galilee  
ἠκολούθησαν<sup>9</sup> αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἰε-  
followed him, and from Judea, and from Je-  
ρουσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου,  
rusalem, and from Idumea, and beyond the Jordan;  
καὶ οἱ<sup>10</sup> περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἠκούσαντες<sup>11</sup>  
and they around Tyre and Sidon, a multitude great, having heard  
ὅσα ἔποιε<sup>12</sup> ἦλθον πρὸς αὐτόν. 9 καὶ εἶπεν τοῖς μαθη-  
how much he was doing came to him. And he spoke to his dis-  
ταῖς αὐτοῦ, ἵνα πλοίαριον προσκαρτερῇ αὐτῷ διὰ τὸν  
ciples, that a small ship might wait upon him, on account of the  
ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. 10 πολλοὺς γὰρ ἔθερά-  
crowd, that they might not press upon him. For many he  
πευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι  
healed, so that they beset him, that him they might touch, as many as  
εἶχον μάστιγας· 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν  
had scourges; and the spirits the unclean, when him  
ἔθεώρει, προσέπιπτον<sup>13</sup> αὐτῷ, καὶ ἔκραζεν<sup>14</sup>, λέγοντας, Ὅτι σὺ  
cried, fell down before him, and cried, saying, Thou  
εἰ ὁ υἱὸς τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ  
art the Son of God. And much he rebuked them, so that not  
αὐτὸν φανερὸν<sup>15</sup> ποιήσωσιν<sup>16</sup>.  
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται<sup>17</sup> οὓς  
And he goes up into the mountain, and calls to [him] whom  
ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίησεν  
would he; and they went to him. And he appointed  
δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς  
twelve that they might be with him, and that he might send them  
κηρύσσειν, 15 καὶ ἔχῃ ἐξουσίαν<sup>18</sup> θεραπεύειν τὰς νόσους καὶ<sup>19</sup>  
to preach, and to have authority to heal diseases and  
ἐκβάλλειν τὰ δαιμόνια. 16 καὶ ἐπέθηκεν<sup>20</sup> τῷ Σίμωνι ὄνομα<sup>21</sup>  
to cast out demons. And he added to Simon [the] name  
Πέτρον· 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην  
Peter; and James the [son] of Zebedee, and John  
τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα<sup>22</sup>  
the brother of James; and he added to them [the] names

for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, 8 and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 and to have power to heal sicknesses, and to cast out devils: 16 and Simon he surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and he surnamed them Boan-

■ — (read [thy]) hand [Tr.] A. <sup>1</sup> ἀποκατεστάθη GLTTrAw. <sup>m</sup> — ὡς ἡ ἄλλη  
GLTTrAw. <sup>n</sup> εὐθύς TrA. <sup>o</sup> ἐποίησαν T; ἐδίδουν TrA. <sup>p</sup> μετὰ τῶν μαθητῶν αὐτοῦ  
ἀνεχώρησεν GLTTrA. <sup>q</sup> εἰς GLT. <sup>r</sup> ἠκολούθησεν LTTrA; ἠκολούθησαν placed after  
Ἰουδαίας T. ■ — αὐτῷ [L] TrA. ■ — οἱ [L] TrA. <sup>s</sup> ἀκούοντες hearing LTTrA.  
■ ποιεῖ he is doing TrA. <sup>t</sup> ἐθεώρουν, προσέπιπτον LTTTrAw. <sup>u</sup> ἐκραζον LTTTrAw. <sup>v</sup> λέ-  
γοντες T. <sup>w</sup> φανερὸν αὐτὸν Gw. <sup>x</sup> ποιῶσιν TrA. <sup>y</sup> + [ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι]  
because they had known him to be the Christ L. <sup>d</sup> — θεραπεύειν τὰς νόσους καὶ TrA.  
■ + καὶ ἐποίησεν τοὺς δώδεκα, and he appointed the twelve T. <sup>f</sup> ὄνομα τῷ Σίμωνι TrA.

erges, which is, The sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Simon the Cananite, 19 and Judas Iscariot, which also betrayed him:

Ἔβοανεργές,<sup>1</sup> ὃ ἐστὶν υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ ἡ Ματθαῖον,<sup>2</sup> καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα καὶ James the [son] of Alphaeus, and Thaddaeus, and Simon τὸν Ἰκανανίτην,<sup>3</sup> 19 καὶ Ἰούδαν ἡ Ἰσκαριώτην,<sup>4</sup> ὃς καὶ παρέδωκεν αὐτόν.  
ed up him.

Καὶ ἔρχονται<sup>5</sup> εἰς οἶκον· 20 καὶ συνέρχεται πάλιν ὁ ὄχλος,<sup>6</sup> ὥστε μὴ δύνασθαι αὐτοὺς<sup>7</sup> μῆτε ἄρτον φαγεῖν.<sup>8</sup> 21 καὶ ἀκού-

And they went into an house. 20 And the multitude cometh together again, so that they could not so much eat bread. 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

ἔλεγον· γάρ, "Ὅτι ἐξέστη." 22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱερουσαλὴμ καταβάντες ἔλεγον, "Ὅτι Βεελζεβούλ ἔχει<sup>9</sup> καὶ Ἱερουσαλὴμ came down said, Beelzebul he has; and

"Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια." By the prince of the demons he casts out the demons.

23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγε· And having called to [him] them in parables he said

αὐτοῖς, Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; 24 καὶ τοῖς, Πῶς δύναται ὁ σατανᾶς ἐκβάλλειν ἑαυτὸν;

ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ if a kingdom against itself be divided, 'is 'not 'able 'to 'stand

βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται ῥοσταθῆναι ἢ οἰκία ἐκείνη· 26 καὶ εἰ ὁ σατανᾶς ἀνέστη

'that 'kingdom: and if a house against itself be divided, 'not 'is 'able 'to 'stand 'that 'house: and if Satan has risen up

ἐφ' ἑαυτὸν καὶ μεμερίσται, οὐ δύναται ῥοσταθῆναι, ἀλλὰ against himself and has been divided, he is not able to stand, but

τέλος ἔχει· 27 οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, an end has. No one in any wise is able the goods of the strong man,

εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον having entered into his house, to plunder, unless first

τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 ἀ- the strong man he bind, and then his house he will plunder. Ver-

μὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς rily I say to you, that all shall be forgiven the sins to the

υἱοῖς τῶν ἀνθρώπων, καὶ ὅσα βλασφημίαι ὅσας ἂν βλασ- sons of men, and blasphemies whatsoever they shall

φημῶσιν· 29 ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ φημῶσιν· 29 ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ

ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχός ἐστιν ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχός ἐστιν

αἰώνιον κρίσις· 30 ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει· eternal judgment; because they said, An unclean spirit he has,

1 βοανεργές LITRA.

2 Ματθαῖον LITRA.

3 Καναναῖον Cananean LITRA.

4 Ἰσκαριώθ

LITRA. 5 ἔρχεται he comes T. 6 + ὁ the (crowd) LITRA. 7 μὴδὲ LITRA. 8 οὐκ ἐνδυνάσεται will not be able T. 9 ἢ οἰκία ἐκείνη ροσταθῆναι (σθῆναι TRA) LITRA. 10 ἐμερίσθη, καὶ he is divided, and T. 11 σθῆναι TRA. 12 + ἀλλ' but TRA. 13 οὐδεὶς δύναται GLTRW. 14 εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη T. 15 τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα GLITRAW. 16 + αἱ the GLITRAW. 17 ὅσα LITRA. 18 ἐάν TRA. 19 ἀλλὰ LITRA. 20 ἐστὶν

shall be T. 21 ἁμαρτήματος sin (read guilty of eternal sin) LITRA.

31 Ἐρχονται οὖν<sup>1</sup> οἱ ἀδελφοὶ καὶ ἡ μητέρα αὐτοῦ,<sup>2</sup> καὶ  
 Then come [his] brethren and his mother, and  
 ἔξω ἵστῶτες<sup>3</sup> ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες<sup>4</sup> αὐτόν.  
 without standing sent to him, calling him.  
 32 καὶ ἐκάθητο ὁ ὄχλος περὶ αὐτόν.<sup>5</sup> ἔειπον δὲ<sup>6</sup> αὐτῷ, Ἰδοὺ,  
 And sat a crowd around him: and they said to him, Behold,  
 ἡ μητέρα σου καὶ οἱ ἀδελφοί σου<sup>7</sup> ἔξω ζητοῦσίν σε.<sup>8</sup> 33 Καὶ  
 thy mother and thy brethren without seek thee. And  
 ἀπεκρίθη αὐτοῖς, λέγων,<sup>9</sup> Τίς ἐστὶν ἡ μητέρα μου<sup>10</sup> ἢ οἱ ἀδελ-  
 he answered them, saying, Who is my mother or brethren  
 φοί μου<sup>11</sup>; 34 Καὶ περιβλεψάμενος<sup>12</sup> κύκλῳ τοὺς περὶ  
 ren my? And having looked around on in a circuit those who around  
 αὐτόν<sup>13</sup> καθημένους, λέγει, Ἰδε,<sup>14</sup> ἡ μητέρα μου καὶ οἱ ἀδελφοί  
 him were sitting, he says, Behold, my mother and brethren  
 μου.<sup>15</sup> 35 ὃς γὰρ<sup>16</sup> ἂν ποιήσῃ τὸ θέλημα<sup>17</sup> τοῦ θεοῦ, οὗτος ἀδελ-  
 my: for whoever shall do the will of God, he brother  
 φός μου καὶ ἀδελφή μου<sup>18</sup> καὶ μήτηρ ἐστίν.  
 ther my and my sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν<sup>1</sup> καὶ  
 And again he began to teach by the sea. And  
 συναχθῆναι<sup>2</sup> πρὸς αὐτόν ὄχλος πολὺς,<sup>3</sup> ὥστε αὐτόν ἔμ-  
 was gathered together to him a crowd great, so that he having  
 βάντα εἰς τὸ πλοῖον<sup>4</sup> καθίσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ  
 entered into the ship sat in the sea, and all the  
 ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.<sup>5</sup> 2 καὶ ἐδίδασκεν  
 crowd close to the sea on the land was. And he taught  
 αὐτοὺς ἐν παραβολαῖς πολλὰς, καὶ ἔλεγεν αὐτοῖς ἐν τῇ δι-  
 them in parables many things, and said to them in teach-  
 δαχῇ αὐτοῦ, 3 Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ<sup>6</sup> σπείραι  
 ing his, Hearken: behold, went out the sower to sow.  
 4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν,<sup>7</sup>  
 And it came to pass as he sowed, one fell by the way,  
 καὶ ἦλθεν τὰ πετεινὰ τοῦ οὐρανοῦ<sup>8</sup> καὶ κατέφαγεν αὐτό.  
 and came the birds of the heaven and devoured it.  
 5 ἄλλο δὲ<sup>9</sup> ἔπεσεν ἐπὶ τὸ πετρώδες,<sup>10</sup> ὅπου οὐκ ἔχειν γῆν  
 And another fell upon the rocky place, where it had not earth  
 πολλήν<sup>11</sup> καὶ εὐθέως<sup>12</sup> ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος<sup>13</sup>  
 much, and immediately it sprang up, because of not having depth  
 γῆς. 6 ἐν ἡλίῳ δὲ ἀνατείλαντος<sup>14</sup> καυματίσθη,<sup>15</sup> καὶ διὰ  
 of earth; and [the] sun having arisen it was scorched, and because of  
 τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς<sup>16</sup>  
 not having root it withered away. And another fell among the  
 ἀκάνθας<sup>17</sup> καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτό, καὶ  
 thorns, and grew up the thorns, and choked it, and  
 καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλο<sup>18</sup> ἔπεσεν εἰς τὴν γῆν τὴν  
 fruit it yielded not. And another fell into the ground the

31 There came then his brethren and his mother, and standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whoever shall do the will of God, the same is my brother, and my sister, and mother.

IV. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken; Behold, there went out a sower to sow: 4 and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 but when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield

<sup>a</sup> καὶ ἔρχονται LTRAW; καὶ ἔρχεται T. <sup>e</sup> ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ GLTTRW; οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ A. <sup>f</sup> στήκοντες TTRa. <sup>g</sup> καλοῦντες LTRTa. <sup>h</sup> περὶ αὐτόν ὄχλος LTRaW. <sup>i</sup> καὶ λέγουσιν and they say LTRaW. <sup>k</sup> + καὶ αἱ (— αἱ w) ἀδελφαὶ σου and thy sisters LTRaW. <sup>l</sup> ἀποκριθεὶς αὐτοῖς λέγει answering them he says TTRa. <sup>m</sup> καὶ αὐτὸν LTRa. <sup>n</sup> — μου TRJa. <sup>o</sup> τοὺς περὶ αὐτόν κύκλῳ LTRa. <sup>p</sup> Ἰδοὺ L. <sup>q</sup> — γὰρ for LT [TR]a. <sup>r</sup> τὰ θελήματα (read the things God wills) A. <sup>s</sup> — μου my LTRTa. <sup>t</sup> συναγεται is gathered together LTRaW. <sup>v</sup> πλείστος very great TTRaW. <sup>w</sup> εἰς τὸ (— τὸ ττω) πλοῖον ἐμβάντα LTRaW. <sup>x</sup> ἦσαν were TTRa. <sup>y</sup> — τοῦ LT [TR]a. <sup>z</sup> — τοῦ οὐρανοῦ GLTTRaW. <sup>aa</sup> καὶ ἄλλο LTRTa. <sup>ab</sup> + καὶ and [TR]a. <sup>ac</sup> εὐθὺς LTRTa. <sup>ad</sup> + τῆς L. <sup>ae</sup> καὶ ὅτε ἀνέτειλεν ὁ ἥλιος and when the sun was risen LTRTa. <sup>af</sup> ἐκαυματίσθησαν they were scorched tr. <sup>ag</sup> — τὰς G. <sup>ah</sup> ἄλλα others Ta.



fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? And how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 19 And these are they, which are sown on good ground; such as

καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόντα,<sup>1</sup> καὶ ἔφερεν<sup>κ</sup> ἐν<sup>ν</sup> τριάκοντα, καὶ ἐν<sup>ν</sup> ἑξήκοντα, καὶ ἐν<sup>ν</sup> ἑκατόν. 9 Καὶ ἔλεγεν αὐτοῖς,<sup>1</sup> Ὁ ἔχων<sup>ν</sup> ὤτα ἀκοῦειν ἀκούετω. 10 Ὅτε δὲ ἔγενετο ὁ καταμόνας,<sup>1</sup> ᾠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.<sup>1</sup> 11 καὶ ἔλεγεν αὐτοῖς; Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται· 12 ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν· μήποτε ἐπιτρέψωσιν, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.<sup>1</sup> 13 Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε; 14 ὁ σπείρων τὸν λόγον ὅτι οὗτοι· 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, ἑυθέως ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.<sup>1</sup> 16 καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον, ἑυθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, ἑυθέως σκανδαλίζονται. 18 καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοι εἰσιν οἱ τὸν λόγον ἀκούοντες,<sup>1</sup> 19 καὶ αἱ μέριμναι τοῦ αἰῶνος· τοῦτου καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορεύονται ἐμπαύουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν

<sup>1</sup> αὐξανόμενον LITTAU. <sup>κ</sup> εἰς Δ; εἰς UNTO TT. <sup>1</sup> — αὐτοῖς GLITTAU. <sup>ν</sup> ὅς ἔχει LITTAU. <sup>α</sup> καὶ ὅτε LITTAU. <sup>ο</sup> κατὰ μόνας LITTAU. <sup>π</sup> ᾠρώτων LITTAU; ᾠρώτων T. <sup>1</sup> τὰς παραβολὰς the parables TTAA. <sup>τ</sup> — γινῶναι LITTAU; τὸ μυστήριον δέδοται TTAA. <sup>ν</sup> — τὰ T. <sup>1</sup> — τὰ ἁμαρτήματα (read [their sins]) [LITTAU. <sup>ν</sup> εὐθὺς TTAA. <sup>ν</sup> ἐν αὐτοῖς in them T; εἰς αὐτούς in them TAA. <sup>ν</sup> ὁμοίως εἰσιν T. <sup>ν</sup> εὐθὺς LITTAU. <sup>2</sup> ἄλλοι others GLITTAU. <sup>ν</sup> ἐπὶ about T. <sup>ν</sup> ἀκούσαντες heard TTAA. <sup>ο</sup> — τούτου this GLITTAU. <sup>δ</sup> συνπαύουσιν TAA. <sup>ν</sup> ἐκεῖνοι those TTAA.

τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ  
 the good have been sown, such as hear the word and  
 παραδίδουνται, καὶ καρποφοροῦσιν, ἓν<sup>1</sup> τριάκοντα, καὶ ἑν<sup>2</sup>  
 receive [it], and bring forth fruit, one thirty, and one  
 ἑξήκοντα, καὶ ἑν<sup>3</sup> ἑκατόν. 21 Καὶ ἔλεγεν αὐτοῖς, Ἐμῇ<sup>4</sup> ἡ  
 sixty, and one a hundred. And he said to them, The  
 λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν  
 lamp comes that under the corn measure it may be put or under the  
 κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἱπιτεθῇ<sup>5</sup>; 22 οὐ γὰρ  
 couch? [Is it] not that upon the lampstand it may be put? for not  
 ἐστὶν<sup>6</sup> τι<sup>7</sup> κρυπτόν, ἵδ<sup>8</sup> ἐάν μὴ<sup>9</sup> φανερωθῇ<sup>10</sup> οὐδὲ  
 is anything hidden, unless it should be made manifest, nor  
 ἔγινετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.<sup>11</sup>  
 has taken place a secret thing, but that to light it should come.  
 23 εἰ τις ἔχει ὦτα ἀκούειν, ἀκούτω. 24 Καὶ ἔλεγεν αὐτοῖς,  
 If anyone has ears to hear, let him hear. And he said to them,  
 Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρω μετρεῖτε μετρηθήσεται  
 Take heed what ye hear: with what measure ye mete it shall be measured  
 ὑμῖν, καὶ προστεθήσεται ὑμῖν<sup>12</sup> Πρὸς ἀκούουσιν. 25 δὲ γὰρ ἄν  
 to you, and it shall be added to you who hear; for whoever  
 ἔχῃ<sup>13</sup>, δοθήσεται αὐτῷ<sup>14</sup> καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει  
 may have, shall be given to him; and he who has not, even that which he has  
 ἀρῶσεται ἀπ' αὐτοῦ.  
 shall be taken from him.

26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἔάν<sup>15</sup>  
 And he said, Thus is the kingdom of God, as if  
 ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ  
 a man should cast the seed upon the earth, and should sleep  
 καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος ἂλσταν<sup>16</sup>  
 and rise night and day, and the seed should sprout  
 καὶ μήκυνται ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτῃ γὰρ<sup>17</sup> ἡ  
 and be lengthened how knows not he; of itself for the earth  
 καρποφορεῖ, πρῶτον χόρτον, εἶτα<sup>18</sup> στάχυν, εἶτα<sup>19</sup> πλήρη  
 brings forth fruit, first a blade, then an ear, then full  
 σῖτον<sup>20</sup> ἐν τῷ στάχυν. 29 ὅταν δὲ παρὰ<sup>21</sup> ὁ καρπός,  
 corn in the ear. And when offers itself the fruit,  
 εὐθέως<sup>22</sup> ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.  
 immediately he sends the sickle, for has come the harvest.

30 Καὶ ἔλεγεν, Ὅτιν<sup>23</sup> ὁμοιωσωμεν τὴν βασιλείαν τοῦ θεοῦ;  
 And he said, To what shall we liken the kingdom of God?  
 ἢ ἐν<sup>24</sup> ποία παραβολῇ παραβάλωμεν αὐτήν; 31 ὡς κόκκῳ<sup>25</sup>  
 or with what parable shall we compare it? As to a grain  
 σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος<sup>26</sup>  
 of mustard, which, when it has been sown upon the earth, less  
 πάντων τῶν σπερμάτων ἐστὶν<sup>27</sup> τῶν. ἐπὶ τῆς γῆς. 32 καὶ  
 than all the seeds is which [are] upon the earth, and  
 ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων  
 when it has been sown, it grows up, and becomes than all the herbs  
 μείζων<sup>28</sup> καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ  
 greater, and produces branches great, so that are able under

hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred. 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 for there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given, and he shall have more; but he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 27 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 28 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what compare it? 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the

<sup>1</sup> ἐν in Ttr. ■ + ὅτι that TA. ■ ἔρχεται ὁ λύχνος LTTA. <sup>2</sup> τεθῇ LTTAW. <sup>3</sup> — τι (read it is not) [L]T[A]. <sup>4</sup> — ὁ LTTA. <sup>5</sup> + ἵνα that LT[A]. <sup>6</sup> ἐλθῇ εἰς φανερὸν TTTA. <sup>7</sup> — καὶ προσ. ὑμῖν G. P — τοῖς ἀκούουσιν GLTTA. <sup>8</sup> ἔχει has LTTA. <sup>9</sup> — ἐάν TTTA. <sup>10</sup> βλαστᾷ LTTA. <sup>11</sup> — γὰρ LTTA. <sup>12</sup> εἰτέν T. <sup>13</sup> πλήρης σῖτος LTTA. <sup>14</sup> παραδοῖ LTTA. <sup>15</sup> εὐθέως TTTA. <sup>16</sup> Πῶς how TTTA. <sup>17</sup> τίνι αὐτὴν παραβολῇ θῶμεν what parable shall we represent it? LTTA. <sup>18</sup> κόκκον a grain GLTTA. <sup>19</sup> μικρότερον ὃν being less LTTA. <sup>20</sup> — ἐστὶν LTTA. <sup>21</sup> [τῶν ἐπὶ τῆς γῆς] L. <sup>22</sup> μείζων (μείζον T) πάντων τῶν λαχάνων LTTA.

fowls of the air may lodge under the shadow of it. 33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.  
the shadow of it the birds of the heaven to roost.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἰδοὺν. 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλεγεν πάντα.  
And with such parables many he spoke to them the word, as they were able to hear, but without a parable spoke he not to them; and apart to his disciples he explained all things.

35 And the same day, when the even was come, he saith unto them, Let us pass over to the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅφιας γενομένης, Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφέντες τὸν ὄχλον, Let us pass over to the other side. And having dismissed the crowd, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα ἰδὲ κ' πλοῖα ἦν μετ' αὐτοῦ. 37 καὶ γίνεται λαίλαψ ἀνέμου μεγάλη, καὶ τὰ δὲ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. 38 καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ἐδιεγείρουν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς, Τί δειλοὶ ἐστέ οὕτως; πῶς οὐκ ἔχετε πίστιν; 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς αἶρα οὗτός ἐστιν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;  
And he says to them on that day, evening being come, Let us pass over to the other side. And having dismissed the crowd, they take with [them] him as he was in the ship; also other but small ships were with him. And comes a storm of wind violent, and the waves beat into the ship, so that it already was filled. And was he on the stern sleeping. And they arouse him, and say to him, Teacher, is it no concern to thee that we perish? And having been aroused he rebuked the wind, and said to the sea, Silence, be quiet. And fell the wind, and there was a calm great. And he said to them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the obey him?

V. And they over unto the other side of the sea, into the country of the Gadarenes. 3 And when he come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains;

6 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. 2 καὶ ἔξελθόντι αὐτῷ ἐκ τοῦ πλοίου, ἐνθάδε ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ, ὃς τὴν κατοικίαν ἔειχεν ἐν τοῖς μνημείοις· καὶ οὕτε ἄλυσεν· οὐδεὶς ἠδύνατο αὐτὸν  
And they came to the other side of the sea, to the country of the Gadarenes. And on his having gone forth out of the ship, immediately met him out of the tombs a man with an unclean spirit, who [his] dwelling had in the tombs; and not even with chains anyone able him (lit. no one)

ἠδύναντο LTR ἰς τοὺς ἰδίους μαθηταῖς to his own disciples TA. i — δὲ LTR[A]. κ' πλοῖα ships GLTTR. ἴσαν T. μ μεγάλη ἀνέμου LTR. καὶ τὰ LTR. ὅ ἡδη γεμίζεσθαι τὸ πλοῖον already w filled the ship LTR. P ἐν in GLTTRAW. ἐγείρουν they awake TTR. ; οὐπω not yet LTR. αὐτῷ ὑπακούει T; ὑπακούει αὐτῷ TR. Γερασσηνῶν Gerasenes LTR; Γεργεσηνῶν Gergesenes A. ἐξελθόντος αὐτοῦ LTR. — εὐθὺς L; εὐθὺς T[TR]A. ὑπήντησεν LTR. μνημασιν (— v GW) GLTTRAW. οὐδὲ LTRAW. ἄλυσεν with chain LTR. α. οὐκέτι any longer (lit. no longer) LTRAW. ἠδύνατο LTRTA.

δῆσαι, 4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσειν δε-  
to bind, because that he often with fetters and chains had  
δέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ  
been bound, and had been torn asunder by him the chains, and  
τὰς πέδας συντετριφῆαι, καὶ οὐδεὶς αὐτὸν ἴσχυεν<sup>1</sup> δαμάσαι<sup>2</sup>  
the fetters had been shattered, and no one him was able to subdue.  
5 καὶ διαπαντός<sup>3</sup> νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσιν καὶ ἐν  
And continually night and day in the mountains and in  
τοῖς μνήμασιν<sup>4</sup> ἦν κρᾶζων καὶ κατακόπτων<sup>5</sup> ἑαυτὸν λίθοις.  
the tombs he was crying and cutting himself with stones.  
6 Ἰδὼν δὲ<sup>6</sup> τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσ-  
And having seen Jesus from afar, he ran and did  
εὐκύνῃ<sup>7</sup> αὐτῷ, 7 καὶ κράζας φωνῇ μεγάλῃ<sup>8</sup> εἶπεν, 8 Τί μοι  
homage to him, and crying with a voice loud he said, What to me  
καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν  
and to thee, Jesus, Son of God the Most High? I adjure thee  
θεόν, μὴ με βασανίσῃς. 8 ἔλεγεν γὰρ αὐτῷ, Ἐξέλθε, τὸ  
by God, not me torment. For he was saying to him, Come forth, the  
πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. 9 Καὶ ἐπηρώτα  
spirit the unclean, out of the man. And he asked  
αὐτόν, Τί σοι ὀνομα<sup>9</sup>; Καὶ ἀπεκρίθη, λέγων, 10 Λεγεὼν<sup>10</sup>  
him, What [is] thy name? And he answered, saying, Legion  
ὀνομά-μαι, 11 ὅτι πολλοὶ ἐσμεν. 10 Καὶ παρεκάλει αὐτὸν  
my name [is], because many we are. And he besought him  
πολλά, ἵνα μὴ αὐτούς<sup>11</sup> ἀποστείλῃ ἐξω τῆς χώρας. 11 ἦν δὲ  
much, that not them he would send out of the country. Now there was  
ἐκεῖ πρὸς τὰ ὄρη<sup>12</sup> ἀγέλη χοίρων μεγάλη βοσκομένη<sup>13</sup>. 12 καὶ  
there just at the mountains a herd of swine great feeding; and  
παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, 13 λέγοντες, Πέμψον  
besought him all the demons, saying, Send  
ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτούς εἰσέλθωμεν. 13 Καὶ  
us into the swine, that into them we may enter. And  
ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. 14 καὶ ἐξελθόντα τὰ  
allowed them immediately Jesus. And having gone out the  
πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν  
spirits the unclean entered into the swine, and rushed  
ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν. 14 ἦσαν δὲ<sup>15</sup>  
the herd down the steep into the sea, (now they were  
ὡς δισχίλιοι καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. 14 Οἱ δὲ<sup>16</sup>  
about two thousand, and they were choked in the sea. And those who  
βόσκοντες τοὺς χοίρους, ἔφυνον, καὶ ἀνήγγειλαν<sup>17</sup> εἰς τὴν  
fed the swine fled, and announced [it] to the  
πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον<sup>18</sup> ἰδεῖν τί ἐστὶν τὸ  
city and to the country. And they went out to see what it is that  
γεγονός. 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν  
has been done. And they come to Jesus, and see  
τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρο-  
the possessed by demons sitting and clothed and of sound  
νοῦντα, τὸν ἰσχυρότατον τὸν λεγεῶνα<sup>19</sup> καὶ ἐφοβήθησαν. 16 καὶ  
mind, him who had the legion: and they were afraid. And

because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, 7 and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there high unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they came to Jesus, and saw him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw

<sup>1</sup> ἴσχυεν αὐτὸν LITTA. <sup>2</sup> διὰ παντός AL. <sup>3</sup> μνήμασιν (— ν GW) καὶ ἐν τοῖς ὄρεσιν GLTTAW. <sup>4</sup> καὶ ἰδὼν TTA. <sup>5</sup> αὐτόν A. <sup>6</sup> λέγει he says LITTA. <sup>7</sup> ὀνομά σοι LTTA. <sup>8</sup> λέγει αὐτῷ he says to him GLTTAW. <sup>9</sup> Λεγεὼν LTTA. <sup>10</sup> + ἐστὶν is L. <sup>11</sup> αὐτὰ TTT. <sup>12</sup> τῷ ὄρει the mountain GLTTAW. <sup>13</sup> — πάντες GW[L]; — πάντες οἱ δαίμονες (read they besought) TTA. <sup>14</sup> — εὐθέως ὁ Ἰησοῦς (read he allowed) [L]TT[A]. <sup>15</sup> — ἦσαν δὲ [L]TTA. <sup>16</sup> καὶ οἱ LTTA. <sup>17</sup> αὐτοὺς them GLTTAW. <sup>18</sup> ἀπήγγειλαν told GLTTAW. <sup>19</sup> ἡλεθον they went LITTA. <sup>20</sup> — καὶ LITTA. <sup>21</sup> λεγεῶνα LITTA.



it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

διηγῆσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. 18 καὶ ἔμβαντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαίμονις, ἵνα μετ' αὐτοῦ. 19 ὁ δὲ ἔχων αὐτὸν οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα ἐσοίῃς ἐκείνῳ. 20 καὶ ἐποίησεν, καὶ ἠλέησεν αὐτόν. 21 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ δεκαπόλει, ὅσα ἐποίησεν αὐτῷ. 22 καὶ πάντες ἐθαύμαζον.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 23 And Jesus went with him; and much people followed him, and thronged him. 24 And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 25 when she had heard of Jesus, came in the press behind, and touched his garment. 26 For she said, If I may touch but his clothes, I shall be whole. 29 And

21 καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. 22 καὶ ἰδού, ἔρχεται εἰς τῶν ἀρχιερέων, ὀνόματι Ἰαῖρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. 23 καὶ παρεκάλει αὐτόν πολλὰ, λέγων, Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἐχει, ἵνα ἐλθὼν ἐπιθῇ ἐπ' αὐτὴν τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται. 24 καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. 25 καὶ γυνὴ ἑστὶν οὓσα ἐν ῥύσει αἵματος ὧτε δώδεκα, καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφελθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῇ ὄχλῳ ὀπίσθεν, ἥψατο τοῦ ἱματίου αὐτοῦ. 28 ἔλεγεν γάρ, Ὅτι ἐὰν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι. 29 καὶ

ἐμβαινόντος [was] entering LTT<sup>raw</sup>.

μετ' αὐτοῦ ἦ LTT<sup>raw</sup>.

καὶ and GLT<sup>raw</sup>.

— Ἰησοῦς (read he did not suffer) G[L]TT<sup>raw</sup>.

ἀπαγγέλειον tell LTT<sup>raw</sup>.

ὁ κύριος

σοι TT<sup>a</sup>.

ἐποίηκεν has done LTT<sup>raw</sup>.

εἰς τὸ πέραν πάλιν T.

ἰδού [L]TT<sup>a</sup>.

παρακαλεῖ he beseeches TT<sup>a</sup>.

τὰς χεῖρας αὐτῇ LTT<sup>a</sup>.

ἵνα in order that LTT<sup>a</sup>.

ζῆσθαι may live LTT<sup>a</sup>.

— τις LTT<sup>a</sup>].

δώδεκα ἔτη T.

ἑαυτῆς GLT<sup>raw</sup>.

+ τὰ the things T[A].

ἐὰν ἅψωμαι κἀν τῶν ἱματίων αὐτοῦ T<sup>a</sup>.

<sup>α</sup>εὐθέως<sup>11</sup> ἔξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω  
immediately was dried up the fountain of her blood, and she knew  
τῷ σώματι ὅτι ἴσται ἀπὸ τῆς μάστιγος. 30 καὶ <sup>α</sup>εὐθέως<sup>11</sup>  
in [her] body that she was healed from the scourge. And immediately  
ὁ Ἰησοῦς, ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν  
Jesus, knowing in himself [that] the 'out of 'him 'power  
ἔξελθούσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο  
had gone forth, having turned in the crowd, said, Who of me touched  
τῶν ἱματίων; 31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις  
the garments? And <sup>2</sup>said <sup>3</sup>to 'him 'his 'disciples, Thou seest  
τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;  
the crowd pressing on thee, and sayest thou, Who me touched?

32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαντα. 33 ἡ δὲ  
And he looked round to see her who this had done. But the

γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδὺν ὃ γέγονεν ἐπ'<sup>11</sup>  
woman being frightened and trembling, knowing what had been done upon  
αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν  
her, came and fell down before him, and told him all  
τὴν ἀλήθειαν. 34 ὁ δὲ <sup>1</sup>εἶπεν αὐτῇ, "Θύγατερ," ἡ πίστις σου  
the truth. And he said to her, Daughter, thy faith  
σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστι-  
has cured thee; go in peace, and be sound from <sup>2</sup>scourge  
γός σου. 35 "Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἄρχι-  
thy. [While] yet he is speaking, they come from the ruler of

συναγωγῶν, λέγοντες, "Οτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι  
the synagogue's [house], saying, Thy daughter is dead; why still  
σκύλλεις τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς <sup>α</sup>εὐθέως<sup>11</sup> ἵακωβ<sup>11</sup>  
troublest thou the teacher? But Jesus immediately, having

σας<sup>11</sup> τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγῶγῃ, Μὴ  
heard the word spoken, says to the ruler of the synagogue, <sup>2</sup>Not  
φοβοῦ· μόνον πίστευε. 37 Καὶ οὐκ ἠφῆκεν οὐδένα <sup>α</sup>αὐτῷ<sup>11</sup>  
<sup>1</sup>fear; only believe. And he suffered no one him

<sup>α</sup>συνακολουθῆσαι,<sup>11</sup> εἰ μὴ <sup>β</sup>Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην  
to accompany, except Peter and James and John

τὸν ἀδελφὸν Ἰακώβου. 38 καὶ <sup>α</sup>έρχεται<sup>11</sup> εἰς τὸν οἶκον τοῦ  
the brother of James. And he comes to the house of the  
ἀρχισυναγῶγου, καὶ θεωρεῖ θόρυβον, <sup>δ</sup>κλαίοντας καὶ  
ruler of the synagogue, and he beholds a tumult, [people] weeping and  
ἀλαλάζοντας πολλά. 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί  
wailing greatly. And having entered he says to them, Why

θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ  
make ye a tumult and weep? the child is not dead, but  
καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. <sup>ε</sup>ὁ δὲ ἐκβαλὼν ἔψαν-  
sleeps. And they laughed at him. But he having put out all,

τας,<sup>11</sup> παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν  
takes with [him] the father of the child and the  
μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ  
mother and those with him, and enters in where <sup>2</sup>was <sup>3</sup>the  
παιδίον <sup>β</sup>ἀνακείμενον.<sup>11</sup> 41 καὶ κρατήσας τῆς χειρὸς τοῦ  
<sup>2</sup>child lying. And having taken the hand of the

παιδίου, λέγει αὐτῇ, Ταλιθά, <sup>β</sup>κούμι.<sup>11</sup> ὃ ἐστὶν μεθερμηνευό-  
child, he says to her, Talitha, kumi; which is, being inter-

straightway the foun-  
tain of her blood was  
dried up; and she felt  
in her body that she  
was healed of that  
plague. ■ And Jesus,  
immediately knowing  
in himself that virtue  
had gone out of him,  
turned him about in  
the press, and said,  
Who touched my  
clothes? 31 And his  
disciples said unto him,  
Thou seest the multi-  
tude thronging thee,  
and sayest thou, Who  
touched me? 32 And  
he looked round about  
to see her that had  
done this thing. 33 But  
the woman fearing  
and trembling, know-  
ing what was done in  
her, came and fell  
down before him, and  
told him all the truth.  
34 And he said unto  
her, Daughter, thy  
faith hath made thee  
whole; go in peace,  
and be whole of thy  
plague. 35 While he  
yet spake, there came  
from the ruler of the  
synagogue's house cer-  
tain which said, Thy  
daughter is dead: why  
troublest thou the  
Master any further?  
36 As soon as Jesus  
heard the word that  
was spoken, he saith  
unto the ruler of the  
synagogue, Be not  
afraid, only believe.  
37 And he suffered no  
man to follow him,  
save Peter, and James,  
and John the brother  
of James. 38 And he  
cometh to the house of  
the ruler of the syna-  
gogue, and seeth the  
tumult, and them that  
wept and wailed great-  
ly. 39 And when he  
was come in, he saith  
unto them, Why make  
ye this ado, and weep?  
The damsel is not dead,  
but sleepeth. 40 And  
they laughed him to  
scorn. But when he  
had put them all out,  
he taketh the father  
and the mother of the  
damsel, and them that  
were with him, and  
entereth in where the  
damsel was lying.  
41 And he took the  
damsel by the hand,  
and said unto her,  
Talitha cumi; which  
is, being interpret-

<sup>11</sup> εὐθέως TTR. <sup>2</sup> — ἐπ' (read to her) [L]TTR. <sup>3</sup> + Ἰησοῦς Jesus L. <sup>4</sup> Θυγάτηρ LT. <sup>5</sup> — εὐθέως [L]TTR[A]. <sup>6</sup> παρακούσας having disregarded TTR. <sup>7</sup> μετ' αὐτοῦ with him TTR. <sup>8</sup> ἀκολουθῆσαι to follow L. <sup>9</sup> + τὸν TTR. <sup>10</sup> ἔρχονται they come LTTRAW. <sup>11</sup> + καὶ and GLTTRAW. <sup>12</sup> αὐτὸς LTR. <sup>13</sup> πάντας GLTTRAW. <sup>14</sup> — ἀνακείμενον G[L]TTR. <sup>15</sup> κούμι T; κούμ T. <sup>16</sup> 8





σανδάλια· καὶ μὴ ἑνδύσῃσθε<sup>1</sup> δύο χιτῶνας. 10 Καὶ Λεγεν  
with sandals; and put not on two tunics. And he said  
αὐτοῖς, "Ὅπου ἴαν<sup>1</sup> εἰσελθῇτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν  
to them, Wherever ye enter into a house, there remain until  
ἐξέλθῃτε ἐκεῖθεν. 11 καὶ ὅσοι· ἂν μὴ δέξωνται<sup>2</sup> ὑμᾶς, μηδὲ  
ye go out thence. And as many as will not receive you, nor  
ἀκούσωσιν ὑμῶν, ἐκπορεύμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χεῖρ  
hear you, departing thence, shake off the dust  
τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἄμην  
for a testimony to them. Verily  
λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομορρῶις ἐν ἡμέρᾳ  
I say to you, more tolerable it shall be for Sodom or Gomorrah in day  
κρίσεως, ἢ τῇ πόλει ἐκείνῃ. 12 Καὶ ἐξελθόντες<sup>3</sup> ἐκέρυσ-  
of judgment than, for that city. And having gone out they pro-  
σου<sup>4</sup> ἵνα μετανοήσωσιν. 13 καὶ δαιμόνια πολλὰ ἐξέβαλλον,  
claimed that [men] should repent. And demons many they cast out,  
καὶ ἡλειφον ἑλαίῳ πολλοῖς ἀρρώστους καὶ ἰεραπέουν.  
and anointed with oil many infirm and healed [them].

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γάρ  
And heard the king Herod [of him], for public  
ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ὤλεγεν, "Ὅτι Ἰωάννης ὁ βαπ-  
became his name, and he said, "John the Bap-  
τίζων<sup>5</sup> ἐκ νεκρῶν ἡγέρθη, καὶ διὰ τοῦτο ἐνεργοῦ-  
tist from among [the] dead is risen, and because of this ope-  
σιν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἄλλοι<sup>6</sup> ἔλεγον, "Ὅτι Ἡλίας<sup>7</sup>  
rate the works of power in him. Others said, "Elias  
ἐστίν· ἄλλοι δὲ ἔλεγον, "Ὅτι προφήτης ἐστίν, ἢ ὡς εἰς τῶν  
it is; and others said, A prophet it is, or one of the  
προφητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, "Ὅτι ὃν  
prophets. But having heard Herod said, "Whom  
ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν αὐτός<sup>8</sup> ἡγέρθη  
I beheaded John, he it is. He is risen  
ἐκ νεκρῶν. 17 Αὐτὸς γάρ ὁ Ἡρώδης ἀποστείλας  
from among [the] dead. For himself Herod having sent  
ἐκράτησεν τὸν Ἰωάννην, καὶ ἐδῆσεν αὐτὸν ἐν τῷ φυλακῇ,  
seized John, and bound him in the prison,  
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,  
on account of Herodias the wife of Philip his brother,  
ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γάρ ὁ Ἰωάννης τῷ Ἡρώδῃ,  
because her he had married. For said John to Herod,  
"Ὅτι οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.  
It is not lawful for thee to have the wife of thy brother.  
19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ᾔθελεν αὐτὸν ἀπο-  
But Herodias held it against him, and wished him to  
κτείνειν· αὐτὸς οὐκ ἠδύνατο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν  
kill, and was not able: for Herod feared  
Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ  
John, knowing him [to be] a man just and holy, and  
συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ βέποιε, καὶ  
kept safe him; and having heard him, many things did, and

not put on two coats. 10 And he said unto them, In what place ye enter into a house, there abide till ye depart from that place. 11 And whosoever shall not receive you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad,) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. 15 Others said, That it is Elias. And others said, That it is a prophet, or one of the prophets. 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 for Herod feared John, knowing that he was a just man and holy, and observed him; and when he heard him, he did many things, and

<sup>1</sup> ἐνδύσασθαι E. <sup>2</sup> ἂν Ltr. <sup>3</sup> ἂν for ἂν L; ὅς ἂν τόπος μὴ δέξηται whatsoever place will not receive TTrA. <sup>4</sup> — ἂμην λέγω . . . τῇ πόλει ἐκείνῃ G[L]TTrA. <sup>5</sup> ἐκέρυσεν TTrA. <sup>6</sup> μετανοῶσιν LTrA. <sup>7</sup> ἔλεγον they said L. <sup>8</sup> ἐγήγερται (has risen) P ἐκ νεκρῶν LTrT; ἐκ νεκρῶν ἀνέστη A. <sup>9</sup> + δὲ also LTrA.W. <sup>10</sup> Ἡλίας T. <sup>11</sup> — ἐστίν [L]TTrA. <sup>12</sup> — ἢ G[L]TTrA.W. <sup>13</sup> ἔλεγεν TTrA. <sup>14</sup> — Ὅτι LTrA. <sup>15</sup> — ἐστίν αὐτός G[L]TTrA. <sup>16</sup> — ἐκ νεκρῶν T[Tr]A. <sup>17</sup> — τῇ G[L]TTrA.W. <sup>18</sup> ἐζητεί sought L. <sup>19</sup> ἡπόρει was at loss [about] T.



heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart

ἰδέως αὐτοῦ ἤκουεν. 21 καὶ γενομένης ἡμέρας·εὐκαιροῦ, ὅτε<sup>ε</sup> gladly him heard. And <sup>being</sup> come <sup>an</sup> opportune day, when Ἡρώδης τοῖς·γενεσίοις·αὐτοῦ δεῖπνον ἐποίει<sup>ε</sup> τοῖς μεγιστάσιν Herod on his birthday a supper made to great men αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, <sup>this</sup> and to the chief captains and to the first [men] of Galilee; 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ and <sup>having</sup> come in <sup>the</sup> daughter <sup>of</sup> herself Herodias, and ὀρχησαμένης, <sup>καὶ ἀρεσάσης</sup> τῷ Ἡρώδῃ καὶ τοῖς συνανα·having danced, and pleased Herod and those reclining κειμένοις, <sup>εἶπεν ὁ βασιλεὺς</sup> τῷ κορασίῳ, Αἰτήσόν με [at table] with [him], said the king to the damsel, Ask me ὃ·ἐάν θέλῃς, καὶ δώσω σοί· 23 καὶ ὤμοσεν αὐτῇ, Ὅτι whatever thou wilt, and I will give to thee. And he swore to her, ὃ·ἐάν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεος τῆς βασιλείας Whatever me thou mayest ask, I will give thee, to half of kingdom μου. 24 Ἡ δὲ ἐξελθούσα εἶπεν τῇ·μητρὶ·αὐτῆς, Τί αἰτή·my. And she having gone out said to her mother, What shall I σομαι; <sup>Ἡ δὲ εἶπεν, Τὴν·κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.</sup> ask? And she said, The head of John the Baptist. 25 Καὶ εἰσελθούσα <sup>εὐθύως</sup> μετὰ σπουδῆς πρὸς τὸν βασιλέα, And having entered immediately with haste to the king, ᾗτήσατο, λέγουσα, Θέλω ἵνα μοι δῷς ἐξ·αὐτῆς ἐπὶ πίνακι she asked, saying, I desire that to me thou give at once upon a dish τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περίλυπος the head of John the Baptist. And <sup>very</sup> sorrowful γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς [<sup>while</sup>] made the king, on account of the oaths and those who <sup>συνανακειμένους</sup> οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 27 καὶ reclined [at table] with [him], would not her reject. And <sup>εὐθύως</sup> ἀποστείλας ὁ βασιλεὺς ῥοπακούλατῳρα<sup>ε</sup> ἐπέταξεν immediately <sup>having</sup> sent the king a guardsman ordered <sup>ἐνεχθῆναι</sup> τὴν·κεφαλὴν·αὐτοῦ. 28 ὁ δὲ ἀπελθὼν ἀπεκε·to be brought his head. And he having gone be·φάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἠνεγκεν τὴν·κεφαλὴν·αὐτοῦ headed him in the prison, and brought his head ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον upon a dish, and gave it to the damsel, and the damsel ἔδωκεν αὐτὴν τῇ·μητρὶ·αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ gave it to her mother. And having heard [it] disciples αὐτοῦ ἦλθον, καὶ ἦσαν τὸ·πτῶμα·αὐτοῦ, καὶ ἔθηκαν αὐτό<sup>ε</sup> <sup>his</sup> came, and took up his corpse, and laid it ἐν τῷ<sup>ε</sup> μνημείῳ. in the tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ And <sup>are</sup> gathered together the apostles to Jesus, and ἀπήγγειλαν αὐτῷ πάντα, <sup>καὶ</sup> ὅσα ἐποίησαν καὶ ὅσα they related to him all things, both what they had done and what ἐδίδαξαν. 31 καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ they had taught. And he said to them, Come ye yourselves apart

<sup>ο</sup> ὁ τε L. <sup>α</sup> ἐποίησεν LTTA. <sup>ε</sup> ἤρεσεν she pleased LTTA. <sup>ε</sup> εἶπεν δὲ ὁ βασιλεὺς L; ὁ δὲ βασι·  
λεὺς εἶπεν and the king said TT A. <sup>ε</sup> καὶ and TTA. <sup>η</sup> αἰτήσωμαι should I ask LTTAW.  
<sup>ι</sup> βαπτίζοντος TTA. <sup>κ</sup> εὐθύς LTTA. <sup>λ</sup> ἐξ αὐτῆς ὅψις μοι LTTA. <sup>μ</sup> ἀνακειμένους reclined  
[at table] TTA. <sup>ν</sup> ἀθετῆσαι αὐτὴν TTA. <sup>ξ</sup> εὐθύς TTA. <sup>ρ</sup> σπεκουλάτορα LTTAW.  
<sup>σ</sup> ἐνέγκαι [him] to bring TTA. <sup>τ</sup> + [ἐπὶ πίνακι] on a dish L. <sup>θ</sup> καὶ (read and having  
gone he beheaded) LTTA. <sup>ι</sup> ἦλθον TTA. <sup>κ</sup> αὐτὸν him T. <sup>λ</sup> τῷ (read in tomb)  
EGLTTAW. <sup>μ</sup> — καὶ LTTAW. <sup>ν</sup> ὅσα T. <sup>ξ</sup> λέγει he says TTAW.

κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν  
 apart into desert a place, and rest a little.  
 γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν  
 for those coming and those going many, and not even to eat  
 ἡνυκαίρουν. 32 καὶ ἀπῆλθον βεῖς ἔρημον τόπον τῷ  
 had they opportunity. And they went away into desert a place by the  
 πλοίῳ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι,  
 ship apart. And saw them going the crowds,  
 καὶ δὲ ἐγίνωσαν αὐτόν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν  
 and recognized him many, and on foot from all the  
 πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνῆλ-  
 cities ran together there, and went before them, and came to-  
 θον πρὸς αὐτόν. 34 καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς τὸν  
 gether to him. And having gone out saw Jesus great  
 ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν  
 a crowd, and moved with compassion towards them, because they were  
 ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτούς  
 as sheep not having a shepherd. And he began to teach them  
 πολλά. 35 Καὶ ἥδη ὥρα πολλῆς γινομένης, προσελ-  
 many things. And already a late hour [it] being, com-  
 θόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν  
 ing to him his disciples say, Desert is  
 ὁ τόπος, καὶ ἥδη ὥρα πολλή· 36 ἀπόλυσον αὐτούς, ἵνα  
 the place, and already [it is] late hour; dismiss them, that  
 ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν  
 having gone to the in a circuit country and villages, they may buy  
 ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. 37  
 for themselves bread; something for to eat they have not.  
 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν.  
 But he answering said to them, Give to them ye to eat.  
 Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίῳ  
 And they say to him, Having gone shall we buy two hundred  
 δηνάρϊων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει  
 denarii of bread, and give them to eat? And he says  
 αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόν-  
 to them, How many loaves have ye? go and see. And having  
 τες λέγουσιν, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ πέταξεν αὐτοῖς  
 known they say, Five, and two fishes. And he ordered, them  
 ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.  
 to make recline all by companies on the green grass.  
 40 καὶ ἀνέπεσον πρασαί, πρασαί, ἑκὰς ἑκατὸν καὶ ἑκατὸν  
 And they sat down in ranks, by hundred and by  
 πενήντα. 41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο  
 fifties. And having taken the five loaves and the two  
 ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλα-  
 fishes, having looked up to the heaven he blessed and broke  
 σεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρα-  
 the loaves, and gave to his disciples that they might

into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much to eat. 32 And they departed into a desert place by ship privately. 33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and came to them, and came together unto him. 34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, because they were sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before

ἀναπαύσαθε TTR. εὐκαίρουν LITRA. β ἐν τῷ πλοίῳ εἰς ἔρημον τόπον L. ο — οἱ ὄχλοι (read they saw) GLTTAW. δ ἐγίνωσαν knew LTRA. α αὐτοὺς them T; — αὐτὸν GLTRA. — — — προῆλθον αὐτούς G. ε — καὶ συνῆλθον πρὸς αὐτόν GLTTAW. h — ὁ Ἰησοῦς (read he saw) OTTAW. [δ] Ἰησοῦς εἶδεν L. i αὐτοῦς LITRA. k γινομένης T. l — αὐτῷ T. [αὐτοῦ] L. — — — ἔλεγον said TTRA. o — ἄρτους [L]ITRA. p — γὰρ [L]ITRA. q — οὐκ ἔχουσιν (read buy for themselves something to eat) [L]ITRA. r δηναρίων διακοσίῳ GLTTAW. s δώσωμεν shall we give LTRA; δώσωμεν T. t — καὶ [L]ITRA. u + [αὐτῷ] to him L. v ἀνακλῖναι L. w ἀνέπεσαν TTRA. x κατὰ LITRA. z — αὐτοῦ (read the disciples) TTRA. — παρατιθῶσιν. TA.

them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men. 45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them; and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 and ran through that whole region round about, and began to carry about in beds those

θῶσιν<sup>1</sup> αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν· 42 καὶ set before them. And the two fishes he divided among all. And ἔφαγον πάντες, καὶ ἐχορτάσθησαν· 43 καὶ ἦσαν ἑκασμά<sup>2</sup>·<sup>3</sup>ατο<sup>4</sup> ἅλλ, and were satisfied. And they took up of fragments<sup>5</sup> δώδεκα κοφίνους<sup>6</sup> πλήρεις,· καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ mens twelve hand-baskets full, and of the fishes. And ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσει<sup>7</sup> πεντακισχίλιοι<sup>8</sup>·<sup>9</sup>were<sup>10</sup> those<sup>11</sup> that<sup>12</sup> ate<sup>13</sup> of<sup>14</sup> the<sup>15</sup> loaves about five thousand men. 45 Καὶ εὐθέως<sup>16</sup> ἠνάγκασεν τοὺς μαθητάς αὐτοῦ<sup>17</sup> And immediately he compelled his disciples to get into the ship, and to go before to the other side to Bethsaida, while he sent away the people. 46 καὶ ἀποταξάμενος<sup>18</sup> saida, until he should dismiss the crowd. And having taken leave of αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47 Καὶ ὀψίας<sup>19</sup> them,· he departed into the mountain to pray. And evening γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς<sup>20</sup> being come, was<sup>21</sup> the<sup>22</sup> ship in the midst of the sea, and he μόνος ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν<sup>23</sup> αὐτοὺς βασανιζομένους<sup>24</sup> alone upon the land. And he saw them labouring ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ<sup>25</sup> περὶ in the rowing, for was<sup>26</sup> the<sup>27</sup> wind contrary to them; and about τετάρτην φιλᾶκην τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπα<sup>28</sup> [the] fourth watch of the night he comes to them, walking τῶν ἐπὶ τῆς θαλάσσης, καὶ ἤθελεν παρελθεῖν αὐτούς. 49 οἱ δὲ<sup>29</sup> ing on the sea, and would have passed by them. But they, ἰδόντες αὐτὸν ἡ περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν<sup>30</sup><sup>1</sup> seeing him walking upon the sea, thought [it] φάντασμα εἶναι,· καὶ ἀνέκραξαν. 50 πάντες γὰρ αὐτὸν<sup>31</sup> a<sup>32</sup> apparition<sup>33</sup> to<sup>34</sup> be, and cried out: for all<sup>35</sup> him<sup>36</sup> εἶδον,· καὶ ἐταράχθησαν. 51 Καὶ εὐθέως<sup>37</sup> ἐλάλησεν μετ' αὐτῶν,·<sup>38</sup> saw, and were troubled. And immediately he spoke with them, καὶ λέγει αὐτοῖς, Θαρσείτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. and says to them, Be of good courage: I am [he]; fear not. 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ And he went up to them into the ship, and fell<sup>39</sup> the<sup>40</sup> ἄνεμος· καὶ λίαν ἔκπερισσόν<sup>41</sup> ἐν ἑαυτοῖς ἐξίσταντο,·<sup>42</sup> wind. And exceedingly beyond measure in themselves they were amazed, καὶ ἐθαύμαζον· 52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ<sup>43</sup> and wondered; for they understood not by the loaves, for was ἡ καρδιά αὐτῶν<sup>44</sup> πεπωρωμένη.<sup>45</sup> their<sup>46</sup> heart<sup>47</sup> hardened.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν·<sup>48</sup> Γεννησαρέτ,·<sup>49</sup> And having passed over they came to the land of Gennesaret, καὶ προσωμίσθησαν. 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ and drew to shore. And on their coming out of the πλοίου, εὐθέως<sup>50</sup> ἐπιγνόντες αὐτόν,· 55 περιδραμόντες<sup>51</sup> ship, immediately having recognized him, running through ὅλην τὴν περίχωρον· ἐκείνην<sup>52</sup> ἤρξαντο ἐπὶ τοῖς<sup>53</sup> κραββάτοις<sup>54</sup> all that country around they began on couches

<sup>b</sup> κλάσματα A. <sup>c</sup> κοφίνων TA. <sup>d</sup> πληρώματα TTA. <sup>e</sup> — ὥσει GLTTAW. <sup>f</sup> εὐθὺς TTA.   
<sup>g</sup> ἀπολύει dismisses LTTA. <sup>h</sup> ἰδὼν seeing LTTA. <sup>i</sup> — καὶ LTTA. <sup>j</sup> ἐπὶ τῆς θαλάσσης   
περιπατοῦντα T. <sup>k</sup> + ὅτι that T. <sup>l</sup> ἐστίν it is T. <sup>m</sup> εἶδαν TTA. <sup>n</sup> καὶ εὐθὺς TA;   
ὁ δὲ εὐθὺς T. <sup>o</sup> [ἐκ περισσοῦ] TT. <sup>p</sup> — καὶ ἐθαύμαζον [L] TTA. <sup>q</sup> ἀλλ' ἦν but was TTA.   
<sup>r</sup> αὐτῶν ἡ καρδιά LTTAW. <sup>s</sup> ἐπὶ τὴν γῆν ἦλθον εἰς T. <sup>t</sup> Γεννησαρέτ LTTAW. <sup>u</sup> + [οἱ   
ἄνδρες τοῦ τόπου ἐκείνου] the men of that place L. <sup>v</sup> περιδραμον they ran through TTA.   
<sup>w</sup> νῶρον (omit around) TTA. <sup>x</sup> + καὶ and TTA. <sup>y</sup> κραββάτοις LTTAW.



τοὺς κακῶς-ἔχοντάς περιφέρειν, ὅπου ἤκουν ὅτι  
 those that were ill to carry about, where they were hearing that  
 ἐκεῖ<sup>ο</sup> ἔστιν. 56 καὶ ὅπου ἂν<sup>ο</sup> εἰσπορεύετο εἰς κώμας ἢ<sup>ο</sup>  
 there he was. And wherever he entered into villages or  
 (lit. he is.)  
 πόλεις ἢ<sup>ο</sup> ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν<sup>ο</sup> τοὺς ἀσθενούν-  
 cities or fields, in the marketplaces they laid those who were sick,  
 τας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ  
 and besought him that if only the border  
 ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο<sup>ο</sup> αὐτοῦ  
 of his garment they might touch; and many touched him  
 ἐσώζοντο.  
 were healed.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες  
 And are gathered together to him the Pharisees and some  
 τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερουσολύμων· 2 καὶ ἰδόντες  
 of the scribes, having come from Jerusalem; and having seen  
 τινὰς τῶν μαθητῶν αὐτοῦ<sup>ο</sup> κοιναῖς χερσίν, <sup>ο</sup>τοῦτ' ἔστιν<sup>ο</sup>  
 some of his disciples with defiled hands, that is  
 ἀνίπτους, <sup>ο</sup>ἐσθίουτας<sup>ο</sup> ἄρτους, <sup>ο</sup>ἐμέψαντο<sup>ο</sup>· 3 οἱ γὰρ Φαρι-  
 unwashed, eating bread, they found fault; for the Phari-  
 σαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ <sup>ο</sup>πυγμῇ<sup>ο</sup> νίψωνται τὰς  
 sees and all the Jews, unless with the fist they wash the  
 χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσ-  
 hands, eat not, holding the tradition of the el-  
 βυτέρων· 4 καὶ <sup>ο</sup>ἀπὸ<sup>ο</sup> ἀγορᾶς, ἐὰν μὴ βαπτίζονται  
 ders; and [on coming] from the market, unless they wash themselves  
 οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἔστιν ἃ παρέλαβον  
 they eat not; and other things many there which they received  
 κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων· καὶ  
 to hold, washings of cups and vessels and brazen utensils and  
 κλινῶν· 5 Ἐπεὶ ταῦτα<sup>ο</sup> ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ  
 souches: then question him the Pharisees and the  
 γραμματεῖς, <sup>ο</sup>Διατί<sup>ο</sup> οἱ μαθηταὶ σου οὐ περιπατοῦσιν<sup>ο</sup> κατὰ  
 scribes, Why thy disciples walk not according to  
 τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτους<sup>ο</sup> χερσίν  
 the tradition of the elders, but with unwashed hands  
 ἐσθίουσιν τὸν ἄρτον; 6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, <sup>ο</sup>Ὅτι<sup>ο</sup>  
 eat bread? But he answering said to them,  
 καλῶς <sup>ο</sup>προεφήτευσεν<sup>ο</sup> Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν,  
 Well prophesied Esaias concerning you, hypocrites,  
 ὡς γέγραπται, <sup>ο</sup>Ὁδοὺς ὁ λαὸς<sup>ο</sup> τοῖς χεῖλεσίν με τιμᾷ,  
 as it has been written, This people with the lips honour me,  
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 μάτην δὲ σέβον-  
 but their heart far is away from me. But in vain they wor-  
 ταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.  
 ship me, teaching [as] teachings injunctions of men.  
 8 Ἀφέντες γὰρ<sup>ο</sup> τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παρά-  
 For, leaving the commandment of God, ye hold the tra-  
 δοσιν τῶν ἀνθρώπων, <sup>ο</sup>βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ  
 dition of men, washings of vessels and cups, and

that were sick, where they heard he was.  
 56 And whithersoever he entered, into vil-  
 lages, or cities, or country, they laid the  
 sick in the streets, and besought him, that  
 they might touch if it were but the border of  
 his garment: and many as touched him  
 were made whole.

VII. Then came to-  
 gether unto him the  
 Pharisees, and certain  
 of the scribes, which  
 came from Jerusalem.  
 2 And when they saw  
 some of his disciples  
 eat bread with defiled,  
 that is to say, with  
 unwashed hands, they  
 found fault. 3 For the  
 Pharisees, and all the  
 Jews, except they wash  
 their hands off, eat  
 not, holding the tradi-  
 tion of the elders.  
 4 And when they come  
 from the market, ex-  
 cept they wash, they  
 eat not. And many  
 other things there be,  
 which they have re-  
 ceived to hold, as the  
 washing of cups, and  
 pots, brazen vessels,  
 and of tables. 5 Then  
 the Pharisees and  
 scribes asked him, Why  
 walk not thy disciples  
 according to the tradi-  
 tion of the elders,  
 but eat bread with un-  
 washed hands? He  
 answered and said un-  
 to them, Well hath  
 Esaias prophesied of  
 you hypocrites, it  
 is written, This people  
 honoureth me with  
 their lips, but their  
 heart is far from me.  
 7 Howbeit in vain do  
 they worship me,  
 teaching for doctrines  
 the commandments of  
 men. For laying  
 aside the command-  
 ment of God, ye hold  
 the tradition of men,  
 as the washing of pots  
 and cups: and many

ο — ἐκεῖ LT[Tr]. ο — εἰς into [L]TTrA. ο — ἐτίθεισαν TTrA. ο — ἤψαντο LTrA.  
 h + ὅτι that TTr. ο — τούτεστιν LA. ο — ἐσθίουσιν they eat TTr. ο — + τοὺς LTrA.  
 ο — ἐμέψαντο (read verses 3 and 4 in parenthesis) GLTTrAW. ο — πυγμᾷ often T. ο — ἀπ' LTrA.  
 ο — καὶ κλινῶν T. ο — καὶ ἀν LTrA. ο — διὰ τί LTrA. ο — οὐ περιπατοῦσιν οἱ μαθηταὶ σου TTrA.  
 ο — κοιναῖς with defiled GLTTrAW. ο — ἀποκριθεὶς TTrA. ο — Ὅτι [L]T[TrA]. ο — ἐπροφῆτευσεν  
 LTTrA. ο — + ὅτι T. ο — Ὁ λαὸς οὗτος L. ο — γὰρ for LTrA. ο — βαπτισμοὺς ...  
 ποιεῖτε T[TrA].



other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. 12 And ye suffer him no more to do ought for his father or his mother; 13 making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when he had called all the people *unto him*, he said unto them, Hearken unto *me*, every one of you, and understand: 15 there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; 19 because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 thefts, covetousness, wicked-

ἄλλα παρόμοια τοιαῦτα πολλά ποιεῖτε. 9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ. ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. 10 Μωσὴς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. 11 Ὑμεῖς δὲ λέγετε, Ἐάν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβὰν ὃ ἐστίν, δῶρον, ὃ ἐάν ἐξ ἐμοῦ ὠφεληθῇς. 12 καὶ οὐκέτι ἀφίετε ὃ ἅτερετε ἀπὸ τοῦ θεοῦ. 13 ἀντὶ τούτου οὐδὲν ποιεῖτε τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ὅτι οὐδὲν ἐστὶν ἐξωθεν εἰσπορεύον ἐκ τοῦ ἄνθρωπου εἰς αὐτόν, δὲ δύναται αὐτόν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπὸ αὐτοῦ, ἃ ἐκείνᾳ ἐστὶν τὰ κοινούνα τὸν ἄνθρωπον. 16 μὲν τις ἔχει ὦτα ἀκούειν, ἀκούετω. 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. 18 καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσυνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἐξωθεν εἰσπορεύον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτόν κοινῶσαι; 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφένδρωνα ἐκπορεύεται, ῥκαθαρίζον πάντα τὰ βρώματα. 20 Ἐλεγεν δὲ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινὸν τὸν ἄνθρωπον. 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, 22 κλοπαί, πλεον-

<sup>c</sup> Μωσὴς LTTraW.

<sup>d</sup> — καὶ LTT[Α].

<sup>e</sup> — αὐτοῦ (read [his]) LTTra.

<sup>f</sup> πάλιν again

LTTra.

<sup>g</sup> ἀκούσατέ LTTra.

<sup>h</sup> σύνετε LTTra.

<sup>i</sup> κοινῶσαι αὐτόν T.

<sup>j</sup> ἐκ τοῦ ἀνθρώπου

<sup>k</sup> — γενε 16 T[Α].

<sup>l</sup> ἐκπορευόμενα from the man go out LTTra.

<sup>m</sup> — ἐκεῖνᾳ T[Α].

<sup>n</sup> + τὸν (house) T.

<sup>o</sup> τὴν παραβολὴν the parable LTTra.

<sup>p</sup> καθαρίζων LTTra.

<sup>q</sup> πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι TTTa.

ἐξίαι, πονηρίαί, δόλος, ἀσελγεία, ὀφθαλμός πονηρός,  
desires, wickednesses, guile, licentiousness, an eye wicked,  
βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ  
blasphemy, haughtiness, folly, all these

πονηρὰ ἔσωθεν ἔκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.  
evils from within go forth, and defile the man.

24 Ἐκεῖθεν ἄναστὰς ἀπῆλθεν εἰς τὰ ὁρίων Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδὲνα ᾔθελεν γνῶναι, καὶ οὐκ ᾔδυνήθη λαθεῖν. 25 Ἰακούσασα  
And thence having risen up he went away into the borders of Tyre and Sidon; and having entered into the house, no one asked him that the demon he should cast forth of

γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.  
for a woman about him, of whom had her little daughter spirit unclean, having come fell at his feet,

26 Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοίνισσα τῷ γένει· καὶ ᾠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. 27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτάσθαι ἡ.

But Jesus said to her, Suffer first to be satisfied. ἦναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστιν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. 28 Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἔσθιει ἀπὸ τῶν ψυχίων τῶν παιδίων. 29 Καὶ εἶπεν αὐτῇ, Διὰ τούτων τὸν λόγον ὑπάγε· ἐξεληλύθεν ἰτὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου. 30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρεν τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

And he said to her, Because of this word go; has gone forth the demon out of thy daughter.

30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρεν τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

And having gone away to her house, she found the demon had gone forth, and the daughter laid upon the bed.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν ἄνθρωπον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ

And again having departed from the borders of Tyre and Sidon, he came to the sea of Galilee, through the midst of the borders of Decapolis. 32 And they bring to him a deaf man who spoke with difficulty, and they beseech him that he might lay his hand upon him. 33 And having taken away him from the

multitude, and

bringing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and

laid upon the bed.

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laid upon the bed.

ness, deceit, lasciviousness, evil eye, blasphemy, pride, foolishness: 23 all these evil things come from within, and defile the man.

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have

man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 26 the woman was Greek, Syrian-Phoenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and

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put his fingers into his ears, and he spit, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 37 and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

ὄχλον κατ' ἰδίαν, ἔβαλεν τοὺς δακτύλους· αὐτοῦ εἰς τὰ ὦτα  
crowd apart, he put his fingers to ears  
αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀνα-  
'his, and having spit he touched his tongue, and having  
βλέψας εἰς τὸν οὐρανὸν ἐστενάξεν, καὶ λέγει αὐτῷ, Ἐφφαθά,  
looked up to the heaven he groaned, and says to him, Ephphatha,  
ὅ ἐστιν, Διανοίχθητι. 35 Καὶ εὐθέως ὁ ἀνοίχθησαν αὐτοῦ  
that is, Be opened. And immediately were opened his  
αἱ ἀκοαί, καὶ ἡ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει  
ears, and was loosed the band of his tongue, and he spoke  
ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἰπωσιν,  
rightly. And he charged them that no one they should tell.  
ὅσον δὲ αὐτοῖς αὐτοῖς διεστέλλετο, ἡ μᾶλλον περισσώτερον  
But as much as he them charged, exceeding more abundantly  
ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες,  
they proclaimed [it]: and above measure they were astonished, saying,  
Καλῶς πάντα πεποιήκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκοῦειν,  
'Well all things he has done: both the deaf he makes to hear,  
καὶ τῶν ἀλάλους λαλεῖν.  
and the dumb to speak.

VIII. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and he blessed, and commanded to set

8 Ἐν ἐκείναις ταῖς ἡμέραις ἡ παμπόλλου ὄχλου ὄντος,  
In those days very great [the] crowd being,  
καὶ μὴ ἔχόντων τί φάγωσιν, προσκαλεσάμενος 2 Ἰη-  
and not having what they may eat, having called to [him] Je-  
σοῦς τοὺς μαθητάς αὐτοῦ λέγει αὐτοῖς, 2 Σπλαγχνίζομαι  
sus his disciples he says to them, I am moved with compassion  
ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέρας τρεῖς προσμένουσιν μοι,  
on the crowd, because already days three they continue with me  
καὶ οὐκ ἔχουσιν τί φάγωσιν· 3 καὶ ἐὰν ἀπολύσω αὐτούς  
and have not what they may eat; and if I shall send away them  
δυνήσονται εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γάρ  
fasting to their home, they will faint in the way; for some  
αὐτῶν μακρόθεν ἦλκασιν. 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθη-  
of them from afar are come. And answered him disci-  
ται αὐτοῦ, 1 Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι  
ples his, Whence these shall be able anyone here to satisfy  
ἄρτων ἐπ' ἐρημίας; 5 Καὶ ἑπηρώτα αὐτούς, Πόσους ἔχετε  
with bread in a desert? And he asked them, How many have ye  
ἄρτους; Οἱ δὲ εἶπον, Ἑπτὰ. 6 Καὶ παρήγγειλεν τῷ ὄχλῳ  
loaves? And they said, Seven. And he ordered the crowd  
ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους,  
to recline on the ground. And having taken the seven loaves,  
μεύχριστήσας ἐκλάσεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα  
having given thanks he broke and gave to his disciples, that  
παραιθῶσιν· καὶ παρήθηκαν τῷ ὄχλῳ. 7 καὶ  
they might set before [them]. And they set [it] before the crowd. And  
εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπεν παρα-  
they had small fishes a few; and having blessed he desired to be set

p — αὐτοῦ (read [his] fingers) T. q — εὐθέως [L] TTTA. r — ἡνοίγησαν LTTA.  
+ εὐθὺς immediately T. s — λέγων TTTA. t — αὐτὸς (read he charged) LTTA.  
+ αὐτοὶ they TTTA. u — τοὺς TTTA. v — πάλιν πολλοῦ again great LTTA. w — ὁ Ἰη-  
σοῦς GLTTA.W. x — αὐτοῦ (read the disciples) TTT. y — ἡμέραι GLTTA.W. z — μοι  
L[Tr]A. d — νῆστις T. e — καὶ τινες and some LTTA. f — ἀπὸ from (afar) TTTA.  
ἔχουσιν EW; εἰσὶν are A. h — ὅτι TTTA. i — ἡρώτα TTTA. k — εἶπαν TTTA. l — παραγ-  
γέλλει he orders LTTA. m — [καὶ] and L. n — παραιθῶσιν TTTA. o — εἶχαν LTTA.  
p — + ταῦτα these L. q — εἶπεν παραιθῆναι καὶ αὐτὰ L; αὐτὰ εἶπεν καὶ ταῦτα παραιθῆναι Tr;  
αὐτὰ παρήθηκεν he set these before [them] TA.

θεῖναι καὶ αὐτά." 8 ἔφαγον. δὲ καὶ ἰχορτάσθησαν. καὶ  
 "before [them] "also "these. And they ate and were satisfied. And

ἦραν περισσεύματα κλασμάτων ἐπὶ ἑπτὰ σπυρίδας." 9 ἦσαν. δὲ  
 they took up "over "and "above "of "fragments seven baskets. And "were

οἱ φαγόντες" ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτούς.  
 "those "who "had "eaten about four thousand; and he sent "away "them.

10 Καὶ εὐθέως ἔμβας εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν  
 And immediately having entered into the ship with "disciples

αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ  
 "his, he came into the parts of Dalmanutha. And "went "out "the

Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ'  
 "Pharisees and began to dispute with him, seeking forth

αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ. πειράζοντες αὐτόν. 12 καὶ  
 him a sign from the heaven, tempting him. And

ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει. Τί ἡ γενεὰ αὕτη  
 having groaned in his spirit he says, Why "this "generation

σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰδοθήσεται τῷ  
 "a "sign "seeks? Verily I say to you, If there shall be given

γενεᾷ ταύτῃ σημεῖον. 13 Καὶ ἀφείς αὐτούς, ἔμβας  
 to this generation a sign. And having left them, having entered

πάλιν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.  
 again into the ship he went away to the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰμὴ ἓνα ἄρτον  
 And they forgot to take loaves, and except one loaf

οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο  
 they had not [any] with them in the ship. And he charged

αὐτοῖς, λέγων, Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων  
 them, saying, See, take heed of the leaven of the Pharisees

καὶ τῆς ζύμης Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους,  
 and of the leaven of Herod. And they reasoned with one another,

λέγοντες, "Ὅτι ἄρτους οὐκ ἔχομεν." 17 Καὶ γινούς  
 saying, Because loaves "not "we "have. And, knowing [it]

ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ  
 Jesus says to them, Why reason ye because loaves "not

ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; ἔτι πεπωρωμένην  
 "ye "have? Do ye not yet perceive nor understand? Yet hardened

ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε;  
 have ye your heart? Eyes having, do ye not see?

καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; 19 ὅτε  
 and ears having, do ye not hear? and do ye not remember? When

τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχίλιους, πόσους  
 the five loaves I broke to the five thousand, how many

κόφινους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ,  
 hand-baskets full of fragments took ye up? They say to him,

Δώδεκα. 20 Ὅτε καὶ τοὺς ἐπτά εἰς τοὺς τετρακισχίλιους,  
 "Twelve. And when the seven to the four thousand,

πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Μοι δὲ  
 of how many baskets [the] fillings of fragments took ye up? And they

εἶπον, Ἐπτά. 21 Καὶ ἔλεγον αὐτοῖς, Πῶς οὐ συνίετε;  
 said, Seven. And he said to them, How "not "do "ye understand?

them also before them. 8 So they did eat, and were filled; and they took up of the broken meat that was left seven baskets. 9 And they that had eaten were about four thousand; and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, It is because we have no bread. 17 And when Jesus knew it, he said unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand?

\* καὶ ἔφαγον LTr. \* σφυρίδας L. \* — οἱ φαγόντες (read and they were) T[Tr]A.  
 \* εὐθὺς LTrA. \* + [αὐτοὺς] he L. \* συζητεῖν LTrA. \* ζητεῖ σημεῖον LTrA. \* [ὑμῖν] A.  
 \* πάλιν ἔμβας ETrA. \* — τὸ LTrW; [εἰς πλοῖον] Tr; — εἰς τὸ πλοῖον (read ἔμβας having  
 embarked) TA. \* + [καὶ] and L. \* — λέγοντες LTrA. \* ἔχουσιν they have LTrA.  
 \* — ὁ Ἰησοῦς (read he says) T[Tr]A. \* — ἔτι LTrA. \* + καὶ T. \* κλασμάτων πλήρεις  
 LTrA-W. \* [δε] TrA; καὶ T. \* + [ἄρτους] loaves L. \* καὶ λέγουσιν T; καὶ λέγουσιν  
 αὐτῷ and they say to him A. \* — Πῶς TA. \* οὐπω not yet LTrA.



22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking; 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

22 Καὶ ἔρχεται<sup>1</sup> εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν,  
And he comes to Bethsaida; and they bring to him a blind  
καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτῷ ἄψηται. 23 καὶ  
[man] and beseech him that him he might touch. And  
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἔξηγαγεν<sup>2</sup> αὐτὸν  
taking hold of the hand of the blind [man] he led forth him  
ἔξω τῆς κώμης, καὶ πύσας εἰς τὰ ὕματα αὐτοῦ, ἐπιθεῖς  
out of the village, and having spit upon his eyes, having laid  
τὰς χεῖρας αὐτῷ ἐπρώτα αὐτὸν εἶπε· βλέπει. 24 καὶ  
[his] hands upon him he asked him if anything he beholds. And  
ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα  
having looked up he said, I behold the men, for as trees  
ὁρῶ<sup>3</sup> περιπατοῦντας. 25 Ἔτι πάλιν ἐπέθηκεν<sup>4</sup> τὰς  
I [them] walking. Then again he laid [his]  
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἔποίησεν αὐτὸν ἀνα-  
hands upon his eyes, and made him look  
βλέπει. 26 καὶ ἀποκατεστάθη, καὶ ἐνέβλεψεν<sup>5</sup> ἰτηλαυγῶς<sup>6</sup>  
up. And he was restored, and looked on clearly  
ἅπαντας. 27 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ,  
all [men]. And he sent him to his house,  
λέγων, Μὴ δὲ εἰς τὴν κώμην εἰσελθῆς. μὴ δὲ εἰπῆς  
saying, Neither into the village mayest thou enter, nor mayest tell [it]  
τινὶ ἐν τῇ κώμῃ.  
to any one in the village.

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and of scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώ-  
And went forth Jesus and his disciples into the vil-  
μας Καισαρείας τῆς Φιλιππῶν, καὶ ἐν τῇ ὁδῷ ἐπηρώτα  
lages of Caesarea Philippi. And by the way he was questioning  
τοὺς μαθητάς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ  
his disciples, saying to them, Whom me do pronounce  
ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν, ὅτι Ἰωάννην τὸν βαπ-  
men to be? And they answered, John the Bap-  
τιστὴν· καὶ ἄλλοι Ἡλίαν· ἄλλοι δὲ ἓνα τῶν προφητῶν.  
and others, Elias; but others, one of the prophets.  
29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε  
And he says to them, But ye, whom me do ye pronounce  
εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός.  
to be? Answering, and Peter says to him, Thou art the Christ.  
30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ δεῖν λέγωνσιν περὶ  
And he strictly charged them that no one they should tell concerning  
αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν  
him. And he began to teach them that it is necessary for the  
υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι  
Son of man many things to suffer, and to be rejected  
ὑπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ  
of the elders and chief priests and scribes, and  
ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ  
to be killed, and after three days to rise [again]. And  
παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν  
openly the word he spoke. And having taken to [him] him

ἔρχονται they come LTTA. ὥς δένδρα G.

ἀποκατεστάθη L; ἀποκατέστη TTA.

all things LTTAW. — τὸν GLTTAW.

εἶπαν spake TA.

ὅτι εἰς LTTA.

εἰπὼν L.

ὑπὸ by LTTAW.

ἐξήνεγκεν he brought forth TTA.

εἶθ' ἔκρινεν TTA.

ἐνέβλεπεν LTTA.

ὑψηλαυγῶς T.

ἅπαντα

μὴ not T.

μὴδὲ ... κώμῃ T.

δὲ ὅτι TA.

Ἡλείαν T.

+ καὶ and L.

— δὲ LTTA.

ὁ Πέτρος αὐτὸν LTTA.

βλέπεις thou

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ἑώρακέν TTA.

ὁ Πέτρος<sup>1</sup> ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ  
 "Peter began to rebuke him. But he, turning and  
 ἰδὼν τοὺς μαθητάς αὐτοῦ, ἐπετίμησεν τῷ Πέτρῳ, λέγων,  
 seeing his disciples, rebuked Peter, saying,  
 "Ἔπαγε ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς τὰ  
 Get behind me, Satan, for thy thoughts are not of the things  
 τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.  
 of God, but the things of men.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς  
 And having called to [him] the crowd with "disciples  
 αὐτοῦ εἶπεν αὐτοῖς, "Ὅστις<sup>2</sup> θέλει ὀπίσω μου ἔλθεῖν,<sup>3</sup> ἀπαρ-  
 "his Besaid to them, Whosoever desires after me to come, let  
 νησάσθω ἑαυτόν, καὶ ἀράτῳ τὸν σταυρόν αὐτοῦ, καὶ  
 him deny himself, and let him take up his cross, and  
 ἀκολουθεῖτω μοι. 35 ὃς γάρ·<sup>4</sup> ἂν<sup>5</sup> θίλῃ τὴν ψυχὴν αὐτοῦ  
 let him follow me. For whoever may desire his life  
 σώσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἁπολέσῃ<sup>6</sup> τὴν ψυχὴν αὐτοῦ<sup>7</sup>  
 to save, shall lose it, but whoever may lose his life  
 ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, <sup>8</sup>ζούτος<sup>9</sup> σώσει αὐτήν.  
 on account of me and of the glad tidings, he shall save it.

36 τί γάρ· ὡφελήσει<sup>10</sup> ἄνθρωπον ἔάν κερδήσῃ<sup>11</sup> τὸν κόσμον  
 For what shall it profit a man if he gain the "world  
 ὅλον καὶ <sup>12</sup>ζημιωθῇ<sup>13</sup> τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει  
 "whole and lose his soul? or what shall <sup>14</sup>give  
 ἄνθρωπος<sup>15</sup> ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γάρ·<sup>16</sup> ἂν<sup>17</sup>  
 "a man [as] exchange for his soul? For whoever

ἐπαισχυνθῇ<sup>18</sup> με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ  
 may have been ashamed of me and my words in this generation  
 τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισ-  
 the adulterous and sinful, also the Son of man will be  
 χυ· ἡσέεται αὐτόν· ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ  
 ashamed of him when he shall come in the glory of his Father

μετὰ τῶν ἀγγέλων τῶν ἁγίων.<sup>19</sup> 9 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν  
 with the angels the holy. And he said to them, Verily  
 λέγω ὑμῖν, ὅτι εἰσὶν τινὲς <sup>20</sup>ἑτῶν ὧδε<sup>21</sup> ἑστηκότων, οἵτινες  
 I say to you, That there are some of those here standing, who  
 οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ  
 in no wise shall taste of death until they see the kingdom

θεοῦ ἐληλυθυῖαν ἐν δυνάμει.  
 of God having come in power.

2 Καὶ <sup>22</sup>ἡμέρας ἕξ<sup>23</sup> παραλαμβάνει ὁ Ἰησοῦς τὸν  
 And after "days six "takes with [him] "Jesus  
 Πέτρον καὶ τὸν<sup>24</sup> Ἰάκωβον καὶ τὸν<sup>25</sup> Ἰωάννην, καὶ ἀναφέρει  
 Peter and James and John, and brings up  
 αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορ-  
 them into a "mountain "high apart alone. And he was trans-  
 φώτῃ ἔμπροσθεν αὐτῶν, 3 καὶ τὰ ἱμάτια αὐτοῦ ἔγένετο<sup>26</sup>  
 figured before them; and his garments became shin-  
 σιλῶντα, λευκά θίαν<sup>27</sup> ὥς χιών,<sup>28</sup> οἷα γναφεὺς ἐπὶ τῆς  
 shining, white exceedingly as snow, such as a fuller on the

to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou vourst not the things that be of God, but the things that be of man.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall give in exchange for his soul? 38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. IX. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; as no fuller on earth can white

■ — τῷ LITR. ■ καὶ λέγει and says TTR. ■ Εἰ τις If any one LTR. ■ ἀκολουθεῖν to follow GLTRAW. ■ ἔάν LTR. ■ ἀπολέσει shall lose TTR. ■ ἑαυτοῦ ψυχὴν OTW. ■ — οὗτος GLTRAW. ■ ὡφελεῖ does it profit TA. ■ + τὸν the (man) LITR. ■ κερδή-σαι to gain TA. ■ ζημιωθῆναι to lose TA. ■ τί γάρ· δοὶ ἄνθρωπος (read for what, &c.) LTR; τί γάρ· [δώσει ἄνθρωπος] A. ■ ἔάν LITR. ■ ὧδε τῶν TTR. ■ μετὰ LITR. ■ — τὸν W. ■ — τὸν GLTR. ■ ἐγένοντο LTRAW. ■ — ὡς χιών TTR.

them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him,

γῆς οὐ δύναται<sup>1</sup> λευκᾶναι. 4 καὶ ὤφθη αὐτοῖς<sup>2</sup> Ἑλίας<sup>3</sup> σὺν<sup>4</sup> γῆς is not able to whiten. And <sup>2</sup>appeared <sup>3</sup>to <sup>4</sup>them <sup>1</sup>Elias <sup>2</sup>with <sup>3</sup>Moses, <sup>4</sup>and they were talking with Jesus. And <sup>5</sup>answering <sup>6</sup>ὁ Πέτρος λέγει τῷ Ἰησοῦ, <sup>7</sup>Ῥαββί, <sup>8</sup>καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν <sup>9</sup>σκηνάς <sup>10</sup>τρεῖς, <sup>11</sup>σοὶ <sup>12</sup>μίαν, καὶ <sup>13</sup>Μωσέϊ <sup>14</sup>μίαν, καὶ <sup>15</sup>Ἑλίας<sup>16</sup> <sup>17</sup>μίαν. 6 οὐ γὰρ ᾔδει τί <sup>18</sup>ᾠλήσῃ<sup>19</sup> <sup>20</sup>ᾠσαν γὰρ <sup>21</sup>ἐκφοβοί. 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ᾤθη<sup>22</sup> ἐκ τῆς νεφέλης, <sup>23</sup>λέγουσα, <sup>24</sup>Ὁ υἱός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· <sup>25</sup>αὐτοῦ ἀκούετε<sup>26</sup> 8 Καὶ ἐξάπινα <sup>27</sup>περιβλεψάμενοι οὐκέτι οὐδὲνα <sup>28</sup>εἶδον, <sup>29</sup>ἀλλὰ<sup>30</sup> τὸν Ἰησοῦν <sup>31</sup>μόνον μεθ' ἑαυτῶν. 9 Καταβαίνοντων δὲ<sup>32</sup> αὐτῶν <sup>33</sup>ἀπὸ<sup>34</sup> τοῦ ὄρους <sup>35</sup>διεστείλατο αὐτοῖς ἵνα μηδενὶ <sup>36</sup>διηγῶνται <sup>37</sup>ἀ εἰδόν, <sup>38</sup>εἰ μὴ ὅταν ὁ υἱός τοῦ ἀνθρώπου <sup>39</sup>ἐκ νεκρῶν <sup>40</sup>ἀναστῇ. 10 καὶ τὸν λόγον ἐκράτησάν πρὸς ἑαυτούς, <sup>41</sup>ἐσυζητοῦντες<sup>42</sup> τί ἐστὶν τὸ <sup>43</sup>ἐκ νεκρῶν <sup>44</sup>ἀναστῆναι. 11 Καὶ ἐπηρώτων αὐτὸν, <sup>45</sup>λέγοντες, <sup>46</sup>Ὅτι<sup>47</sup> λέγουσιν <sup>48</sup>οἱ γραμματεῖς <sup>49</sup>ὅτι <sup>50</sup>Ἑλίας<sup>51</sup> δεῖ <sup>52</sup>ἐλθεῖν <sup>53</sup>πρῶτον· 12 Ὁ δὲ <sup>54</sup>ἀποκριθεὶς <sup>55</sup>εἶπεν<sup>56</sup> αὐτοῖς, <sup>57</sup>Ἑλίας<sup>58</sup> μὲν<sup>59</sup> ἐλθὼν <sup>60</sup>πρῶτον, <sup>61</sup>ἀποκαθιστᾷ<sup>62</sup> πάντα· καὶ πῶς <sup>63</sup>γέγραπται <sup>64</sup>ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου<sup>65</sup> ἵνα <sup>66</sup>πολλὰ <sup>67</sup>πάθῃ <sup>68</sup>καὶ <sup>69</sup>ἐξουθενωθῇ<sup>70</sup>. 13 ἀλλὰ <sup>71</sup>λέγω ὑμῖν, <sup>72</sup>ὅτι καὶ <sup>73</sup>Ἑλίας<sup>74</sup> ἐλήλυθεν, καὶ <sup>75</sup>ἐποίησαν αὐτῷ <sup>76</sup>ὅσα <sup>77</sup>ἐπ' αὐτῷ, <sup>78</sup>καθὼς <sup>79</sup>γέγραπται <sup>80</sup>ἐπ' αὐτόν. 14 Καὶ <sup>81</sup>ἐλθὼν<sup>82</sup> πρὸς τοὺς μαθητάς <sup>83</sup>εἶδεν<sup>84</sup> ὄχλον <sup>85</sup>πολὺν <sup>86</sup>περὶ αὐτούς, καὶ <sup>87</sup>γραμματεῖς <sup>88</sup>ἐσυζητοῦντας<sup>89</sup> αὐτοῖς. 15 καὶ <sup>90</sup>ἐξουθενώσας<sup>91</sup> πᾶς ὁ <sup>92</sup>ὄχλος <sup>93</sup>εἶδόν<sup>94</sup> αὐτόν <sup>95</sup>ἐξεθαμβήθη<sup>96</sup>, καὶ <sup>97</sup>ἐπ' αὐτούς <sup>98</sup>εἶπεν<sup>99</sup> τὸν <sup>100</sup>ὄχλον <sup>101</sup>εἰδόν<sup>102</sup> αὐτόν <sup>103</sup>εἰδόν<sup>104</sup> αὐτόν <sup>105</sup>εἰδόν<sup>106</sup> αὐτόν <sup>107</sup>εἰδόν<sup>108</sup> αὐτόν <sup>109</sup>εἰδόν<sup>110</sup> αὐτόν <sup>111</sup>εἰδόν<sup>112</sup> αὐτόν <sup>113</sup>εἰδόν<sup>114</sup> αὐτόν <sup>115</sup>εἰδόν<sup>116</sup> αὐτόν <sup>117</sup>εἰδόν<sup>118</sup> αὐτόν <sup>119</sup>εἰδόν<sup>120</sup> αὐτόν <sup>121</sup>εἰδόν<sup>122</sup> αὐτόν <sup>123</sup>εἰδόν<sup>124</sup> αὐτόν <sup>125</sup>εἰδόν<sup>126</sup> αὐτόν <sup>127</sup>εἰδόν<sup>128</sup> αὐτόν <sup>129</sup>εἰδόν<sup>130</sup> αὐτόν 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προστρέχοντες . ἡσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν τοὺς  
running to [him] saluted him. And he asked the  
γραμματεῖς, "Τί ζουζήτετε" πρὸς αὐτούς;" 17 Καὶ ἀπο-  
scribes, What discuss ye with them? And an-  
κριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπεν, "Διδάσκαλε, ἤνεγκα τὸν υἱόν  
swering one out of the crowd said, Teacher, I brought <sup>son</sup>  
μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. 18 καὶ ὅπου ἂν αὐτόν  
my to thee, having a <sup>spirit</sup> <sup>dumb</sup>; and wheresoever him  
καταλάβῃ ῥήσσει αὐτόν;" καὶ ἀφρίζει, καὶ τρίζει τοὺς  
it seizes it dashes <sup>down</sup> <sup>him</sup>; and he foams, and gnashes  
ὀδόντας αὐτοῦ," καὶ ξηραίνεται καὶ βεῖπον τοῖς μαθηταῖς  
his teeth, and is withering away. And I spoke to <sup>disciples</sup>  
σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀπο-  
<sup>thy</sup> that it they might cast out, and they had not power. But he an-  
κριθεὶς αὐτῷ λέγει, Ὁ γενεὰ ἀπίστος, ἕως πότε πρὸς ὑμᾶς  
swering him says, O <sup>generation</sup> <sup>unbelieving</sup>! until when with you  
ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.  
shall I be? until when shall I bear with you? Bring him to me.  
20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν καὶ ἰδὼν αὐτόν ἐνέθως  
And they brought him to him. And seeing him immediately  
τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς  
the spirit <sup>threw</sup> <sup>into</sup> <sup>convulsions</sup> <sup>him</sup>, and having fallen upon the  
γῆς ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ,  
earth he rolled foaming. And he asked his father,  
Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν,  
How long a time is it that this has been with him? And he said,  
Ἰπαιδιόθεν. 22 καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλεν καὶ  
From childhood. And often him both into fire it cast and  
εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν ἄλλ' εἴ τι οὖνασαι,  
into waters, that it might destroy him: but if anything thou art able  
βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰη-  
[to do], help us, being moved with pity on us. And Je-  
σοὺς εἶπεν αὐτῷ, Τὸ εἰ οὖνασαι πιστεῦσαι, πάντα δυνά-  
sus said to him, If thou art able to believe, all things are possible  
τῷ πιστεύοντι. 24 Ὁ καὶ ἐνέθως κράξας ὁ πατὴρ τοῦ  
to him that believes. And immediately crying out the father of the  
παιδίου μετὰ δακρύων ἔλεγεν, Πιστεύω, Κύριε, βοήθει  
little child with tears said, I believe, Lord, help  
μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει  
mine unbelief. But <sup>seeing</sup> <sup>Jesus</sup> that <sup>was</sup> <sup>running</sup> <sup>together</sup>  
ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ,  
<sup>a</sup> <sup>crowd</sup>, rebuked the spirit the unclean, saying to it,  
Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἔξελθε  
Spirit dumb and deaf, I thee command, come  
ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθῇς εἰς αὐτόν. 26 Καὶ ἀκρά-  
out of him, and no more mayest thou enter into him. And having  
ξαν, καὶ πολλὰ ἀσπαράξαν αὐτόν, ἔξηλθεν καὶ  
cried out, and <sup>much</sup> <sup>thrown</sup> <sup>into</sup> <sup>convulsions</sup> <sup>him</sup>, it came out; and  
ἐγένετο ὥστε νεκρός, ὥστε κα πολλοὺς λέγειν ὅτι ἀπέθανεν.  
he became as if dead, so that many said that he was dead,

to him saluted him. 16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18 and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me: 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord; I believe; help thou mine unbelief. 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead,

γ αὐτούς them GLTTA. ζ συνζήτετε LTTA. η αὐτούς E. θ ἀπεκρίθη αὐτῷ answered him LIT A. ι εἶπεν LTTA. κ αὐτόν (read [him]) T. λ αὐτοῦ (read [his] teeth) [L]TTA. μ εἶπα TTA. ν αὐτοῖς them GLTTA W. ξ τὸ πνεῦμα εὐθύς LTTA. ο συνεσπάραξεν LT. ι + ἐκ since LTTA W. κ καὶ εἰς πῦρ αὐτόν TA. λ ἀλλὰ T. μ δύνῃ LTTA. ν πιστεῦσαι TT[A]. ς καὶ [L]T[TT]A. ζ εὐθύς TTA. η μετὰ δακρύων LTTA. θ καὶ Κύριε GLTTA W. ι + ὁ the (crowd) T. κ ἄλαλον καὶ κωφόν πνεῦμα LTTA. λ ἐπιτάσσω σοι TTA. μ ἀπ' from L. ν κράξας GLTTA W. ξ σπαράξας GLTTA W. θ αὐτόν G[L]TTA. ι + τοὺς the LTTA.



27 But Jesus took him by the hand, and lifted him up; and he arose.

27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη.  
But Jesus, having taken him by the hand, raised up him, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, ὅτι ἡμεῖς οὐκ ἔδυνάμεν γὰρ ἐκβαλεῖν αὐτόν; 29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰμὴ ἐν προσευχῇ καὶ νηστείᾳ.  
And when he was entered into a house his disciples asked him apart, Because [of what] we were not able to cast out it? And he said to them, This kind by nothing can go out except by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him.

30 Καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τις ἕνηται αὐτοῖς, καὶ λέγειν αὐτοῖς, ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 32 Οἱ δὲ ἤγνων τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.  
And from thence having gone forth they went through Galilee; and he would not that anyone should know [it]; he was teaching them, and he would not that they should say to him, The Son of man is delivered into [the] hands of men, and they will kill him; and having been killed, on the third day he will arise. But they understood not the saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way they held their peace: for by the way they had disputed among themselves, the greatest, and called the twelve, and said, unto them, If any man desire to be first, the same shall be last of all, and servant of all. 34 And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, 35 Whosoever shall receive one of such children in my name, receive me; and whosoever shall receive me, but him that sent me. 36 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς, τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; 34 Οἱ δὲ ἑσώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. 35 Καὶ καθίσας ἐφώνησεν τοῖς τῆς ὁδοῦ, τίς μείζων. 36 Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, 37 Ὃς ἐάν τις ἐν τῶν τοιούτων παιδιῶν δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐάν τις ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. 38 Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων, Διδάσκαλε, εἶδομεν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, τοὺς οὐκ ἀκολουθεῖ  
And he came to Capernaum; and in the house being asked them, What in the way among yourselves were ye discussing? But they were silent; with one another for they had been discussing by the way, who [was] greater. And sitting down he called the twelve, and he says to them, If anyone desires first to be, he shall be of all last and of all servant. And having taken a little child he set it in their midst; and having taken in his arms a little child he said to them, Whoever one of such little children shall receive in my name, me receives; and whoever me shall receive, not me receives, but him who sent me. And answered him John saying, Teacher, we saw some one in thy name casting out demons, who follows not

τῆς χειρὸς αὐτοῦ his hand LTT. εἰσελθόντος αὐτοῦ LTT. κατ' ἰδίαν ἐπηρώτων αὐτόν LTT. ὅτι wherefore LW. — καὶ νηστεία T[A]. ἐπορεύοντο LTT. ἕνηται LTT. μετὰ τρεῖς ἡμέρας after three days LTT. ἦλθον they came LTT. Καπερναοὺμ LTT. πρὸς ἑαυτοὺς LTT. ἐν τῇ ὁδῷ L. ἐν LTT. παιδιῶν τούτων of these little children T. δέχεται should receive TTT. ἀπεκρίθη [δὲ] L; ἔφη spoke (to him) TTT. — ὁ GLW. — λέγων T. — ἐν ELTT. + ἐν ELTT. +

ἡμῖν<sup>1</sup> καὶ ἐκωλύσαμεν<sup>2</sup> αὐτόν, <sup>3</sup>ὅτι οὐκ ἄκολουθεῖ ἡμῖν.<sup>4</sup>  
 us, and we forbade him, because he follows not us.  
 39 Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γὰρ ἐστὶν  
 But Jesus said, Forbid not him; for no one there is  
 ὃς ποιήσει δύνάμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται  
 who shall do a work of power in my name, and be able  
 ταχὺ κακολογῆσαί με. 40 ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν.<sup>5</sup> ὑπὲρ  
 readily to speak evil of me; for he who is not against you, for  
 ὑμῶν<sup>6</sup> ἐστίν. 41 ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον  
 you is. For whoever may give <sup>7</sup>to <sup>8</sup>drink <sup>9</sup>you a cup  
 ὕδατος ἐν τῷ ὀνόματί μου, <sup>10</sup>ὅτι χριστοῦ ἐστε, ἀμήν λέγω  
 of water in my name, because Christ's ye are, verily I say  
 ὑμῖν, οὐ μὴ ἁπολέσῃ<sup>11</sup> τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς ἂν  
 to you, in no wise should he lose his reward. And whoever  
 σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν ἠπιστευόντων εἰς  
 my cause <sup>12</sup>to offend one of the little ones who believe  
 ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται ἑλίθος μυλῆκος<sup>13</sup>  
 me, good it is for him rather if is put a millstone  
 περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.  
 at his neck, and he has been cast into the sea.  
 43 Καὶ ἂν σκανδαλίσῃ<sup>14</sup> σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·  
 And if should cause <sup>15</sup>to offend thee thy hand, cut off it:  
 καλὸν ἴσοι ἐστὶν<sup>16</sup> κυλλὸν<sup>17</sup> εἰς τὴν ζωὴν εἰσελθεῖν,<sup>18</sup>  
 good for thee it is maimed into life to enter, [rather]  
 ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ  
 than the two hands having to go away into the Gehenna, into the  
 πῦρ τὸ ἄσβεστον, 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ  
 fire the unquenchable, where their worm dies not, and  
 τὸ πῦρ οὐ σβέννυται.<sup>19</sup> 45 καὶ ἂν ὁ πούς σου σκανδαλίσῃ  
 the fire is not quenched. And if thy foot should cause <sup>20</sup>to offend  
 σε, ἀπόκοψον αὐτόν· καλὸν ἴστί σοι<sup>21</sup> εἰσελθεῖν εἰς τὴν  
 thee, cut off it: good it is for thee to enter into  
 ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς  
 life lame, [rather] than the two feet having to be cast into  
 τὴν γέενναν, ὅτι τὸ πῦρ τὸ ἄσβεστον, 46 ὅπου ὁ σκώληξ  
 the Gehenna, into the fire the unquenchable, where worm  
 αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.<sup>22</sup> 47 καὶ ἂν ὁ  
 their dies not, and the fire is not quenched. And if  
 ὀφθαλμός σου σκανδαλίσῃ σε, ἔκβαλε αὐτόν· καλὸν  
 thine eye should cause <sup>23</sup>to offend thee, cast out it: good  
 σοι ἐστὶν<sup>24</sup> μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ  
 for thee it is with one eye to enter into the kingdom  
 θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν-  
 of God, [rather] than two eyes having to be cast into the Gehenna,  
 ναν τοῦ πυρός, 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ  
 of fire, where their worm dies not, and the  
 πῦρ οὐ σβέννυται. 49 Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ  
 fire is not quenched. For everyone with fire shall be salted, and  
 πᾶσα θυσία ἀλὶ ἁλισθήσεται.<sup>25</sup> 50 καλὸν τὸ ἅλας,<sup>26</sup>  
 every sacrifice with salt shall be salted. Good [is] the salt,  
 ἡ ἐκωλύομεν ττῚα. <sup>27</sup>[ὅτι οὐκ ἄκολουθεῖ ἡμῖν] ττῚ; ὅτι οὐκ ἄκολουθεῖ ἡμῖν because he was  
 not following us T. <sup>28</sup>ἡμῶν us ETTAW. <sup>29</sup>ο — τῷ GLTTAW. <sup>30</sup>— μου (read [my]) GLTTA.  
 + ὅτι that [L]TTA. <sup>31</sup>ἀπολέσει shall he lose LTR. <sup>32</sup>+ τούτων (read of these little ones)  
 LTT[A]. <sup>33</sup>πίστιν ἔχοντων have faith A; — εἰς ἐμέ T. <sup>34</sup>μύλος δικός, millstone turned by  
 an ass LTTA. <sup>35</sup>σκανδαλίσῃ T. <sup>36</sup>ἐστὶν σε LTTA. <sup>37</sup>εἰσελθεῖν εἰς τὴν ζωὴν LTTAW.  
 P — verse 44 T[Tr]. <sup>38</sup>+ [γὰρ] for L. <sup>39</sup>ἐστὶν σε LTTAW. <sup>40</sup>ο — εἰς τὸ πῦρ τὸ ἄσβεστον  
 [L]TT[A]. <sup>41</sup>— verse 46 T[Tr]. <sup>42</sup>σέ ἐστιν TTA. <sup>43</sup>— τοῦ πυρός LTTA. <sup>44</sup>— αὐτῶν  
 πᾶσα θυσία ἀλὶ ἁλισθήσεται T[Tr]. <sup>45</sup>ἅλα T

we forbid him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part. 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched: 46 where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good:

but <sup>■</sup> the salt have lost his saltiness, where-with will ye season it? Have salt in yourselves, and have peace <sup>■</sup> with another.

ἐάν·δὲ τὸ ὕψας <sup>■</sup> ἀναλοῦ γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; but if the salt saltless is become, with what it will ye season? ἔχετε ἐν ἑαυτοῖς ὕψας, <sup>■</sup> καὶ εἰρηνεύετε ἐν ἀλλήλοις. Have in yourselves salt, and be at peace with one another.

X. And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him, Is it lawful for <sup>■</sup> man to put away <sup>■</sup> his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorce, and to put <sup>■</sup> her away. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 and they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

10 Ὑψαίψεν <sup>■</sup> ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, And thence rising up he comes into the borders of Judaea, <sup>■</sup> διὰ τοῦ <sup>■</sup> πέραν τοῦ Ἰορδάνου, καὶ <sup>■</sup> συμπορεύονται <sup>■</sup> πάλιν by the other side of the Jordan. And come together again <sup>■</sup> ὄχλου πρὸς αὐτόν, καὶ ὡς εἰώθει <sup>■</sup> πάλιν ἐδίδασκεν crowds to him, and as he had been accustomed again he taught <sup>■</sup> αὐτούς. 2 Καὶ προσελθόντες <sup>■</sup> οἱ <sup>■</sup> Φαρισαῖοι ἐπηρώτησαν <sup>■</sup> them. And coming to [him] the Pharisees asked <sup>■</sup> αὐτόν εἰ ἔξεστιν <sup>■</sup> ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες him if it is lawful for a husband <sup>■</sup> a wife to put away, tempting <sup>■</sup> αὐτόν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Moses. But he answering said to them, What <sup>■</sup> γὰρ <sup>■</sup> ἐνετείλατο Moses? 4 Οἱ δὲ εἶπον, Ὁ Μωσὴς ἐπέτρεπεν <sup>■</sup> βιβλίον ἀποστασίου γράφαι, καὶ ἀπολύσαι. 5 <sup>■</sup> Καὶ ἀποκριθεὶς ὁ <sup>■</sup> Ἰησοῦς to write, and to put away. And answering Jesus <sup>■</sup> εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν said to them, In view of your hardheartedness he wrote for you <sup>■</sup> τὴν ἐντολὴν ταύτην. 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ this commandment; but from [the] beginning of creation male and <sup>■</sup> θήλυ ἐποίησεν αὐτούς ὁ θεός. 7 ἕνεκεν τούτου καταλείψει female, <sup>■</sup> ἡ <sup>■</sup> ἀνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, <sup>■</sup> καὶ προσκολληθήσεται <sup>■</sup> πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ ἔσονται οἱ δύο joined to his wife, and <sup>■</sup> shall be <sup>■</sup> ἡ <sup>■</sup> σάρκα μία· ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ. 9 <sup>■</sup> ὁ <sup>■</sup> θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. 10 Καὶ ἐν <sup>■</sup> οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. 10 Καὶ ἐν <sup>■</sup> τῇ οἰκίᾳ <sup>■</sup> πάλιν οἱ μαθηταὶ αὐτοῦ <sup>■</sup> περὶ <sup>■</sup> τούτου αὐτοῦ <sup>■</sup> ἐπηρώτησαν <sup>■</sup> αὐτόν. 11 καὶ λέγει αὐτοῖς, Ὅς <sup>■</sup> ἂν <sup>■</sup> ἀπολύσῃ asked him. And he says to them, Whoever should put away <sup>■</sup> τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλον, μοιχᾶται ἐπ' <sup>■</sup> αὐτήν. 12 καὶ ἐάν <sup>■</sup> ἡ γυνὴ ἀπολύσῃ <sup>■</sup> τὸν ἄνδρα αὐτῆς <sup>■</sup> καὶ <sup>■</sup> γαμηθῇ ἄλλω, <sup>■</sup> μοιχᾶται. And if a woman should put away her husband and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me,

13 Καὶ προσέφερον αὐτῷ <sup>■</sup> παῖδια, ἵνα ἅψῃται αὐτῶν. And they brought to him little children, that he might touch them. <sup>■</sup> οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14 ἰδὼν δὲ But the disciples rebuked those who brought them. But having seen [it] <sup>■</sup> ὁ <sup>■</sup> Ἰησοῦς ἠγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ἀφετε τὰ <sup>■</sup> παῖδια Jesus was indignant, and said to them, Suffer the little children

■ ἅλα T. ■ ἅλα LTTA. γ καὶ ἐκέθεν LTTAW. ■ καὶ and LTTA. ■ συμπορεύονται TA. b — οἱ GLTAW. ■ ἐπρώτων were asking LTTA. d Μωσὴς LTTAW. ■ εἶπαν LTTA. ■ ἐπέτρεπεν Μωσὴς LTTA; Μωσὴς ἐπέτ. w. s ὁ δὲ but TTA. ■ — ὁ θεός (read he made them) [L]TT[A]. i — καὶ προσκολληθήσεται T. ■ τῇ γυναίκε L; — πρὸς τὴν γυναῖκα T. ■ εἰς τὴν οἰκίαν LTTA. m — αὐτοῦ (read the disciples) [L]TT[A]. ■ τούτου this LTTA. ■ ἐπρώτων were asking TA. p ἂν LTTA. q αὐτὴ ἀπολύσασα she putting away TTA. r — καὶ TTA. ■ γαμήσῃ ἄλλον should marry another LTTA.

ἐρχεσθαι πρὸς με, <sup>καὶ</sup> μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων  
to come to me, and do not hinder them; for of such  
ἐστὶν ἡ βασιλεία τοῦ θεοῦ· 15 ἅμην λέγω ὑμῖν, ὅς ἐάν  
is the kingdom of God. Verily I say to you, Whoever  
μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ  
shall not receive the kingdom of God as a little child, in no wise  
εἰσελθῇ εἰς αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτά, <sup>καὶ</sup>  
shall enter into it. And having taken "in [his] "arms "them,  
τιθεὶς τὰς χεῖρας ἐπ' αὐτά <sup>καὶ</sup> ὑλόγει αὐτά.  
having laid [his] hands on them he blessed them.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ  
And as he went forth into [the] way, "running up "one and  
γονυπετήσας αὐτὸν ἐπρωτά αὐτόν, Διδάσκαλε ἀγαθέ, τί  
kneeling down to him asked him, "Teacher "good, what  
ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; 18 Ὁ δὲ Ἰησοῦς  
shall I do that life eternal I may inherit? But Jesus  
εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ  
said to him, Why me callest thou good? No one [is] good except  
εἷς, ὁ θεός. 19 τὰς ἐντολάς οἶδας, <sup>καὶ</sup> μὴ μοιχεύεις·  
one, God. The commandments thou knowest: Thou shouldst not commit

μὴ φονεύσης· <sup>καὶ</sup> μὴ κλέψης·  
adultery; thou shouldst not commit murder; thou shouldst not steal; thou  
μὴ ψευδομαρτυρήσης· <sup>καὶ</sup> μὴ ἀποστερήσης· τίμα τὸν  
shouldst not bear false witness; thou shouldst not defraud; honour  
πατέρα σου καὶ τὴν μητέρα. 20 Ὁ δὲ ἀποκριθεὶς <sup>καὶ</sup> εἶπεν  
thy father and mother. And he answering said  
αὐτῷ, Διδάσκαλε, ταῦτα πάντα <sup>καὶ</sup> ἐφυλάξαμην· <sup>καὶ</sup> ἐκ νεότητός  
to him, Teacher, "these "all have I kept from "youth  
μου. 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ  
my. And Jesus looking upon him loved him, and  
εἶπεν αὐτῷ, Ἐν ᾧ ὕστερεῖ ὕπαγε, ὅσα ἔχεις πώλη-  
said to him, One thing to thee is lacking: go, as much as thou hast sell  
σον καὶ δός τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν  
and give to the poor, and thou shalt have treasure in  
οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἔσθ' ἅρας τὸν σταυρόν. 22 Ὁ δὲ  
heaven; and come, follow me, taking up the cross. But he,  
στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων  
being sad at the word, went away grieved, for he had

κτήματα πολλά. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς  
"possessions "many. And looking around Jesus says  
μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς  
to his disciples, How difficultly those "riches "having into  
τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 Οἱ δὲ μαθηταὶ ἔθα-  
the kingdom of God shall enter! And the disciples were as-  
τοῖς ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς  
tonished at his words. And Jesus again answering  
λέγει αὐτοῖς, <sup>καὶ</sup> τέκνα, πῶς δύσκολόν ἐστιν <sup>καὶ</sup> τοὺς πεποιθότας  
says to them, Children, how difficult it is [for] those who trust  
ἐπὶ <sup>καὶ</sup> τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.  
in riches into the kingdom of God to enter!  
25 εὐκωπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς  
Easier it is [for] a camel through the eye of the

and forbid them not:  
for of such is the king-  
dom of God. 15 Verily  
I say unto you, Who-  
soever shall not receive  
the kingdom of God as  
a little child, he shall  
not enter therein.  
16 And he took them  
up in his arms, put  
his hands upon them,  
and blessed them.

17 And when he was  
gone forth into the  
way, there came one  
running, and kneeled  
to him, and asked him,  
"Good Master, what  
shall I do that I may  
inherit eternal life?  
18 And Jesus said unto  
him, Why callest thou  
me good? there is none  
good but one, that is,  
God. 19 Thou knowest  
the commandments,  
Do not commit adul-  
tery, Do not kill, Do  
not steal, Do not bear  
false witness, Defraud  
not, Honour thy father  
and mother. 20 And he  
answered and said  
unto him, Master, all  
these have I observ-  
ed from my youth.  
21 Then Jesus behold-  
ing him loved him,  
and said unto him,  
One thing thou lack-  
est: go thy way, sell  
whatsoever thou hast,  
and give to the poor,  
and thou shalt have  
treasure in heaven:  
and come, take up the  
cross, and follow me.  
22 And he was sad, and  
went away grieved: for  
he had great posses-  
sions. 23 And Jesus  
looked round about, and  
saith unto his disci-  
ples, How hardly shall  
they that have riches  
enter into the king-  
dom of God!  
24 And the disci-  
ples were astonished at  
his words. But Jesus  
answered again, and  
saith unto them, Chil-  
dren, how hard is it for  
them that trust in  
riches to enter into  
the kingdom of God!  
25 It is easier for a  
camel to go through the  
eye of a needle,

— καὶ G17TAW — ἂν L17A. — + κατενόησε αὐτὸν καὶ εὐλόγει αὐτά he blesses them LW; — ὑλόγει αὐτά T17A. — ὅσα φονεύσης, μὴ μοιχεύσης L.  
— σου thy (mother) LT. — ἀποκριθεὶς T. — εἶπεν T17A. — πάντα ταῦτα L.  
d ἐφυλάξα L. — σε thee TA. — εἰς τὸν σταυρόν [L] T17A. — τέκνα I.  
i — τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν T. — τοῖς L17A. — τῆς (read all ἐξ ἐσθ' of  
need) L17W.

m Kameilos = how hard



than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, When can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 but he shall receive an hundredfold now in this time, houses, and brethren, and mothers, and sisters, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him,

ῥαφίδος<sup>α</sup> εἰσελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ  
needle to pass, than [for] a rich man into the kingdom of God  
εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς  
to enter. And they exceedingly were astonished, saying among  
ἐαυτοὺς, Καὶ τίς δύναται σωθῆναι; 27 Ἐμβλέψας· δὲ αὐτοῖς  
themselves, And who is able to be saved? But looking on  
ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις<sup>ο</sup> ἀδύνατον, ἀλλ' οὐ παρὰ  
Jesus says, With men [it is] impossible, but not with  
τῷ θεῷ· πάντα γὰρ δυνατὰ ἔστιν<sup>α</sup> παρὰ τῷ θεῷ. 28 Καὶ  
God; for all things possible are with God. And  
ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα,  
began Peter to say to him, Lo, we left all,  
καὶ ἠκολούθησάμεν<sup>α</sup> σοι. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,<sup>α</sup>  
and followed thee. But answering Jesus said,  
Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς,  
Verily I say to you, No one there is who has left house, or brothers,  
ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ  
or sisters, or father, or mother, or wife, or children, or  
ἀγροὺς, ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, 30 ἑκατοντάκιον  
lands, for the sake of me and of the glad tidings, that shall not receive  
ἐκατονταπλασίονα νῦν ἐν τῷ καιρῷ· τούτῳ, οἰκίας καὶ ἀδελ-  
a hundredfold now in this time: houses and bro-  
φούς καὶ ἀδελφάς καὶ μητέρας<sup>α</sup> καὶ τέκνα καὶ ἀγροὺς, μετὰ  
thers and sisters and mothers and children and lands, with  
διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. 31 πολ-  
persecutions, and in the age that is coming life eternal. Many  
λοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.  
but shall be first last, and the last first.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ  
And they were in the way going up to Jerusalem, and  
ἦν πρᾶξων αὐτοὺς ὁ Ἰησοῦς, καὶ ἑθαμβοῦντο, καὶ  
was going on before them Jesus, and they were astonished, and  
ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς  
following were afraid. And having taken to [him] again the  
δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ  
twelve, he began them to tell the things which were about to him  
συμβαίνειν. 33 Ὅτι, ἰδοὺ, ἀγαβαίνομεν εἰς Ἱερουσόλυμα, καὶ  
to happen: Behold, we go up to Jerusalem, and  
ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ  
the Son of man will be delivered up to the chief priests and  
τῷς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ  
to the scribes, and they will condemn him to death, and  
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, 34 καὶ ἐμπαίζουσιν αὐτῷ,  
will deliver up him to the Gentiles. And they will mock him,  
καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀπο-  
and will scourge him, and will spit upon him, and will  
κτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.  
kill him; and on the third day he will rise again.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης· οἱ  
And come up to him James and John, the

<sup>α</sup> διελθεῖν EGLTTAW.

<sup>ο</sup> — ἐστὶν (read [are]) TTr.

Jesus said (— ἀποκ. δὲ) TA.

<sup>α</sup> — ἦν πατέρα, ἢ πατέρα LTTAW.

<sup>α</sup> — ἦν πατέρα mother LTr.

<sup>α</sup> — τοὺς L.

<sup>α</sup> — αὐτόν (read [him]) [L] [Tr].

<sup>α</sup> — δὲ but TTrA.

<sup>ο</sup> + [τοῦτο] this [is] L.

<sup>α</sup> — ἀποκριθεὶς (omit) but ὁ Ἰησοῦς εἶπεν GLT-w; ἔφη ὁ Ἰησοῦς

<sup>α</sup> — ἡ γυναῖκα LTTAW.

<sup>α</sup> — οἱ GLW.

<sup>α</sup> — καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν LTTAW.

<sup>α</sup> — μετὰ τρεῖς ἡμέρας after three days LTTAW.

<sup>α</sup> — τῷ TTrAW.

<sup>α</sup> — λέγειν ὁ Πέτρος TA.

<sup>α</sup> — ἠκολούθηκάμεν

<sup>α</sup> — ἦν πατέρα LTTAW.

<sup>α</sup> — οἱ GLW.

<sup>α</sup> — καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν LTTAW.

<sup>α</sup> — μετὰ τρεῖς ἡμέρας after three days LTTAW.

υἱοὶ Ζεβεδαίου, λέγοντες<sup>h</sup>, Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν  
sons of Zebodee, saying, Teacher, we de re that whatever  
αἰτήσωμεν<sup>i</sup> ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε  
we may ask thou wouldst do for us. And he said to them, What do ye desire  
ποιῆσαι με<sup>j</sup> ὑμῖν; 37 Οἱ δὲ εἶπον<sup>k</sup> αὐτῷ, Δός ἡμῖν, ἵνα εἰς  
to do me for you? And they said to him, Give to us, that one  
ἐκ δεξιῶν σου<sup>l</sup> καὶ εἰς<sup>n</sup> ἐξ<sup>o</sup> ὁμωνύμων<sup>p</sup> σου<sup>q</sup> καθίσωμεν. ἐν  
at thy right hand and one at thy left hand we may sit in  
τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί  
thy glory. But Jesus said to them, Ye know not what  
ye ask. Ἀρε<sup>r</sup> ὑμεῖς ἀναπίνειν τὸ ποτήριον<sup>s</sup>· ὃ ἐγὼ πίνω, καὶ<sup>t</sup> τὸ  
ye ask. Are ye able to drink the cup which I drink, and the  
βάπτισμα<sup>u</sup> ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;  
baptism which I am baptizing [with], to be baptized [with];  
39 Οἱ δὲ εἶπον<sup>v</sup> αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,  
And they said to him, We are able. But Jesus said to them,  
Τὸ<sup>w</sup> μὲν<sup>x</sup> ποτήριον<sup>y</sup> ὃ ἐγὼ πίνω, πείσεσθε<sup>z</sup> καὶ τὸ βάπτισμα<sup>aa</sup>  
The indeed cup which I drink, ye shall drink; and the baptism  
ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε<sup>ab</sup>. 40 τὸ δὲ καθί-  
which I am baptized [with], ye shall be baptized [with]; but to sit  
σαι ἐκ δεξιῶν μου<sup>ac</sup>· καὶ<sup>ad</sup> ἐξ ὁμωνύμων μου<sup>ae</sup> οὐκ ἔστιν ἔμδν  
at my right hand and at my left hand is not mine  
δοῦναι, ἀλλ' οἷς ἡτοίμασαι. 41 Καὶ ἀκούσαν-  
to give, but [to those] for whom it has been prepared. And having  
τες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ  
heard [this] the ten began to be indignant about James and  
Ἰωάννου. 42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς<sup>af</sup> λέγει  
John. But Jesus having called to [him] them says  
αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἰθνῶν  
to them, Ye know that those who are accounted to rule over the nations  
κατακυριεύουσιν αὐτῶν<sup>ag</sup> καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζου-  
exercise lordship over them; and their great ones exercise authority  
σιν αὐτῶν. 43 οὐχ οὕτως δὲ ἔσται<sup>ah</sup> ἐν ὑμῖν· ἀλλ'  
over them; not thus however shall it be among you; but  
ὅς ἐάν<sup>ai</sup> θέλῃ γενέσθαι μέγας<sup>aj</sup> ἐν ὑμῖν, ἔσται<sup>ak</sup> διάκονος  
whoever desires to become great among you, shall be servant  
ὑμῶν. 44 καὶ ὅς ἐάν<sup>al</sup> θέλῃ βυμῶν<sup>am</sup> γενέσθαι<sup>an</sup> πρῶτος, ἔσται<sup>ao</sup>  
your; and whoever desires of you to become first, shall be  
πάντων δοῦλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθεν  
of all bondman. For even the Son of man came not  
διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ  
to be served, but to serve, and to give his life  
λύτρον ἀντὶ πολλῶν.  
a ransom for many.

46 Καὶ ἔρχονται<sup>ap</sup> εἰς Ἱερικὴν<sup>aq</sup> καὶ ἐκπορευομένου αὐτοῦ  
And they come to Jericho; and as he was going out  
ἀπὸ Ἱερικῶς<sup>ar</sup> καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἰκανοῦ,  
from Jericho, and his disciples, and a crowd large,  
υἱὸς Τιμαίου Βαρτίμαιος εὐ<sup>as</sup> τυφλὸς<sup>at</sup> ἑκάθητο παρὰ τὴν  
a son of Timæus, Bartimæus the blind [man], was sitting beside the

saying, Master, we would that thou shouldst do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John. 42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 and whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timæus, sat by the highway side begging. 47 And when

<sup>h</sup> + αὐτῷ to him [L] TTrA. <sup>i</sup> + σέ thee LTTraW. <sup>j</sup> ποιήσω I should do LTr; μν ποιήσω τ. <sup>k</sup> εἶπαν LTTra. <sup>l</sup> σου ἐκ δεξιῶν TTrA. <sup>m</sup> + σου thy T. <sup>n</sup> ἀριστερὸν TTrA. <sup>o</sup> — μου (read [thy] left hand) [L] TTrA. <sup>p</sup> ἢ οἱ LTTra. <sup>q</sup> εἶπαν LTTra. <sup>r</sup> — μὲν TTrA. <sup>s</sup> — μου (read [my] left hand) GLTTraW. <sup>t</sup> καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς LTTra. <sup>u</sup> ἔστιν it is LTTra. <sup>v</sup> ἄν LTTra. <sup>w</sup> μέγας γενέσθαι TTr. <sup>x</sup> ὑμῶν διάκονος GLTTraW. <sup>y</sup> ἐάν OTrA. <sup>z</sup> ἐν ὑμῖν among you L. <sup>aa</sup> εἶναι to be LTr. <sup>ab</sup> ἔρχεται he comes L. <sup>ac</sup> Ἱερικὴν T. <sup>ad</sup> + ὁ (the son) LTTraW. <sup>ae</sup> — ὁ (read a blind [man]) LTTra. <sup>af</sup> + προσαιτής a beggar TTrA.

he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me, 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

XI. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they

δοὺν ἰδὼσαυτῶν. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος way, begging. And having heard that Jesus the Nazarean ἔστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαβίδ, Ἰησοῦ, it was, he began to cry out and to say, Son of David, Jesus, (lit. it is) ἔλεησόν με. 48 Καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· have pity on me. And rebuked him many that he should besilent; ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, γιὲ Δαβίδ, ἔλεησόν με. but he much more cried out, Son of David, have pity on rise up, he calls thee. And he casting away his garment, ἤναστας ἦλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς φέγει having risen up he came to Jesus. And answering says αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιῆσω σοί; Ὁ δὲ τυφλὸς to him Jesus, What dost thou desire I should do to thee? And the blind εἶπεν αὐτῷ, Ῥαββονί, ἵνα ἀναβλέψω. 52 Ὁ δὲ Ἰη- [man] said to him, Rabboni, that I may receive sight. And Je- σοῦς εἶπεν αὐτῷ, Ὑπάγε· ἡ πίστις σου σέσωκέν σε. Καὶ sus said to him, Go, thy faith has healed thee. And εὐθέως ἀνέβλεψεν, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ. immediately he received sight, and followed Jesus in the way.

11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθφαγὴ And when they drew near to Jerusalem, to Bethphage καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο and Bethany, towards the mount of Olives, he sends two τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν of his disciples, and says to them, Go into the κώμην τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς village, that opposite you, and immediately entering into αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων it ye will find a colt tied, upon which no one of men κεκάθικεν· λύσαντες αὐτὸν ἀγάγετε. 3 καὶ εἰάν τις ὑμῖν has sat: having loosed it lead [it]. And if anyone to you εἶπῃ, Τί ποιεῖτε τοῦτο; εἰπατέ, Ὅτι ὁ κύριος αὐτοῦ χρειαν say, Why do ye this? say, The Lord of it need ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὡς. 4 Ἀπῆλθον δὲ, has, and immediately it he will send hither. And they departed, καὶ εἰδόν τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ and found the colt tied at the door without, by τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. 5 καὶ τινες τῶν ἐκεῖ ἐστη- the cross way, and they loose it. And some of those there stand- κότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; 6 Οἱ δὲ ing said to them, What are ye doing loosing the colt? And they μαεῖπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς καὶ ἀφῆκαν said to them as commanded Jesus. And they allowed

i — προσαιτῶν TTrA. k Ναζαρηνός LITrA. l γιὲ LITrA. m Δαβίδ LITrA; Δαυὶδ gw.  
n εἶπεν, φωνήσατε αὐτὸν said, call ye him TTrA. o ἐγειρε GLITrAw. p ἀναπηδήσας having  
leaped up LITrAw. q αὐτῷ ὁ Ἰησοῦς εἶπεν Jesus said to him TTrA. r σοι θέλεις ποιῆσω; T.  
s Ῥαββονί GLITrAw. t εὐθύς TTrA. u αὐτῷ him GLITrAw. v Ἱεροσόλυμα LITrAw.  
w καὶ εἰς Βηθανίαν LT. x ἀπέστειλεν he sent L. y εὐθύς TTrA. z ἵνα οὐπω not yet (read  
no one yet) LTr. b + οὐπω T. c λύσατε αὐτόν καὶ λύετε it and LITrA. d φέρετε  
bring TTrA. e Ὅτι LITrA. f εὐθύς LITrA. g ἀποστέλλει he sends GLITrAw.  
h + πάλιν back TTr. i<sup>a</sup> καὶ ἀπῆλθον LITrA. ka — τὸν (read a colt) GLITrAw. la — τὴν  
(read a door) TrA. ma εἶπαν T. n εἶπεν said LITrA.



αὐτοὺς. 7 καὶ ᾠγαγον<sup>1</sup> τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ  
 them. And they led the colt to, Jesus. And  
 ῥέπεβαλον<sup>1</sup> αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ<sup>2</sup>  
 they cast upon it their garments, and he sat on it;  
 8 πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἐστρωσαν εἰς τὴν ὁδόν<sup>3</sup> ἄλλοι δὲ  
 and many their garments strewed the way, and others  
 ἔστοιβάδας<sup>4</sup> ἔκοπτον<sup>5</sup> ἐκ τῶν δένδρων, καὶ ἐστρώννουν  
 branches were cutting down from the trees, and were strewing  
 εἰς τὴν ὁδόν<sup>6</sup>. 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦν-  
 [them] on the way. And those going before and those follow-  
 ῖντες ἔκραζον, λέγοντες, Ὡσαννά, εὐλογημένος ὁ  
 ing were crying out, saying, Hosanna! blessed [be] he who  
 ἐρχόμενος ἐν ὀνόματι κυρίου. 10 εὐλογημένη ἡ ἐρχο-  
 comes in [the] name of [the] Lord. Blessed [be] the com-  
 μένη βασιλεία<sup>7</sup> ἐν ὀνόματι κυρίου<sup>8</sup> τοῦ πατρὸς ἡμῶν  
 ing kingdom in [the] name of [the] Lord, of our father  
 Δαβὶδ<sup>9</sup>. Ὡσαννά ἐν τοῖς ὑψίστοις. 11 Καὶ εἰσῆλθεν εἰς  
 David. Hosanna in the highest! And entered into  
 Ἱεροσόλυμα<sup>10</sup> ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν<sup>11</sup> καὶ περιβλεψάμενος  
 Jerusalem Jesus and into the temple; and having looked round on  
 πάντα, ὅψιας<sup>12</sup> ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν  
 all things, late already being the hour, he went out unto Bethany  
 μετὰ τῶν δώδεκα.  
 with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,  
 And on the morrow having gone out they from Bethany,  
 ἐπείνασεν<sup>13</sup> 13 καὶ ἰδὼν συκὴν<sup>14</sup> μακρόθεν ἔχουσαν φύλλα,  
 he hungered. And seeing a fig-tree afar off having leaves,  
 ἦλθεν εἰς αὐρά<sup>15</sup> εὐρήσει<sup>16</sup> τι<sup>17</sup> ἐν αὐτῇ<sup>18</sup> καὶ ἐλθὼν ἐπ'  
 he went if perhaps he will find anything on it. And having come to  
 αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα<sup>19</sup> οὐ γὰρ ἦν καιρὸς<sup>20</sup> σύκων.  
 it, nothing he found except leaves, for it was not [the] season of figs.  
 14 καὶ ἀποκριθεὶς<sup>21</sup> ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι<sup>22</sup> ἔκ σου εἰς  
 And answering Jesus said to it, No more of thee for  
 τὸν αἰῶνα<sup>23</sup> ἡμδεῖς<sup>24</sup> καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ<sup>25</sup>  
 ever any one fruit let eat. And heard disciples  
 (lit. no one)  
 αὐτοῦ. 15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα<sup>26</sup> καὶ εἰσελθὼν  
 his. And they come to, Jerusalem; and having entered  
 ὁ Ἰησοῦς εἰς τὸ ἱερόν<sup>27</sup> ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας  
 Jesus into the temple he began to cast out those selling  
 καὶ ἀγοράζοντας ἐν τῷ ἱερῷ<sup>28</sup> καὶ τὰς τραπέζας τῶν κολλυ-  
 and buying in the temple, and the tables of the money  
 βιστῶν καὶ τὰς καθεδρας τῶν πωλούντων τὰς περιστεράς  
 changers and the seats of those selling the doves  
 κατέστρεψεν<sup>29</sup> 16 καὶ οὐκ ἤφειν<sup>30</sup> ἵνα τις διενέγκῃ σκεῦος  
 he overthrew, and suffered not that anyone should carry a vessel  
 διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν, λέγων<sup>31</sup> αὐτοῖς, Οὐ  
 through the temple. And he taught, saying to them, Not

let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry: 13 and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; 16 and would not suffer that any man should carry any vessel through the temple. 17 And he taught, saying unto

ο φέρουσιν they bring TTrA. ρ ἐπιβάλλουσιν they cast upon GLTTrAW. 9 αὐτὸν LTrA.  
 καὶ πολλοὶ TTrA. σ τιβάδας LTrA: κόφαντες having out [them] down TTrA.  
 ἀγρῶν fields TTrA. — καὶ ἐστρώννουν εἰς τὴν ὁδὸν TTrA. 2 — λέγοντες [L]TTrA.  
 7 — ἐν ὀνόματι κυρίου GLTTrAW. Δαυεὶδ LTrA; Δαυὶδ GW. — ὁ Ἰησοῦς καὶ [read he  
 entered] LTrA. ὁψέ τ. c + ἀπὸ from LTrAW. 21 εὐρήσει LTrAW. + [μόνα]  
 only L. οὐ γὰρ ἦν ὁ καιρὸς L; ὁ γὰρ καιρὸς οὐκ ἦν TTrA. 8 — ὁ Ἰησοῦς (read he said)  
 GLTTrAW. εἰς τὸν αἰῶνα ἐκ σου LTrA. οὐδεὶς E. 2 — ὁ Ἰησοῦς GLTTrAW:  
 + τοὺς these LTrAW. 22 καὶ ἔλεγεν and said TTrA. 23 — αὐτοῖς [L]A.



them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou curdest is withered away. 22 And Je us answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What thingsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 28 and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? 29 And Jesus

γέγραπται, "Ὅτι" ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται. "has" "it been written," My house a house of prayer shall be called. πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον for all the nations? but ye made it a den ληστῶν. 18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, ὡς ἐζητοῦν πῶς αὐτὸν ἀπολέσουσιν. ἐφοβοῦντο γὰρ αὐτόν, and they sought how him they shall destroy; for they feared him, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. because all the crowd were astonished at his teaching. 19 Καὶ ὅτε ὡς ἐγένετο ἔξεπορεύετο ἔξω τῆς πόλεως. And when evening came he went forth out of the city.

20 Καὶ ἡ πρωτὴ παραπορευόμενος εἶδον τὴν συκὴν And in the morning passing by they saw the fig-tree ἐξηραμένην ἐκ ῥιζῶν. 21 καὶ ἀναμνηθεὶς ὁ Πέτρος dried up from [the] roots. And "having" remembered "Peter" λέγει αὐτῷ, "Ραββί," ὅδε, ἡ συκὴ ἣν κατηράσω ἐξηράνται. says to him Rabbi, see, the fig-tree which thou cursedst is dried up. 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν θεοῦ. And "answering" Jesus says to them, Have faith in God. 23 ἀμὴν. γὰρ λέγω ὑμῖν, ὅτι ὅς ᾤν εἴπῃ τῷ ὄρει τούτῳ, Ἀρθήτι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ δια- For verily I say to you, That whosoever shall say unto this mountain, Be thou taken away and be thou cast into the sea, and shall not κριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἐλεγεῖ doubt in his heart, but shall believe that what he says γίνεται ἔσται αὐτῷ ἢ ἂν εἴπῃ. 24 διὰ τοῦτο λέγω takes place, there shall be to him whatever he shall say. For this reason I say ὑμῖν, Πάντα ὅσα ᾤν ἡ προσευχόμενοι, αἰτεῖσθε, πιστεύετε to you, All things whatsoever praying ye ask, believe ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. 25 Καὶ ὅταν ᾤστηκῃτε that ye receive, and [they] shall be to you. And when ye may stand προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινός· ἵνα καὶ praying, forgive if anything ye have against anyone, that also ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παρα- your Father who [is] in the heavens may forgive you your offences. πτώματα ὑμῶν. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν fences your. But if ye forgive not, neither your Father ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν. who [is] in the heavens will forgive your offences. 27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα καὶ ἐν τῷ ἱερῷ And they come again to Jerusalem. And in the temple περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ as he is walking comes to him the chief priests and οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ λέγουσιν αὐτῷ, the scribes and the elders, and they say to him, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ὑπὸ τῆς ἐξουσίας By what authority these things doest thou? and who thee authority ταῦτα ἔδωκεν; ἵνα ταῦτα ποιῇς; 29 Ὁ δὲ Ἰησοῦς this gave, that these things thou shouldst do? And Jesus

ο — "Ὅτι" L. P ἐποιήσατε have made TTR. A. ἀρχιερεῖς καὶ οἱ γραμματεῖς LTTTAW. ἀπολέσωσιν they might destroy LTTTAW. [αὐτόν] L. πᾶς γὰρ for all TTR. ἐξεπλήσ- σοντο T. ὅταν TTR. ἔξεπορεύετο they went forth LTR. παραπορευόμενοι πρωτὴ LTTT. Ραββί TA. + ὁ OLTTTAW. γὰρ for LT[TA]. πιστεύῃ TA. d ὅ what TTR. λαλεῖ LTTT. f — ὁ ἐάν εἴπῃ TT[TA]. s — ᾤν LTTTAW. προσευχεσθε καὶ ye pray and LTTT. ἐλάβετε ye received LTTT. ᾤστηκῃτε ye stand LTTT. — νεῖρε 26 TTR. — τοῖς LA. λέγον they said TTR. ὡς ἡ or TA. ἔδωκεν τὴν ἐξουσίαν ταύτην LTR.

<sup>1</sup>ἀποκριθεὶς <sup>2</sup>εἶπεν αὐτοῖς, <sup>3</sup>Ἐπερωτήσω <sup>4</sup>ὑμᾶς κἀγὼ <sup>5</sup>ἓνα λόγον,  
answering said to them <sup>2</sup>Will <sup>3</sup>ask <sup>4</sup>you I also one thing,  
καὶ ἀποκριθῆτέ μοι, καὶ <sup>6</sup>εἰρὼ <sup>7</sup>ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
and answer me, and I will tell you by what authority these things  
ποιῶ. 30 Το <sup>8</sup>βάπτισμα <sup>9</sup>Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ  
I do: The baptism of John from heaven was it or from  
ἀνθρώπων; ἀποκριθῆτέ μοι. 31 Καὶ <sup>10</sup>ἐλογίζοντο <sup>11</sup>πρὸς ἑαυ-  
men? answer me. 31 And they reasoned with them  
τοὺς, λέγοντες, Ἐὰν εἰπώμεν. <sup>12</sup>Ἐξ οὐρανοῦ, <sup>13</sup>εἰρεῖ, <sup>14</sup>᾿Διατί <sup>15</sup>  
selves, saying, If we should say, From heaven, he will say, Why  
οὐκ <sup>16</sup>ἐπιστεύσατε αὐτῷ; 32 Ἄλλ' <sup>17</sup>εἰάν <sup>18</sup>εἰπώμεν, Ἐξ  
then did ye not believe him? but if we should say, From  
ἀνθρώπων, <sup>19</sup>ἐφοβούντο τὸν λαόν· <sup>20</sup>᾿παντες <sup>21</sup>γὰρ εἶχον τὸν  
men,— they feared the people; for all held  
<sup>22</sup>Ἰωάννην <sup>23</sup>ὅτι ὄντως <sup>24</sup>προφήτης ἦν. 33 καὶ ἀποκριθέντες <sup>25</sup>βλέ-  
John that indeed a prophet he was. And answering they  
ῶσιν τῷ Ἰησοῦ, <sup>26</sup>Οὐκ οἶδμεν. Καὶ <sup>27</sup>ὁ Ἰησοὺς ἀποκριθεὶς <sup>28</sup>λέγει  
say to Jesus, We know not. And Jesus answering says  
αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
to them, Neither <sup>29</sup>I tell you by what authority these things I do.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς <sup>30</sup>᾿λέγειν. <sup>31</sup>Ἀμπελῶνα  
And he began to them in parables to say, <sup>32</sup>᾿Ῥαινεῖν  
<sup>33</sup>ἐφύτευσεν ἄνθρωπος, <sup>34</sup>καὶ περίεθηκεν <sup>35</sup>φράγμον, καὶ ὥρυξεν  
<sup>36</sup>ἔπι-  
planted <sup>37</sup>ἄνθρωπον, and placed about [it] a fence, and dug  
ὑποθήριον, καὶ ᾿ψκοδόμησεν πύργον, καὶ <sup>38</sup>ἐξέδοτο <sup>39</sup>αὐτὸν  
vine-vat, and built a tower, and let out it  
γεωργοῖς, καὶ ἀπεδήμησεν. 2 καὶ ἀπέστειλεν πρὸς τοὺς  
to husbandmen, and left the country. And he sent to the  
γεωργοὺς τῷ καιρῷ <sup>40</sup>δοῦλον, ἵνα παρὰ τῶν γεωργῶν  
husbandmen at the season a bondman, that from the husbandmen  
λάβῃ <sup>41</sup>ἀπὸ τοῦ καρποῦ <sup>42</sup>τοῦ ἀμπελῶνος 3 <sup>43</sup>οἱ δὲ <sup>44</sup>λα-  
he might receive from the fruit of the vineyard. But they having  
βόντες αὐτὸν <sup>45</sup>ἔδειραν, καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν  
taken <sup>46</sup>him <sup>47</sup>beat, and sent [him] away empty. And again  
ἀπέστειλεν πρὸς αὐτοὺς ἄλλον <sup>48</sup>δοῦλον· <sup>49</sup>κάκῃινον <sup>50</sup>λιθοβολή-  
he sent to them another bondman, and him having  
σαντες <sup>51</sup>ἑκεφαλαιώσαν, <sup>52</sup>καὶ <sup>53</sup>ἀπέστειλαν ἠτιμωμένον.  
stoned they struck on the head, and sent [him] away having insulted [him].  
5 καὶ <sup>54</sup>ἑπάλιν <sup>55</sup>ἄλλον ἀπέστειλεν· <sup>56</sup>κάκῃινον ἀπέκτειναν· καὶ  
And again another he sent, and him they killed; also  
πολλοὺς ἄλλους, <sup>57</sup>᾿τους <sup>58</sup>μὲν δέροντες, <sup>59</sup>᾿τους <sup>60</sup>δὲ <sup>61</sup>ἀποκτείνον-  
many others, <sup>62</sup>some <sup>63</sup>beating, and <sup>64</sup>others <sup>65</sup>killing.  
τες. 6 <sup>66</sup>ἔτι <sup>67</sup>οὓν <sup>68</sup>ἓνα <sup>69</sup>υἱὸν <sup>70</sup>ἔχων <sup>71</sup>ἀγαπητὸν <sup>72</sup>αὐτοῦ, <sup>73</sup>  
Yet therefore <sup>74</sup>one. <sup>75</sup>son <sup>76</sup>having <sup>77</sup>beloved <sup>78</sup>his own,  
ἀπέστειλεν <sup>79</sup>καὶ <sup>80</sup>αὐτὸν <sup>81</sup>πρὸς αὐτοὺς <sup>82</sup>ἔσχατον, <sup>83</sup>λέγων, Ὅτι  
he sent also him to them last, saying, They  
ἐντραπήσονται τὸν υἱόν μου. 7 <sup>84</sup>ἑκεῖνοι δὲ οἱ γεωργοὶ <sup>85</sup>εἶπον  
They will have re-pect for my son. But those husbandmen said

answered and said un-  
to them, I will also  
ask of you one ques-  
tion, and answer me,  
and I will tell you by  
what authority I do  
these things. 30 The  
baptism of John, was  
it from heaven, or of  
men? answer me! 31  
And they reasoned  
with themselves, say-  
ing, If we shall say,  
From heaven; he will  
say, Why then did  
ye not believe him?  
32 But if we shall say,  
Of men; they feared  
the people; for all men  
counted John, that he  
was a prophet indeed.  
33 And they answered  
and said unto Jesus,  
We cannot tell. And  
Jesus answering saith  
unto them, Neither do  
I tell you by what  
authority I do these  
things.

XII. And he began  
to speak unto them by  
parables. A certain  
man planted a vine-  
yard, and set an hedge  
about it, and digged a  
place for the winefat,  
and built a tower, and  
let it out to husband-  
men, and went into a  
far country. 2 And at  
the season he sent to  
the husbandmen a ser-  
vant, that he might  
receive from the hus-  
bandmen of the fruit  
of the vineyard. 3 And  
they caught him, and  
beat him, and sent him  
away empty. 4 And  
again he sent unto  
them another servant;  
and at him they cast  
stones, and wounded  
him in the head, and  
sent him away shame-  
fully handled. 5 And  
again he sent another;  
and him they killed;  
and many others;  
beating some, and kill-  
ing some. 6 Having  
yet therefore one son,  
his wellbeloved, he  
sent him also last unto  
them, saying, They  
will reverence my son.  
7 But those husband-  
men said among them-

\* — ἀποκριθεὶς TTRa.    \* κἀγὼ ὑμᾶς L; — κἀγὼ (read ἐπερ. I will ask) TTRa.    \* + τὸ  
LITraW.    \* ἐπερωτῶντο LITraW.    \* Διὰ τί LTRa.    \* — οὓν LTRaW.    \* ἄλλὰ (read but  
should we say) LITraW.    \* πάντες L.    \* ὄντως ὅτι TTRa.    \* τῷ Ἰησοῦ λέγουσιν TTRa.  
c [ἀποκριθεὶς] ὁ Ἰησοὺς L; — ἀποκριθεὶς TTRa.    \* λαλεῖν LITra.    \* ἄνθρωπος ἐφύτευσεν L.  
f ἐξέδετο Ta.    \* τῶν καρπῶν the fruits TTRa.    \* καὶ and LITra.    \* — λιθοβολήσαντες LITra.  
j ἐκεφαλαιώσαν T.    \* ἠτιμῶσαν insulted LTr; ἠτιμῶσαν Ta.    \* — πάλιν GLITra.    \* οὓς  
LITra.    \* ἀποκτείνοντες GLITra.    \* — οὓν [L]ITra.    \* ἔχων υἱὸν L; εἶχεν υἱὸν TTRa.  
\* — αὐτοῦ LITra; αὐτοῦ W.    \* — καὶ [L]ITra.    \* ἔσχατον πρὸς αὐτοὺς LITra.    \* πρὸς  
ἐαυτοὺς εἶπα TTRa; εἶπαν πρὸς ἐαυτοὺς L.

σεινος, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner; 11 this was the Lord's doing, and it is marvellous in our eyes? 12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16 And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. 17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

πρὸς ἑαυτούς, "Οτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 καὶ λαβόντες αὐτόν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. 9 τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. 11 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστὶν θαυμάσιον ἐν ὀφθαλμοῖς ἡμῶν. 12 Καὶ ἐζήτουν αὐτόν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν· καὶ ἀφέντες αὐτόν ἀπῆλθον.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. 14 οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. 15 ἔξεστιν κῆνσον Καίσαρι δοῦναι; ἢ οὐ; 16 δῶμεν ἢ μὴ δῶμεν; Ὁ δὲ βεβδῶς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. 16 οἱ δὲ ἠνεγκάν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ, Καίσαρος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἐθαύμασαν αὐτόν, ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες,

\* ἀπέκτειναν αὐτόν TTrA. \* + αὐτόν him LTrAW. \* — οὖν TA. \* καὶ and (read they say) LTrA. \* + εἰπέ οὖν ἡμῖν tell us therefore L. \* δούνα κῆνσον Καίσαρι LTr. \* ἴδων having known T. \* [οἱ δὲ] L. \* εἶπαν LTrA. \* ὁ δὲ and (Jesus) LTrA. \* — αὐτοῖς A. \* τὰ Καίσαρος ἀπόδοτε TTrA. \* ἐθαύμαζον LTrA; ἐξεθαύμαζον greatly wondered, T. \* ἐπηρώτων LTrA.



19 Διδάσκαλε, <sup>κ</sup>Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελ-  
 φος ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἄφῃ,  
 ther should die and leave behind a wife and children leave not,  
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα <sup>αὐτοῦ</sup> καὶ  
 that should take his brother the wife of him and  
 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἄδελφοί  
 raise up seed to his brother. Seven brethren  
 ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων  
 there were; and the first took a wife, and dying  
 οὐκ ἄφῃκεν σπέρμα. 21 καὶ ὁ δεῦτερος ἔλαβεν αὐτήν, καὶ  
 left no seed; and the second took her, and  
 ἀπέθανεν, <sup>ο</sup>καὶ οὐδὲ αὐτὸς ἄφῃκεν σπέρμα· καὶ ὁ τρίτος  
 died, and neither he left seed; and the third  
 ὡσαύτως. 22 καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, <sup>καὶ</sup> οὐκ ἄφῃκαν  
 likewise. And took her the seven, and left no  
 σπέρμα. Ἐσχάτῃ πάντων ἀπέθανεν καὶ ἡ γυνή. 23 ἐν τῇ  
 seed. Last of all died also the woman. In the  
 οὖν ἀναστήσει, ὅταν ἀναστῶσιν, <sup>τι</sup>νός αὐτῶν ἔσται  
 therefore resurrection, when they shall arise, of which of them shall she be  
 γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 24 <sup>καὶ</sup> ἀποκριθεὶς  
 wife; for the seven had her as wife. And answering  
 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες  
 Jesus said to them, Not therefore do ye err, not knowing  
 τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ  
 the scriptures nor the power of God? For when from among  
 νεκρῶν ἀναστῶσιν, οὕτε γαμοῦσιν οὕτε γαμίσκονται,  
 [the] dead they rise, neither do they marry nor given in marriage,  
 ἀλλ' εἰσὶν ὡς ἄγγελοι <sup>οἱ</sup> ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ  
 but are as angels who [are] in the heavens. But concerning  
 τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῃ  
 the dead, that they rise, have ye not read in the book  
<sup>κ</sup>Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ θεός,  
 of Moses, [in the part] on the bush, how spoke to him God,  
 λέγων, Ἐγώ ὁ θεός Ἀβραάμ καὶ ὁ θεός Ἰσαὰκ καὶ ὁ θεός  
 saying, I [am] the God of Abraham and the God of Isaac and the  
 θεός Ἰακώβ; 27 Οὐκ ἔστιν ὁ θεός νεκρῶν, ἀλλὰ <sup>ὁ</sup> θεός  
 God of Jacob? He is not the God of [the] dead, but God  
 ζώντων. Ὑμεῖς οὖν πολὺ πλανᾶσθε. 28 Καὶ προσελθὼν  
 of [the] living. Ye therefore greatly err. And having come up  
 εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, <sup>εἰδὼς</sup>  
 one of the scribes, having heard them reasoning together, perceiving  
 ὅτι καλῶς αὐτοῖς ἀπεκρίθη, <sup>ἠ</sup>ἐπρωτῆσεν αὐτόν, Ποία ἐστὶν  
 that well them he answered, questioned him, Which is  
<sup>ἡ</sup>πρώτη πασῶν ἐντολῇ; 29 <sup>καὶ</sup> ὁ δὲ Ἰησοῦς ἀπεκρίθη  
 [the] first of all commandment? And Jesus answered  
 αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, <sup>ἰ</sup>ἄκουε,  
 him, [The] first of all the commandments [is], Hear,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and have no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they shall rise neither marry, nor are given in marriage; but are in heaven. And touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err. 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The

■ Μωσῆς LTTra. ■ μὴ ἀφῇ τέκνον leave no child TA. ■ — αὐτοῦ TTrA. ■ + οὖν  
 therefore EW. ■ μὴ καταλίπῃν having left behind no TTrA. P — ἔλαβον αὐτήν [L]TTrA.  
 q — καὶ TTrA. ■ ἐσχάτῃ LTTra. ■ καὶ ἡ γυνὴ ἀπέθανεν LTTra. ■ — οὖν TTrA.  
 v — ὅταν ἀναστῶσιν [L]Tr. ■ ἔφη αὐτοῖς ὁ Ἰησοῦς Jesus said to them TTrA. ■ γαμίσκονται  
 LTTraW. y — οἱ GLT[Tr]W. ■ Μωσέως LTTraW. ■ τοῦ GLTTraW. ■ πῶς TTrA.  
 ■ — ὁ LTTraW. ■ — ὁ θεός GLTTraW. ■ — ὑμεῖς οὖν (read πλαν. ye err) T[Tr]A.  
 ■ συζητούντων LTTra. ■ ἰδὼν having seen LTTTr. ■ ἀπεκρίθη αὐτοῖς TTrA. ■ ἡ πρώτη  
 πάντων ἐντολῇ GLW; ἐντολῇ πρώτῃ πάντων TTrA. ka ἀπεκρίθη ὁ Ἰησοῦς TTrA. la — αὐτῷ  
 T[Tr]A. ■ πάντων ἐντολῇ GW; πάντων [ἐντολῇ ἐστίν] commandment of all is L; ἐστίν  
 (read [The] first is) TTrA.





ἀσπασμούς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς  
salutations in the market-places and first seats in the  
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις 40 οἱ ἑκατεσ-  
synagogues and first places at the suppers; who de-  
θιόντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ  
your the houses of widows, and as a pretext <sup>at</sup> great length  
προσευχόμενοι οὗτοι ᾠλήφονται περισσώτερον κρίμα.  
<sup>pray.</sup> These shall receive more abundant judgment.

41 Καὶ καθίσας ὁ Ἰησοῦς ὁ κατέναντι τοῦ γαζοφυλα-  
And <sup>sat</sup> down Jesus opposite the treasury,  
κίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλά-  
he saw how the crowd cast money into the treasury;  
κιον καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. 42 καὶ ἐλθούσα  
and many rich were casting [in] much. And <sup>having</sup> come  
μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.  
one <sup>widow</sup> <sup>poor</sup> cast [in] <sup>lepta</sup> <sup>two</sup>, which is a kodrantes.

43 καὶ προσκαλεσάμενος τοὺς μαθητάς αὐτοῦ ἔλεγεν αὐτοῖς,  
And <sup>having</sup> called to [him] his disciples he says to them,  
Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων  
Verily I say to you, that this <sup>widow</sup> <sup>poor</sup> more than all  
ῥέβληκεν τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. 44 πάν-  
has cast [in] of those casting into the treasury. <sup>All</sup>  
τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον αὕτη δὲ  
for out of that which was abounding to them cast [in], but she  
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν,  
out of her destitution <sup>all</sup> <sup>as</sup> <sup>much</sup> <sup>as</sup> <sup>she</sup> <sup>had</sup> <sup>cast</sup> [in].

ὅλον τὸν βίον αὐτῆς.  
<sup>whole</sup> <sup>her</sup> <sup>livelihood</sup>.

13 Καὶ ἐκπορευόμενον αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ  
And as he was going forth out of the temple <sup>says</sup> <sup>to</sup> him  
εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ  
<sup>of</sup> <sup>this</sup> <sup>disciples</sup>, Teacher, see, what stones and  
ποταπαὶ οἰκοδομαί. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ,  
what buildings! And Jesus answering said to him,  
Βλέπεις ταῦτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ  
Seest thou these great buildings? not at all shall be left  
λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ. 3 Καὶ καθημένου  
stone upon stone which shall not be thrown down. And as <sup>was</sup> sitting  
αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἔπηρώ-  
he upon the mount of Olives opposite the temple, <sup>ask-</sup>

των αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ  
ed him <sup>apart</sup> Peter <sup>and</sup> James <sup>and</sup> John <sup>and</sup>

Ἀνδρέας, 4 Ἐπεὶ ἡμῖν πότε ταῦτα ἔσται; καὶ τί τὸ  
Andrew, Tell us when <sup>these</sup> <sup>things</sup> shall be? and what the  
σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;  
sign when <sup>should</sup> <sup>be</sup> <sup>about</sup> <sup>all</sup> <sup>these</sup> <sup>things</sup> to be accomplished?

5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε  
And Jesus answering to them began to say, Take heed  
μή τις ὑμᾶς πλανήσῃ. 6 πολλοὶ γὰρ ἑλεῦσονται ἐπὶ τῷ  
lest anyone <sup>you</sup> <sup>mislead</sup>. For many will come in

ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι καὶ πολλοὺς πλανή-  
my name, saying, I am [he], and many they will

salutations in the market-places, 39 and the chief seats in the  
synagogues, and the uppermost rooms at  
feasts: 40 which de-  
vour widows' houses,  
and for <sup>a</sup> pretence  
make long prayers:  
these shall receive  
greater damnation.

41 And Jesus sat  
over against the trea-  
sury, and beheld how  
the people cast money  
into the treasury:  
and many that were  
rich cast in much.  
42 And there came <sup>a</sup>  
certain poor widow,  
and she threw in two  
mites, which make <sup>a</sup>  
farthing. 43 And he  
called unto him his  
disciples, and saith  
unto them, Verily I  
say unto you, That  
this poor widow hath  
cast more in, than all  
they which have cast  
into the treasury:  
44 for all they did cast  
in of their abundance;  
but she of her want  
did cast in all that  
she had, even all her  
living.

XIII. And <sup>he</sup> went out of the tem-  
ple, one of his disci-  
ples saith unto him,  
Master, see what man-  
ner of stones and what  
buildings are here!  
2 And Jesus answer-  
ing said unto him,  
Seest thou these great  
buildings? there shall  
not be left one stone  
upon another, that  
shall not be thrown  
down. 3 And as he  
sat upon the mount  
of Olives over against  
the temple, Peter and  
James and John and  
Andrew asked him  
privately, 4 Tell us,  
when shall these  
things be? and what  
shall be the sign when  
all these things shall  
be fulfilled? 5 And Je-  
sus answering them  
began to say, Take  
heed lest any man de-  
ceive you: 6 for many  
shall come in my name,  
saying, I am Christ;  
and shall deceive  
many. 7 And when  
ye shall hear of wars

ἢ κατέσθοντες TrA. ἢ λήψονται LTTA. ἢ — ὁ Ἰησοῦς [L]TTA. ὁ ἀπέναντι Tr.  
εἶπεν he said GLTT. ἔβαλεν did cast [in] LTr. βαλλόντων LTTAW. ἢ ἐκ of Tr[A].  
ἀποκριθεὶς ὁ Ἰησοῦς L; — ἀποκριθεὶς TTA. ἢ + ὡς here LTr. λίθον TTr. ἔπηρώτα  
TTA. ἢ + ὁ T. ἔειπὼν LTTA. ταῦτα πάντα συντελεῖσθαι L; ταῦτα συντελεῖσθαι πάντα  
TTA. ἢ — ἀποκριθεὶς TTA. ἢ ἤρξατο λέγειν αὐτοῖς LTTA. ἢ — γὰρ for TA.

and rumours of wars, be ye not troubled: for *such things* must need<sup>1</sup> be; but the end *shall* not be yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in diverse places, and there shall be famines and troubles: these are the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall <sup>13</sup> them to be put to death. 13 And ye shall be hated of all <sup>14</sup> for my name's sake: but he that shall endure unto the end, the same shall be saved. 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 15 and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 16 and let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are

σουσιν. 7 ὅταν δὲ ἀκούσῃτε<sup>d</sup> πολέμους καὶ ἀκοὰς πολέμων, mislead. But when ye shall hear of wars and rumours of wars, μὴ θροεῖσθε· δεῖ γὰρ<sup>e</sup> γενέσθαι· ἀλλ' οὕτω τὸ be not disturbed; it must needs for come to pass, but not yet [is] the τέλος. 8 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ<sup>f</sup> ἔθνος καὶ βασιλεία ἐν<sup>g</sup> ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ παραχαί.<sup>h</sup> ἀρχαί<sup>i</sup> ὠδίνων ταῦτα, there shall be famines and troubles. Beginnings of throes [are] these. 9 Βλέπετε δὲ ὑμεῖς ἑαυτοὺς. παραδώσουσιν γὰρ<sup>j</sup> ὑμᾶς εἰς But take heed ye to yourselves; for they will deliver you to you to councils; and in the συναγωγὰς· δαοήσεσθε, καὶ ἐπὶ ἡγεμόνων sanhedrims and to synagogues: ye will be beaten, and before governors καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· and kings ye will be brought for my sake, for a testimony to them; 10 καὶ εἰς πάντα τὰ ἔθνη<sup>k</sup> πρῶτον<sup>l</sup> κηρυχθῆναι τὸ and to all the nations must first be proclaimed the εὐαγγέλιον. 11 ὅταν δὲ<sup>m</sup> ἀγάγων<sup>n</sup> ὑμᾶς παραιδόντες, glad tidings. But whenever they may lead away you delivering [you] up, μὴ προμεριμνᾶτε τί λαλήσῃτε, ἢ μὲν μελετᾶτε.<sup>o</sup> ἀλλ' ὁ θεὸς<sup>p</sup> δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· but whatever may be given to you in that hour, that speak; οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. for not are ye they who speak, but the Spirit the Holy. 12 παραδώσει δὲ<sup>q</sup> ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ And will deliver up brother to death, and father τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώ- child; and will rise up children against parents, and will put to σουσιν αὐτοὺς. 13 καὶ ἔσονται μισοῦμενοι ὑπὸ πάντων διὰ death them. And ye will be hated by all on account of τοῦ ὀνόματός μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. my name; but he who endures to [the] end, he shall be saved. 14 Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως<sup>r</sup> τὸ saved. But when ye see the abomination of the desolation which ῥήθεν ὑπὸ Δανιὴλ τοῦ προφήτου,<sup>s</sup> ἑστὸς<sup>t</sup> ὅπου οὐ δεῖ was spoken of by Daniel the prophet, standing where it should not ὁ ἀναγινώσκων νοεῖτω· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ- (he who reads let him understand), then those in Judaea let γέτωσαν εἰς τὰ ὄρη. 15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ κατα- them flee to the mountains, he and upon the housetop not let βάτω<sup>u</sup> εἰς τὴν οἰκίαν, μὲν εἰσελθέτω<sup>v</sup> ἄρα<sup>w</sup> τι<sup>x</sup> ἐκ come down into the house, nor go in to take any thing out of τῆς οἰκίας αὐτοῦ. 16 καὶ ὁ εἰς τὸν ἀγρόν<sup>y</sup> ὦν<sup>z</sup> μὴ ἐπιστρέψατω his house; and he that in the field is let him not return εἰς τὰ ὀπίσω ἄρα τὸ ἱμάτιον αὐτοῦ. 17 οὐαὶ δὲ ταῖς to the things behind to take his garment. But woe to those that ἐν γαστρὶ χέουσας καὶ ταῖς θηλαζούσας ἐν ἐκείναις ταῖς in γαστρὶ χέουσας and to those that give suck in those

<sup>d</sup> ἀκούετε ye hear of Tr. <sup>e</sup> — γὰρ Tr [Tr] A. <sup>f</sup> ἐπ' TA. <sup>g</sup> — καὶ TT A. <sup>h</sup> — καὶ T [Tr] A. <sup>i</sup> — καὶ παραχαί LTT [A]. <sup>k</sup> ἀρχή a beginning LTT. <sup>l</sup> — γὰρ for Tr [Tr] A. <sup>m</sup> πρῶτον δεῖ LTT A. <sup>n</sup> καὶ ὅταν and when LTT A. <sup>o</sup> ἀγῶσιν OLTT A W. <sup>p</sup> — μὲν μελετᾶτε [L] TT [A]. <sup>q</sup> ἄν L. <sup>r</sup> καὶ παραδώσει LTT A. <sup>s</sup> — τὸ ῥήθεν ὑπὸ Δανιὴλ τοῦ προφήτου O [L] TT [A]. <sup>t</sup> ἑστὸς EG; ἑστηκός L; ἑστηκότα TT A. <sup>u</sup> — δε [L] Tr. <sup>v</sup> — εἰς τὴν οἰκίαν [L] Tr. <sup>w</sup> εἰσελθάτω LTT. <sup>x</sup> τι ἀρα Tr A. <sup>y</sup> — ὦν (read [is]) LTT.

ἡμέραι. 18 προσεύχεσθε. δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν<sup>a</sup>  
 days! And pray that may not be your flight  
 χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, ὅσα  
 in winter; for shall be [112] those days tribulation, such as  
 οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως<sup>b</sup> ἕκτισεν ὁ  
 has not been the like from [the] beginning of creation which created  
 θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ κύριος  
 God until now, and not at all shall be; and unless [the] Lord  
 ἐκολόβωσεν<sup>c</sup> τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ.  
 had shortened the days, there would not have been saved any flesh;  
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσεν τὰς  
 but on account of the elect whom he chose, he has shortened the  
 ἡμέρας. 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὦδε ὁ  
 days. And then if anyone to you say, Behold, here [is] the  
 χριστός, ἢ ἰδοὺ, ἐκεῖ, ἐμὴ πιστεύσητε. 22 ἐγερθήσονται  
 Christ, or Behold, there, ye shall not believe [it] There will arise  
 γὰρ<sup>d</sup> ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ ἰδώσουσιν<sup>e</sup> σημεῖα  
 for false Christs and false prophets, and will give signs  
 καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν<sup>f</sup> καὶ τοὺς ἐκλεκ-  
 and wonders, to deceive if possible even the elect.  
 τοὺς. 23 ὑμεῖς δὲ βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν πάντα.  
 But ye take heed: lo, I have foretold to you all things.  
 24 Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην,  
 But in those days, after that tribulation,  
 ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος  
 the sun shall be darkened, and the moon shall not give light  
 αὐτῆς, 25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες,<sup>g</sup>  
 her; and the stars of the heaven shall be falling out,  
 καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.  
 and the powers which [are] in the heavens shall be shaken;  
 26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν  
 and then shall they see the Son of man coming in  
 νεφέλαις μετὰ δυνάμειος πολλῆς καὶ δόξης. 27 καὶ τότε  
 clouds with power great and glory; and then  
 ἀποστελεῖ τοὺς ἀγγέλους παύτου, καὶ ἐπισυνάξει τοὺς  
 he will send his angels, and will gather together  
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου  
 his elect from the four winds, from [the] extremity  
 γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε  
 of earth to [the] extremity of heaven. But from the fig-tree learn  
 τὴν παραβολὴν ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἁπαλὸς γένη-  
 the parable: when of it already the branch tender is be-  
 ται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος  
 come, and it puts forth the leaves, ye know that near the summer  
 ἐστίν. 29 οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα,  
 is. So also ye, when these things ye see coming to pass,  
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύρας. 30 Ἀμὴν λέγω ὑμῖν,  
 know that near it is, at [the] doors. Verily I say to you,  
 ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα  
 that in no wise will have passed away this generation, until all

with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be

<sup>a</sup> — ἡ φυγὴ ὑμῶν (read it may not be) LTTA. <sup>b</sup> ἦν LTT. <sup>c</sup> ἐκολόβωσεν κύριος T.  
<sup>d</sup> ἴδε TTA. <sup>e</sup> — ἦ T.A. <sup>f</sup> ἴδε LTTA. <sup>g</sup> μὴ πιστεύετε believe [it] not GLTTAW.  
<sup>h</sup> δὲ and T. <sup>i</sup> — ψευδόχριστοι καὶ Α. <sup>j</sup> ποιήσουσιν will work T.A. <sup>k</sup> — καὶ [T.]A.  
<sup>l</sup> — ἰδοὺ [L.]TTA. <sup>m</sup> Ἄλλα LTTA. <sup>n</sup> ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες LTTA. <sup>o</sup> καὶ  
 δόξης πολλῆς L. <sup>p</sup> — αὐτοῦ (read the angels) [L.]TTA. <sup>q</sup> — αὐτοῦ (read the elect) TT A.  
<sup>r</sup> ἦδῃ ὁ κλάδος αὐτῆς LTT. <sup>s</sup> ἐκφυῇ EGT. <sup>t</sup> γινώσκεται it is known A. <sup>u</sup> ἴδητε  
 ταῦτα LTT. <sup>v</sup> ταῦτα πάντα TTA.



done, 31 Heaven and earth shall pass away; but my words shall not pass away. 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

ταῦτα<sup>a</sup> γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ<sup>b</sup> παρε- these things shall have taken place. The heaven and the earth shall  
λεύσονται<sup>c</sup> οἱ δὲ λόγοι μου οὐ<sup>μὴ</sup> παρέλθωσιν. 32 Περὶ δὲ pass away, but my words in no wise shall pass away. But concerning  
τῆς ἡμέρας ἐκείνης<sup>d</sup> καὶ<sup>e</sup> τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ<sup>f</sup> οἱ ἄγ- that day and the hour, no one knows, not even the an-  
γελοι<sup>g</sup>·<sup>h</sup> ὁ<sup>i</sup> ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. 33 Βλέπετε, gels those in heaven, nor the Son, but the Father. Take heed,  
ἀγρυπνεῖτε<sup>j</sup> καὶ προσεύχεσθε<sup>k</sup>· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς<sup>l</sup> watch and pray; for ye know not when the time  
ἐστίν· 34 ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν is, as a man going out of the country, leaving<sup>m</sup> house  
αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ<sup>n</sup> ἐκάστω<sup>o</sup> 'his, and giving to his bondmen the authority, and to each one  
τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.<sup>p</sup> his work, and<sup>q</sup> the door-keeper<sup>r</sup> commanded that he should watch.  
35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας Watch therefore, for ye know not when the master of the house  
ἔρχεται, ὁψέ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ· comes: at evening, or at midnight, or at cock-crowing, or morning;  
36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37 Ἐὰν δὲ<sup>s</sup> lest coming suddenly he should find you sleeping. And what  
ὁμῖν λέγω, πᾶσιν λέγω, Γρηγορεῖτε.<sup>t</sup> to you I say, to all I say, Watch.

XIV. After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people.

14 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο Now it was the passover and the [feast of] unleavened bread after two  
ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς days. And<sup>a</sup> were<sup>b</sup> seeking<sup>c</sup> the<sup>d</sup> chief<sup>e</sup> priests<sup>f</sup> and<sup>g</sup> the<sup>h</sup> scribes<sup>i</sup> how  
αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 2 ἔλεγον ἡδὲ, him by guile getting hold of they might kill [him]. They<sup>j</sup> said<sup>k</sup> but,  
Μὴ ἐν τῇ ἑορτῇ, μήποτε ἰθόρυβος ἔσται<sup>l</sup> τοῦ λαοῦ. Not in the feast, lest a tumult there shall be, of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ And<sup>a</sup> being<sup>b</sup> he in Bethany, in the house of Simon the  
λεπροῦ, κατακείμενου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλά- leper, as he reclined [at table], came<sup>c</sup> a woman having an ala-  
bastρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ<sup>d</sup> συν- baster flask of ointment of<sup>e</sup> hard<sup>f</sup> pure<sup>g</sup> of great price; and having  
τρίψασα<sup>h</sup> τὸ<sup>i</sup> ἀλάβαστρον, κατέχεεν αὐτοῦ<sup>j</sup> κατὰ<sup>k</sup> τῆς broken the alabaster flask, she poured [it]<sup>l</sup> his<sup>m</sup> on  
κεφαλῆς. 4 Ὅσάν δὲ τινες ἀγανακτοῦντες πρὸς ἐαυτούς, καὶ head. And<sup>n</sup> were<sup>o</sup> some<sup>p</sup> indignant within themselves, and  
λέγοντες, Εἰς τί ἡ ἀπόλεια αὐτῇ τοῦ μύρου γέγονεν; saying, For what<sup>q</sup> this<sup>r</sup> waste<sup>s</sup> of the<sup>t</sup> ointment<sup>u</sup> has been made?  
5 ἡδύνατο γὰρ τοῦτο<sup>v</sup> ὁπραθῆναι ἐπάνω τριακοσίων for it was possible [for] this to have been sold for above three hundred  
δηνάριον, καὶ δοθῆναι τοῖς πτωχοῖς καὶ ἐνεβριμῶντο<sup>w</sup> denarii, and to have been given to the poor. And they murmured  
αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν· τί αὐτῇ κόπους at her. But Jesus said, Let alone<sup>x</sup> her; why to her trouble<sup>y</sup>

<sup>a</sup> παρελεύσεται GW. <sup>b</sup> — μὴ TrA. <sup>c</sup> παρελεύσονται TTrA. <sup>d</sup> ἢ OF GLTTrAW. <sup>e</sup> ἄγγελος an angel A. <sup>f</sup> — οἱ TTrA. <sup>g</sup> — καὶ προσεύχεσθε LT[Tr]A. <sup>h</sup> — καὶ LTTTrA. <sup>i</sup> — ἢ either TTrA. <sup>j</sup> μεσονυκτίου TTrA. <sup>k</sup> — οἱ LTTTrA. <sup>l</sup> γὰρ for LTTTrA. <sup>m</sup> — καὶ TTrA. <sup>n</sup> — καὶ λέγοντες T[Tr]A. <sup>o</sup> τὸν LTW; τὴν TTrA. <sup>p</sup> — κατὰ (read αὐτοῦ on his) LTTTrA. <sup>q</sup> — καὶ λέγοντες T[Tr]A. <sup>r</sup> — τὸ μύρον ointment GLTTrAW. <sup>s</sup> δηναρίων Triacontarion LTTTrAW. <sup>t</sup> ἐνεβριμῶντο T.

παρέχετε; καλὸν ἔργον <sup>εἰργάσατο</sup> "εἰς ἐμέ." 7 πάντοτε γὰρ  
do ye cause? a good work she wrought towards me. For always

τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε  
the poor ye have with you, and whenever ye desire ye are able

<sup>αὐτοὺς</sup> "εὖ ποιῆσαι" ἐμέ. δὲ οὐ πάντοτε ἔχετε. 8 ὃ <sup>εἶχεν</sup>  
<sup>αὐτοὺς</sup> "εὖ ποιῆσαι" ἐμέ. δὲ οὐ πάντοτε ἔχετε. 8 ὃ <sup>εἶχεν</sup>  
to "do good; but me not always ye have. What could

<sup>αὐτή</sup> "ἐποίησεν" προέλαβεν μυρίσαι <sup>μου τὸ σῶμα</sup> "εἰς  
she, she did. She came beforehand to anoint my body for

τὸν ἐνταφιασμόν. 9 ἀμὴν λέγω ὑμῖν, ὅπου <sup>ἂν</sup> κηρυχθῇ  
the burial. Verily I say to you, Wheresoever shall be proclaimed

τὸ εὐαγγέλιον. <sup>τοῦτο</sup> "εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν  
this glad tidings in whole the world, also what has done

αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.  
this woman shall be spoken of for memorial of her.

10 Καὶ <sup>βό</sup> "Ιούδας <sup>βό</sup> "Ἰσκαριώτης," <sup>εἰς τῶν δώδεκα,</sup>  
And Judas the Iscariote, one of the twelve,

ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα <sup>ε</sup> παραδῷ αὐτόν.  
went away to the chief priests, that he might deliver up him

αὐτοῖς. 11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο  
to them. And they having heard rejoiced, and promised

αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτηι πῶς <sup>εὐκαίρως</sup> αὐτόν  
him money to give. And he sought how conveniently him

παραδῶ.  
he might deliver up.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα  
And on the first day of unleavened [bread], when the passover

ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις  
they killed, say to him his disciples, Where desirest thou [that]

ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 Καὶ  
going we should prepare that thou mayest eat the passover? And

ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε  
he sends forth two of his disciples, and says to them, Go

εἰς τὴν πόλιν· καὶ ἀπαντήετε ἕμιν ἄνθρωπος κεράμιον ὕδατος  
into the city, and will meet you a man a pitcher of water

βαστάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου <sup>εἰάν</sup> εἰσέλθῃ,  
carrying; follow him; and wherever he may enter,

εἶπατε τῷ οἰκοδεσπότη, "Ὅτι ὁ διδάσκαλος λέγει, Ποῦ  
say to the master of the house, The teacher says, Where

ἐστὶν τὸ κατάλυμα <sup>ἂ</sup> ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου  
is the guest-chamber where the passover with my disciples

φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει <sup>ἀνώγειον</sup> μέγα ἐστρω-  
I may eat? and he you will shew an upper room large, fur-

μένον <sup>ἔτοιμον</sup>. <sup>ἐκεῖ</sup> ἐτοιμάσατε ἡμῖν. 16 Καὶ ἐξῆλθον <sup>εἰ</sup>  
nished ready. There prepare for. And went away

μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς  
his disciples, and came into the city, and found as

εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. 17 Καὶ ὥρας  
he had said to them, and they prepared the passover. And evening

γυνομένης ἔρχεται μετὰ τῶν δώδεκα. 18 καὶ ἀνψκειμένων  
being come he comes with the twelve. And as were reclining

wrought good work on me. 7 For ye have the poor with you always, and whensoev ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city; and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said,

<sup>εἰργάσατο</sup> T. <sup>ἐν ἐμοί</sup> to me GLTT<sup>AW</sup>.

<sup>αὐτοῖς</sup> LT<sup>RA</sup>; — αὐτοῦς T.

<sup>ἔσχεν</sup>

GLTT<sup>AW</sup>. — αὕτη (read εἶχεν she could) [L]T[Tr]A.

<sup>τὸ σῶμά μου</sup> LT<sup>R</sup>.

<sup>γ + δὲ</sup>

and (verily) [L]TT<sup>RA</sup>.

<sup>ἐάν</sup> T<sup>A</sup>.

— τοῦτο (read the glad tidings) [L]TT<sup>RA</sup>.

<sup>β — ὁ</sup>

LT<sup>TR</sup><sup>AW</sup>. <sup>Ἰσκαριώ</sup> T<sup>A</sup>.

<sup>δ + ὁ</sup> the T<sup>TR</sup><sup>A</sup>.

<sup>παραδοί</sup> αὐτόν L;

<sup>αὐτόν</sup> παραδοί T<sup>TR</sup><sup>A</sup>.

<sup>αὐτόν</sup>

<sup>αὐτόν</sup> εὐκαίρως παραδοί LT<sup>TR</sup><sup>A</sup>; αὐτόν εὐκ. παραδῶ W.

<sup>ἐν</sup> LT<sup>RA</sup>.

<sup>+</sup> μου (read my

guest-chamber) [L]TT<sup>TR</sup><sup>A</sup>.

<sup>ἀνάγειον</sup> GLTT<sup>AW</sup>.

<sup>ἔτοιμον</sup> L.

<sup>καὶ ἐκεῖ</sup> and

there T<sup>RA</sup>; κακεὶ T. — αὐτοῦ (read the disciples) T[Tr]A.

Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* And another said, *Is it I?* 20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.* 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives. 27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, That this

αὐτῶν καὶ ἐσθίουτων ἔειπεν ὁ Ἰησοῦς, Ἀμὴν λέγω [at table] they and were eating said Jesus, Verily I say unto you, that one of you will deliver up me, who is eating with me.

19 Ὅτι δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ, εἰς ἑκάστῳ εἰς, And they began to be grieved, and to say to him, one by one,

Μή τι ἐγώ; Καὶ ἄλλος, Μή τι ἐγώ; 20 Ὁ δὲ ἀπο- [Is it] I? And another, [Is it] I? But he an-

κριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτό- swerung said to them, [It is] one of the twelve, who is dip-

μενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. 21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ping with me in the dish. The indeed Son of of man

ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ goes, as it has been written concerning him; but woe

ἀνθρώπῳ· ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· to that man by whom the Son of man is delivered up;

καλὸν ᾧ αὐτῷ εἰ οὐκ ἔγεννηθῇ ὁ ἀνθρώπος ἐκεῖνος. good were it for him if had not been born that man.

22 Καὶ ἐσθίουτων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, And as they were eating, having taken Jesus a loaf,

εὐλογήσας ἐκλάσεν, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν, Λάβετε, having blessed he brake, and gave to them, and said, Take,

ὑφάγετε· τοῦτο ἐστὶν τὸ σῶμά μου. 23 Καὶ λαβὼν τὸ eat; this is my body. And having taken the

ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἑξ αὐτοῦ cup, having given thanks he gave to them, and they drank of it

πάντες· 24 καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ αἷμά μου τὸ all And he said to them, This is my blood that

τῆς βραυνῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυννόμενον. of the new covenant, which for many is poured out.

25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῶ ἐκ τοῦ Verily I say to you, that not any more in any wise will I drink of the

γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ fruit of the vine, until that day when it

πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. I drink new in the kingdom of God.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. And having sung a hymn they went out to the mount of Olives.

27 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε And says to them Jesus, All ye will be offended

ἐν ἐμοί· ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν in me in this night; for it has been written, I will smite the

ποιμένα, καὶ ἐδιασκορπισθήσεται τὰ πρόβατα. 28 Ἀλλὰ shepherd, and will be scattered abroad the sheep. But

μετὰ τὸ ἐγερθῆναι με, προῶν ὑμᾶς εἰς τὴν Γαλιλαίαν. after my arising, I will go before you into Galilee.

29 Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, But Peter said to him, Even if all shall be offended,

ἀλλ' οὐκ ἐγώ. 30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, yet not I. And says to him Jesus, Verily I say to thee,

ἢ ὁ Ἰησοῦς εἶπεν τὰ. ο — Οἱ δὲ (read ἤρξαντο they began) τὰ. ρ κατὰ τὰ. ρ — καὶ ἄλλος, Μή τι ἐγώ; TTr. — ἀποκριθεὶς LITra. — ἐκ (read τῶν of the) τ[τρ].  
 ἢ τὴν χεῖρα τῆς χειρὸς L. + ὅτι for τ[τρ]A. — ἦν [L]τ[τρ]A. — ὁ Ἰησοῦς [L]τ[τρ]A. — φάγετε GLITra. — τὸ (read a cup) LITra. — τὸ [L]τὰ.  
 — καινῆς TTrA. — ἐν ἐμοί TTrA. — ἐν τῇ νυκτὶ ταύτῃ [L]τ[τρ]A. — διασκορπισθήσονται τὰ πρόβατα L; τὰ πρόβατα διασκορπισθήσονται TTrA. — Εἰ καὶ TTrA.

ὅτι ἡμέρον ἐν τῇ νυκτί ταύτῃ, πρὶν ἢ δις ἀλέκτορα  
that to-day in this night, before that twice [the] cock  
φωνῇσαι, τρίς ἀπαρνήσῃ με. 31 Ὁ δὲ ἐκ περισσοῦ ἔλεγεν  
crow, thrice thou wilt deny me. But he vehemently said  
μᾶλλον, Ἐάν με δὲξῃ συναποθανεῖν σοι, οὐ μὴ σε  
the more, If it were needful for me to die with thee, in no wise thee  
ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.  
will I deny. And in like manner also all they spake.

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ.  
And they come to a place of which the name [is] Gethsemane;

καὶ λέγει τοῖς μαθηταῖς αὐτοῦ. Καθίσατε ὧδε, ἕως προσεύξω-  
and he says to his disciples, Sit here, while I shall

μαι. 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον  
pray. And he takes Peter and James

καὶ Ἰωάννην μετ' αὐτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ  
and John with him; and he began to be greatly amazed and

ἀδμονεῖν. 34 καὶ λέγει αὐτοῖς, Περὶλυπὸς ἐστὶν ἡ ψυχή μου  
dearly depressed. And he says to them, Very sorrowful is my soul

ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. 35 Καὶ προελ-  
even to death; remain here and watch. And having gone

θὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήνυχε ἵνα, εἰ  
forward a little he fell upon the earth, and prayed that, if

δυνατὸν ἐστίν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. 36 καὶ ἔλεγεν,  
possible it is, might pass from him the hour. And he said,

Αββᾶ, ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτή-  
Abba, Father, all things [are] possible to thee; take away cup

ριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.  
from me this; but not what I will, but what thou.

37 Καὶ ἔρχεται καὶ εὗρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ  
And he comes and finds them sleeping. And he says

Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἔσχυσας μίαν ὥραν γρη-  
to Peter, Simon, sleepest thou? wast thou not able one hour to

γοῆσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃ  
watch? Watch and pray, that ye enter not

εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ  
into temptation. The indeed spirit [is] ready, but the flesh

ἀσθενής. 39 Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν  
weak. And again having gone away he prayed, the same

λόγον εἰπών. 40 καὶ ὑποστρέψας εὗρεν αὐτοὺς ὑπάλιν  
thing saying. And having returned he found them again

καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βαβερημένοι.  
sleeping, for were their eyes heavy;

καὶ οὐκ ᾔδεισαν τί ἀντὶ ἀποκριθῶσιν. 41 Καὶ ἔρχεται  
and they knew not what him they should answer. And he comes

τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ  
the third time, and says to them, Sleep on now and

ἀναπαύεσθε. ἀρῆχει ἡλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται  
take your rest. It is enough; has come the hour; lo, is delivered up

ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. 42 ἐγεί-  
the Son of man into the hands of sinners. Rise,

ρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικεν.  
let us go; behold, he who is delivering up me has drawn near.

day, even in this night, before the cock crow twice, thou shalt deny me thrice. 31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane; and he saith to his

disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James

and John, and began to be sore amazed, and to be very heavy;

34 and saith unto them, My soul is exceeding sorrowful un-

to death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it

were possible, the hour might pass from him. 36 And he said, Abba,

Father, all things are possible unto thee; take away this cup

from me: nevertheless not what I will, but what thou wilt. 37 And

he cometh, and findeth them sleeping, and saith unto Peter,

Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into tem-

ptation. The spirit truly is ready, but the flesh is weak. 39 And

again he went away, and prayed, and spake the same words. 40 And

when he returned, he found them asleep a-

gain, (for their eyes were heavy,) neither

wist they what to answer him. 41 And he cometh the third time,

and saith unto them, Sleep on now, and take your rest: it is

enough, the hour is come; behold, the Son of man is betrayed into

the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth

me is at hand.

1 + σὺ thou GLTTAW. 2 αὐτῇ τῇ νυκτί LTTAW. 3 ἀπαρνήσῃ LTTAW. 4 ἐκ περισσοῦ  
ἐλάλει LTTAW. 5 δὲρ με LTT. 6 ἀπαρνήσεται T. 7 ὁ δὲ P Γεθσημανεῖ LTTAW. 8 τὸν  
GLTTAW. 9 μετ' αὐτοῦ LTTAW. 10 προσελθὼν T. 11 ἐπιπτεν TA. 12 τοῦτο ἀπ' ἐμοῦ LTTAW.  
13 ἔλθῃτε TA. 14 πάλιν ἐλθὼν again coming LA; ἐλθὼν T. 15 πάλιν LTTAW. 16 αὐτῶν οἱ ὀφθαλ-  
μοὶ T. 17 καταβαρυνόμενοι LTTAW. 18 ἀποκριθῶσιν αὐτῷ LTTAW. 19 σὺ LTTAW. 20 ἤγγικεν T.



43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whosoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 and he left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for wit-

43 Καὶ ἐνθὺς<sup>1</sup> ἐπὶ αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας<sup>2</sup>, εἷς<sup>3</sup> τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος<sup>4</sup> πολλὸς<sup>5</sup> das, <sup>2</sup>one <sup>1</sup>being of the twelve, and with him a <sup>2</sup>crowd <sup>1</sup>great, μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν<sup>6</sup> πρεσβυτέρων. 44 δεδώκεν δὲ ὁ παραδιδούς αὐτὸν ἰσύσσημον<sup>7</sup> αὐτοῖς, λέγων, "Ὅν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν, καὶ ἀπαγάγετε<sup>8</sup> αὐτόν. 45 Καὶ ἔλθων, ἐνθὺς<sup>9</sup> προσελθὼν αὐτῷ λέγει, "Ραββί, ραββί· καὶ κατεφίλησεν αὐτόν. 46 Οἱ δὲ ἐπέβαλον<sup>10</sup> ἅνδρες αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. 47 Εἷς δὲ ἐκ τῶν παρευρισκόντων σπασάμενος τὴν μάχαιραν ἔπαυσε τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. 48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. 51 Καὶ τις νεανίσκος<sup>11</sup> ἠκολούθει αὐτῷ, περιβεβλημένος σινδὼνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. 52 ὁ δὲ καταλιπὼν τὴν σινδὼνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν

<sup>1</sup> ἐνθὺς LTTA. <sup>2</sup> + ὁ LTRAW. <sup>3</sup> + ὁ Ἰσκαριώτης Iscariote LTTA. <sup>4</sup> ὦν LTTA. <sup>5</sup> πολὺς [L]TTA. <sup>6</sup> τῶν T. <sup>7</sup> ἰσύσσημον T. <sup>8</sup> ἀπάγετε LTTA. <sup>9</sup> Ραββί LTR; ραββί T; ραββί [ραββί] A. <sup>10</sup> ἐπέβαλον T. <sup>11</sup> τὰς χεῖρας ἐπ' αὐτόν L; τὰς χεῖρας αὐτῷ TTA. <sup>12</sup> — τις LTRAW. <sup>13</sup> ὠτίον LTTA. <sup>14</sup> ἐξήλατε LTTAW. <sup>15</sup> ἔφυγον πάντες TTA. <sup>16</sup> νεανίσκος τις LTR. <sup>17</sup> συνκολούθει was following with LTTA; ἠκολούθησεν followed w. <sup>18</sup> — οἱ νεανίσκοι (ye ad they seize) LTTA. <sup>19</sup> — ἀπ' αὐτῶν [L]TTA. <sup>20</sup> — αὐτῷ T. <sup>21</sup> γραμματεῖς καὶ οἱ πρεσβύτεροι L. <sup>22</sup> συγκαθήμενος T. <sup>23</sup> — τὸ E.

κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ  
against Jesus testimony, to put to death him, and <sup>2</sup>not  
ἔβρισκον." 56 πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ,  
<sup>1</sup>did find [any]. For many bore false testimony against him,  
καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ τινες ἀναστάντες  
and alike their testimonies were not. And some having risen up  
ἔψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58 "Ὅτι ἡμεῖς ἠκούσα-  
bore false testimony against him, saying, We heard  
μεν αὐτὸν λέγοντος, "Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν  
him saying, I will destroy this temple the

χειροποιήτων, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον  
[one] made with hands, and in three days another not made with hands  
οἰκοδομήσω. 59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.  
I will build. And neither thus alike was their testimony.

60 Καὶ ἄνασας ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπιρώτησεν  
And ᾠhaving stood up ᾠthe high priest in the midst questioned  
τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκριθὼν οὐδέν; τί οὗτοι σοὺ  
Jesus, saying, Answerest thou nothing? What ᾠthese ᾠthree  
καταμαρτυροῦσιν; 61 Ὁ δὲ ἐνῴπα, καὶ οὐδὲν ἀπεκρίνατο."  
ᾠtesify against? But he was silent, and nothing answered.

**Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ; 62 Ὁ δὲ Ἰησοῦς εἶπεν,**

Ἔγω εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον  
I am. And ye shall see the Son of man sitting

ἐκ δεξιῶν<sup>11</sup> τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν  
at [the] right hand of power, and coming with the clouds  
τοῦ οὐρανοῦ. 63 Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ  
of the heaven. And the high priest having rent his garments

λέγει, Τί ἔτι χροεῖαν ἔχουσιν μαρτύρων; 64 ἤκούσατε ἡτῆς  
says, What any more need have we of witnesses? Ye heard the  
βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν  
blasphemy: what to you appears? And they all condemned

αὐτὸν <sup>1</sup>εἶναι ἐνοχον<sup>11</sup> θανάτου. 65 Καὶ ἤρξαντό τινες ἐμπτύειν  
him to be deserving of death. And, <sup>2</sup>began <sup>1</sup>some to spit upon

αὐτῷ, καὶ περικαλύπτειν <sup>k</sup>τὸ πρόσωπον αὐτοῦ, <sup>ll</sup> καὶ κολα-  
him, and to cover up his face, and to buf-  
φίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφῆτευσον· καὶ οἱ ὑπηρεταί  
fet him, and to say to him, Prophecy; and the officers

ῥαπίσμασιν αὐτὸν <sup>m</sup>ἔβαλλον.<sup>n</sup>  
 with the palm of the hand <sup>2</sup>him <sup>1</sup>struck.

66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία  
And ὡς being ὁ Peter in the court below, comes one

τῶν παιδισκῶν τοῦ ἀρχιερέως, 67 καὶ ἰδούσα τὸν Πέτρον  
of the 'maids of the high priest, and ' seeing Peter  
θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ

Naζαρενοῦ <sup>o</sup>Ἰησοῦ ἦστα.<sup>n</sup> 68 Ὁ δὲ ἡρνήσατο, λέγων, <sup>p</sup>Οὐκ·

οἶδα οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω

ness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed

their witness agreed  
not together. 57 And  
there arose certain,  
and bare false witness  
against him, saying,  
58 We heard him say,  
I will destroy this  
temple that is made  
with hands, and with-  
in three days I will  
build another made  
without hands. 59 But  
neither **an** did their  
witness agree together.  
60 And the high priest

stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it *which* these witness against thee? 61 But he held his peace, and

he held his peace, and answered nothing.' Again the high priest asked him, and said unto him, Art thou the Christ, the Son of

the Blessed? 62 And  
Jesus said, I am : and  
ye shall see the Son of  
man sitting at the  
right hand of power,  
and coming in the

clouds of heaven.  
63 Then the high priest  
rent his clothes, and  
saith, What need we  
any further witnesses?  
64 Ye have heard

the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to

cover his face, and to buffet him, and to say unto him, Prophecy : and the servants did strike him with the palms of their hands.

68 And ■ Peter ■

beneath in the palace,  
there cometh one of  
the maids of the high  
priest: 67 and, when  
she saw Peter warming  
himself, she looked up-

on him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I

what thou sayest. And  
he went out into the

---

το οὐδέν TTr.      ἡ ἐκ  
TTrA.      αὐτοῦ τὸ

d nŷoutkov LTrA. ■ — τὸ (read [the]) GLTT<sub>r</sub>AW.

δεξιῶν καθήμενον GLTTTAW. ■ τὴν βλασφημίαν L.

πρόσωπον ΤΤΓΔ. <sup>m</sup> ἔβαλον w; ἔλαβον (read recei

ἐν τῇ αὐλῇ TTΓΔ. ὁ ἦσθα τοῦ Ἰησοῦ LTTΓΔ. P

DOR LTTraW.      ' 00 76 LTTraA.

<sup>1</sup> οὐκ ἀπεκρίνατο ουδέν ΤΤ.

ἰεροχρον εἶναι ΤΤα.

him with buffets) LTrA.  
neither (know I) i T

neither (know) LIT.

8 Ề

■ αὐτοῦ τὸ

καὶ κάτω

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porch; and the cock crew. 69 And maid saw him again, and began to say to them that stood by, This is one of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

εἰς τὸ προαύλιον· <sup>1</sup>καὶ ἀλέκτωρ ἐφώνησεν. 69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν <sup>2</sup>πάλιν ἤρξατο <sup>3</sup>λέγειν τοῖς <sup>4</sup>παρεστηκόσιν, "Ὅτι <sup>5</sup>οὗτος <sup>6</sup>ἐξ αὐτῶν ἐστίν. 70 Ὁ δὲ <sup>7</sup>πάλιν ἡρνεῖτο. Καὶ μετὰ <sup>8</sup>μικρὸν <sup>9</sup>πάλιν οἱ <sup>10</sup>παρεστῶτες <sup>11</sup>ἔλεγον τῷ Πέτρῳ, Ἀληθῶς <sup>12</sup>ἐξ αὐτῶν εἶ. καὶ γὰρ Γαλιλαῖος εἶ, <sup>13</sup>καὶ ἡ λαλιά σου ὁμοιάζει. 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ <sup>14</sup>ὀμνύειν, "Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 72 Καὶ <sup>15</sup>ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη <sup>16</sup>ὁ Πέτρος <sup>17</sup>τὸ <sup>18</sup>ῥήμα <sup>19</sup>τοῦ <sup>20</sup>ὄντος <sup>21</sup>αὐτῷ <sup>22</sup>ὁ Ἰησοῦς, "Ὅτι <sup>23</sup>πρὶν <sup>24</sup>ἀλέκτορα <sup>25</sup>φωνῆσαι <sup>26</sup>δις <sup>27</sup>ἂν <sup>28</sup>παρνήσῃ <sup>29</sup>με <sup>30</sup>τρὶς <sup>31</sup>καὶ <sup>32</sup>ἐπιβαλὼν <sup>33</sup>ἐκλαίεν.

XV. And straight-way in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it. 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled. 6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

15 Καὶ <sup>1</sup>εὐθύως <sup>2</sup>ἐπὶ τὸ <sup>3</sup>πρωῖ <sup>4</sup>συμβούλιον <sup>5</sup>ποιήσαντες <sup>6</sup>οἱ <sup>7</sup>ἀρχιερεῖς <sup>8</sup>μετὰ <sup>9</sup>τῶν <sup>10</sup>πρεσβυτέρων <sup>11</sup>καὶ <sup>12</sup>γραμματέων <sup>13</sup>καὶ <sup>14</sup>ὅλον <sup>15</sup>τὸ <sup>16</sup>συνέδριον, <sup>17</sup>δήσαντες <sup>18</sup>τὸν <sup>19</sup>Ἰησοῦν <sup>20</sup>ἀπήνεγκαν <sup>21</sup>καὶ <sup>22</sup>παρέδωκαν <sup>23</sup>ἐπὶ <sup>24</sup>Πιλάτῳ. 2 καὶ <sup>25</sup>ἐπηρώτησεν <sup>26</sup>αὐτὸν <sup>27</sup>ὁ <sup>28</sup>Πιλάτος, <sup>29</sup>Σὺ <sup>30</sup>εἶ <sup>31</sup>ὁ <sup>32</sup>βασιλεὺς <sup>33</sup>τῶν <sup>34</sup>Ἰουδαίων; <sup>35</sup>Ὁ δὲ <sup>36</sup>ἀποκριθεὶς <sup>37</sup>ἔλεπεν <sup>38</sup>αὐτῷ, <sup>39</sup>Σὺ <sup>40</sup>λέγεις. 3 Καὶ <sup>41</sup>κατηγοροῦν <sup>42</sup>αὐτοῦ <sup>43</sup>οἱ <sup>44</sup>ἀρχιερεῖς <sup>45</sup>πολλά. 4 Ὁ δὲ <sup>46</sup>Πιλάτος <sup>47</sup>πάλιν <sup>48</sup>ἐπηρώτησεν <sup>49</sup>αὐτόν, <sup>50</sup>λέγων, <sup>51</sup>Οὐκ <sup>52</sup>ἀποκρίνη <sup>53</sup>οὐδέν; <sup>54</sup>ἴδε, <sup>55</sup>πόσα <sup>56</sup>σου <sup>57</sup>καταμαρτυροῦσιν. 5 Ὁ δὲ <sup>58</sup>Ἰησοῦς <sup>59</sup>οὐκ <sup>60</sup>εἶπεν <sup>61</sup>οὐδέν <sup>62</sup>ἀπεκρίθη, <sup>63</sup>ὥστε <sup>64</sup>θαυμάζειν <sup>65</sup>τὸν <sup>66</sup>Πιλάτον. 6 Κατὰ <sup>67</sup>δὲ <sup>68</sup>ἐορτὴν <sup>69</sup>ἀπέλυνεν <sup>70</sup>αὐτοῖς <sup>71</sup>ἓνα <sup>72</sup>δέσμιον, <sup>73</sup>ὃν <sup>74</sup>περ <sup>75</sup>ᾔτούντο. 7 Ἡν <sup>76</sup>δὲ <sup>77</sup>ὁ <sup>78</sup>λεγόμενος <sup>79</sup>Βαραββᾶς <sup>80</sup>μετὰ <sup>81</sup>τῶν <sup>82</sup>Ρουσταςιαστῶν <sup>83</sup>δεδεμένους, <sup>84</sup>οἵτινες <sup>85</sup>ἐν <sup>86</sup>τῇ <sup>87</sup>στάσει <sup>88</sup>φόνον <sup>89</sup>πεποιήκεισαν. 8 καὶ <sup>90</sup>ἀναβοήσας <sup>91</sup>ὁ <sup>92</sup>ὄχλος <sup>93</sup>ἤρξατο <sup>94</sup>αἰτεῖσθαι <sup>95</sup>καθώς <sup>96</sup>ᾔει <sup>97</sup>ἐποίει <sup>98</sup>αὐτοῖς.

<sup>1</sup> [καὶ ἀλέκτωρ ἐφώνησεν] L.

<sup>2</sup> — καὶ ἡ λαλιά σου ὁμοιάζει LTTA.

<sup>3</sup> τὸ ῥήμα τῶς LTTA; τὸ ῥήμα ὁ W.

<sup>4</sup> εὐθύς LTTA.

<sup>5</sup> — τῷ LTTA.

<sup>6</sup> ἐπηρώτα TTA.

<sup>7</sup> ὃν παρητούντο T.

<sup>8</sup> ἤρξατο πάλιν T; — πάλιν A.

<sup>9</sup> ὀμνύει GLTTA+W. <sup>10</sup> + εὐθύς immediately LTTA.

<sup>11</sup> δις φωνῆσαι LTTA.

<sup>12</sup> ἐπὶ τὸ (read πρωτῶ early) LTTA.

<sup>13</sup> Πιλάτος T.

<sup>14</sup> — λέγων T. <sup>15</sup> κατηγοροῦσιν they accuse LTTA.

<sup>16</sup> στασιαστῶν LTTA.

<sup>17</sup> ἀναβάς coming up LTTA.

<sup>18</sup> — αἶε T.

<sup>19</sup> ἐτομασάνας T.

<sup>20</sup> + τῶν the T.

<sup>21</sup> Πιλάτου T.

<sup>22</sup> — αἶε T.







mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled; which saith, And he was numbered with the transgressors. 29 And they that passed by, railing on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

οπιεῖν<sup>ο</sup> ἑσμυρνισμένον οἶνον· ῥόδι<sup>ρ</sup> οὐκ ἔλαβεν. 24 Καὶ τοῦ ποίνειν<sup>ο</sup> μεθυσμένου οἶνον· ῥόδι<sup>ρ</sup> οὐκ ἔλαβεν. 24 Καὶ ὅταν σταυρώσαντες αὐτόν<sup>ο</sup> διεμέριζον<sup>ρ</sup> τὰ ἱμάτια αὐτοῦ, βάλλοντες κλήρον ἐπ' αὐτά, τίς τίς ἄρρ. 25 ἦν δὲ ὥρα τρίτη, καὶ ἑσταύρωσαν αὐτόν. 26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων. 27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. 28 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐά, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 σῶσον σεαυτόν, καὶ καταβάτω ἀπὸ τοῦ σταυροῦ. 31 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 Ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνειδίζον αὐτόν. 33 Γενομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' αὐτόν. 34 ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης. 34 καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωὶ, Ἐλωὶ, Ἑλαμμά ἡ σαβαχθανί; ὁ ἐστὶν μεθερμηνεύμενον, Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες; 35 Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, ἡ Ἑλία. 36 Δραμὼν δὲ εἷς καὶ γεμίσας σπόγγον ὄξους, περιθείς αὐτῷ καλὰ μὲν ἐπότιζεν αὐτόν, λέγων, Ἄφετε, ἵδωμεν εἰ ἔρχεται ἡ Ελία. καθελεῖν αὐτόν.

ο — πιεῖν TTrA. ρ δὲ δὲ who however TTr. ρ σταυροῦσιν αὐτόν, καὶ they crucify him and TTrA. ρ διαμερίζονται they divide GLTTrAW. — verse 28 TTrA. ο οἰκοδομῶν τρισὶν ἡμέραις LTrA. ρ καταβάτω descending LTrA. — δὲ and GLTTrAW. γ — τοῦ LTrA. ρ + αὐτῷ him L. ρ + σὺν with (read crucified along with) LT. ρ καὶ γενομένης LTrA. ρ ἐνάτης LTrA. ρ ἐνάτῃ ὥρᾳ LTrA. — λέγων TTrA. ρ Ἐλωὶ Ἐλωὶ LTA. ρ λέμα LT; λαμὰ TrAW. ρ σαβαχθανεὶ TTr. ρ ἐγκατέλιπες με LTrA. ρ παρεστῶτων T. ρ Ἰδε TTrA. ρ Ἑλείαν T. ρ τίς TTrA. ρ — καὶ LTrA. ρ — γε LTrA. ρ Ἑλείας T.

37 Ὁ δὲ Ἰησοῦς ἀφείξας φωνὴν μεγάλην ἐξέπνευσεν. 37 And Jesus cried with a loud voice, and gave up the ghost.

καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκώς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ. 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ ἡ Ἰωσήφ, μήτηρ, καὶ Σαλώμη, 41 αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ συναβαῖσαι αὐτῷ εἰς Ἱεροσόλυμα. 42 Καὶ ἥδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὅ ἐστιν πρὸς ἄββατον, 43 ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ. 44 οὗτος ἦν Πιλάτος, καὶ ᾗτήσατο τὸ πῶμα τοῦ Ἰησοῦ. 45 οὗτος ἐθαύμασεν, εἰ ἥδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν. 46 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἔδωκεν αὐτῷ τὸ πῶμα. 47 Ἰωσήφ, 46 καὶ ἀγοράσας σινδόν, καὶ καθελὼν αὐτὸν ἐνεῖλησεν τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσέκυλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰωσήφ ἐθεώρουν ποῦ τίθεται. 16 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρωὶ

τ' ἀπ' LITa. — κράξας T[Tr]A. — οὗτος ὁ ἄνθρωπος LITra. — ἦν (read [was]) T[Tr]A.  
 v [η] Tr. — τοῦ LITra. — Ἰωσήφ LITra. — καὶ LT[Tr]. — πρὸς σάββατον LITr.  
 b ἐλθὼν having come LITraW. — + τὸν TTr. — Πιλάτον T. — Πιλάτος ἐθαύμασεν T.  
 ἡδη already LITr. — πῶμα corpse LITra. — καὶ LTITaW. — ἔθηκεν LITr. — μνηματι T.  
 1 Ἰωσήφ LITra. — τίθειται he has been laid LITra. — τῇ T[Tr].

came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 And she went and told them that had been with him, they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. 12 After that he appeared in another form unto two of them, they walked, and went into the country. 13 And they went and told it unto the residue: neither believed they them. 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he

οἷς μᾶς<sup>1</sup> σαββάτων ἔρχονται ἐπὶ τὸ ῥμνημεῖον,<sup>2</sup> ἀνατεί-  
on the first [day] of the week they come to the tomb, <sup>3</sup>having  
λαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς. Τίς ἀποκυλίσει  
<sup>4</sup>risen <sup>5</sup>the <sup>6</sup>sun. And they said among themselves, Who will roll away  
ἡμῖν τὸν λίθον ἐκ<sup>7</sup> τῆς θύρας τοῦ μνημεῖον; 4 Καὶ ἀνα-  
for us the stone out of the <sup>8</sup>door of the tomb? <sup>9</sup> And having  
βλέψασαι θεωροῦσιν ὅτι ἀποκεκλύσται<sup>10</sup> ὁ λίθος· ἦν γὰρ  
looked up they see that has been rolled away the stone: for it was  
μέγας σφόδρα. 5 καὶ εἰσελθούσαι<sup>11</sup> εἰς τὸ μνημεῖον, εἶδον  
<sup>12</sup>great <sup>13</sup>very. And having entered into the tomb, they saw  
νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν  
a young man sitting on the right, clothed with <sup>14</sup>robe  
λευκὴν· καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς, Μὴ  
<sup>15</sup>white, and they were greatly amazed. But he says to them, <sup>16</sup>Not  
ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐστα-  
<sup>17</sup>be amazed. <sup>18</sup>Jesus <sup>19</sup>ye <sup>20</sup>seek the Nazarene, who has been  
ρωμένον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν  
crucified. He is risen, he is not here; behold the place where they laid  
αὐτόν· 7 ἀλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ  
him. But go; say to his disciples and  
Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν  
to Peter, that he goes before you into Galilee; there him  
ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἐξελθούσαι ταχὺ<sup>9</sup>  
shall ye see, as he said to you. And having gone out quickly  
ἔφυγον ἀπὸ τοῦ μνημεῖον· εἶχεν<sup>10</sup> δὲ αὐτὰς τρόμος καὶ  
they fled from the tomb. And <sup>11</sup>possessed <sup>12</sup>them <sup>13</sup>trembling <sup>14</sup>and  
ἐκστασις· καὶ οὐδενὶ<sup>15</sup> οὐδενὶ<sup>16</sup> εἶπον, φοβοῦντο γάρ·  
<sup>17</sup>amazement, and to no one anything they spoke, for they were afraid.  
(lit. nothing)

9 Ἀναστὰς δὲ πρῶτῃ σαββάτου ἐφάνη πρῶ-  
Now having risen early [the] first [day] of the week he appeared first  
τον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμό-  
to Mary the Magdalene, from whom he had cast out seven demons.  
νια. 10 ἐκείνη<sup>1</sup> πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γε-  
She having gone told [it] to those who with him had  
νομένοις, πενθοῦσιν καὶ κλαίουσιν. 11 κἀκεῖνοι ἀκούσαντες  
been, [who were] grieving and weeping. And they having heard  
ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. 12 Μετὰ δὲ  
that he is alive and has been seen by her disbelieved [it]. And after  
ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρῃ  
these things to two of them as they walked he was manifested in another  
μορφῇ, πορευομένοις εἰς ἄγρόν. 13 κἀκεῖνοι ἀπελθόντες ἀ-  
form, going into [the] country; and they having gone  
ἡγγείλαν τοῖς λοιποῖς· οὐδὲ κείνοις ἐπίστευσαν. 14 Ὑστερον<sup>1</sup>  
told [it] to the rest; neither them did they believe. Afterwards  
ἀνακαίμενοι αὐτοῖς τοῖς ἑνδεκα ἐφανερῶθη, καὶ ὠνεί-  
<sup>2</sup>reclined <sup>3</sup>at <sup>4</sup>table <sup>5</sup>they to the eleven he was manifested and re-  
δισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς  
proached their unbelief and hardness of heart, because <sup>6</sup>those <sup>7</sup>who  
θεασαμένοις αὐτὸν ἐγὼν γερόμενον<sup>8</sup> οὐκ ἐπίστευσαν. 15 Καὶ εἶπεν  
<sup>9</sup>had <sup>10</sup>seen <sup>11</sup>him <sup>12</sup>arisen <sup>13</sup>they <sup>14</sup>believed <sup>15</sup>not. And he said  
αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ὑπαντα κηρύξατε τὸ εὐαγ-  
to them, Having gone into <sup>16</sup>the <sup>17</sup>world <sup>18</sup>all proclaim the glad

<sup>1</sup> μὴ τῶν LIT; τῇ μὴ τῶν T. <sup>2</sup> ῥμνημα T. <sup>3</sup> ἀπὸ from LIT. <sup>4</sup> ἀνακεκλύσται TITa.  
<sup>5</sup> ἐλθούσαι having gone A. <sup>6</sup> ἀλλὰ LITra. <sup>7</sup> — ταχὺ GLITTAW. <sup>8</sup> γὰρ for LITr.  
<sup>9</sup> — οὐδεν L. <sup>10</sup> + κατὰ Μάρκον according to Mark Tr; [εὐαγγέλιον] κατὰ Μάρκον glad tidings according to Mark A. <sup>11</sup> — verses 9 to 20 T[A]. <sup>12</sup> παρ LIT. <sup>13</sup> + δὲ and (she) L.  
<sup>14</sup> + δὲ and (afterwards) LIT. <sup>15</sup> + ἐκ νεκρῶν from among [the] dead L.



γέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς

saved, and he that disbelieves shall be condemned. And signs those that

πιστεύσασιν ταῦτα παρακολουθήσει. ἐν τῷ ὀνόματι μου δα-

mons they shall cast out; with tongues they shall speak new;

18 ὅφεις ἀροῦσιν· κἂν θανάσιμόν τι πίνωσιν οὐ μὴ

serpents they shall take up; and if deadly anything they drink in no wise

αὐτοὺς βλάψει· ἐπὶ ἀρρώστοις χεῖρας ἐπιθήσουσιν, καὶ

them shall it injure; upon [the] infirm hands they shall lay, and

καλῶς ἔξουσιν.

well they shall be.

19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελή-

The indeed therefore Lord after speaking to them was taken

φθῇ εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

up into the heaven, and sat at [the] right hand of God.

20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνερ-

And they having gone forth preached everywhere, the Lord working

γούντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούν-

with [them], and the word confirming by the following upon

των σημείων. Ἀμήν.

[It] signs. Amen.

Τὸ κατὰ Μάρκον εὐαγγέλιον.

The according to Mark glad tidings.

said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

## ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

THE ACCORDING TO

LUKE

HOLY

GLAD TIDINGS.

ΕΠΕΙΔΗ ΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν

FORASMUCH AS many took in hand to draw up a narration

περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμά-

concerning the which have been fully believed among us mat-

των, 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς

ters, as they delivered [them] to us, they from [the] beginning

αὐτόπται καὶ ὑπῆρται γενόμενοι τοῦ λόγου, 3 ἔδοξεν

eye-witnesses and attendants having been of the Word, it seemed good

κάμοι, παρηκολυθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, κα-

also to me, having been acquainted from the first with all things accurately, with

θεξῆς σοι γράφαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγινῶς

method to thee to write, most excellent Theophilus, that thou mightest know

περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

concerning which thou wast instructed of [the] things the certainty.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς

There was in the days of Herod the king

Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας

of Judaea a priest certain, by name Zacharias, of [the] course

Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ

of Abia, and his wife of the daughters of Aaron, and

FORASMUCH AS many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 that thou mightest know the certainty of those things, wherein thou hast been instructed. 5 THERE was in the days of Herod, the king of Judaea, a certain priest named

παρακολουθήσει ταῦτα L; ἀκολουθήσει ταῦτα Tr.

χερσὶν and in the hands Tr. βλάβῃ should it injure GLTrAW. + καὶ ἐν ταῖς

ἀνελήμφθῃ LTrA. — Ἀμήν EGLTrAW. — Τὸ κατὰ Μάρκον εὐαγγέλιον EGLTrW;

κατὰ Μάρκον Tr; Εὐαγγέλιον κατὰ Μάρκον [A].

Εὐαγγέλιον ([Εὐαγ.] A) κατὰ Λουκᾶν GLTrAW; κατὰ Λουκᾶν Tr.

γυνὴ αὐτῷ LTrA. — τοῦ Τητ[Α].



Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him,

ὄνομα αὐτῆς Ἑλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐν ὄνομα αὐτῆς Elizabeth. And they were just both πῖον τοῦ θεοῦ. πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ fore God, walking in all the commandments and δεικνύμασιν τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς ordinances of the Lord blameless. And there was not to them τέκνον, καθότι ἡ Ἑλισάβετ ἦν στείρα, καὶ ἀμφοτέροι προ- a child, inasmuch as Elizabeth was barren, and both ἀβελήκοτες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν advanced in their days were. And it came to pass in τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἡμερίας αὐτοῦ ἐναντι fulfilling his priestly service in the order of his course before τοῦ θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχεν God, according to the custom of the priestly service, it fell to him by lot τοῦ θυμᾶσαι· εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. 10 καὶ to burn incense, having entered into the temple of the Lord. And πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ all the multitude of the people were praying without at the hour τοῦ θυμιάματος. 11 Ὁρῶν δὲ αὐτῷ ἄγγελος κυρίου, ἐ- of incense. And appeared to him an angel of the Lord, stand- στῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ ing at the right of the altar of incense. And ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. \*was troubled Zacharias seeing him, and fear fell upon him. 13 Ἐἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεν- because has been heard thy supplication, and thy wife Elisabeth shall νήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. bear a son to thee, and thou shalt call his name John. 14 καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ And he shall be joy to thee and exultation, and many at ἡ γεννήσει αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον his birth shall rejoice. For he shall be great before τοῦ κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν, καὶ the Lord; and wine and strong drink in no wise shall he drink, and πνεύματος ἁγίου πλησθήσεται ἐν ἐκ κοιλίας μητρὸς with the Holy Spirit. he shall be filled even from the womb of his mother. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ of his. And many of the sons of Israel shall he turn to the Lord κύριον τὸν θεὸν αὐτῶν. 17 καὶ αὐτὸς προελεύσεται ἐνώπιον Lord their God. And he shall go forth before αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας him in the spirit and power of Elias, to turn hearts πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δι- of fathers to children, and the disobedient to the wisdom of the fathers κατὰ τὸν νόμον τοῦ κυρίου. 18 καὶ ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. 18 Καὶ righteous, to make ready for the Lord a people prepared. And εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γινώσκω τοῦτο; said Zacharias to the angel, By what shall I know this? ἐγὼ γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβελήκυια ἐν ταῖς for I am an old man, and my wife advanced in ἡμέραις αὐτῆς. 19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, her days. And answering the angel said to him,

<sup>d</sup> ἐναντίον TrA.

<sup>e</sup> ἦν ἡ (— ἡ I[Tr]) Ἑλισάβετ LTTrA.

<sup>f</sup> ἦν τοῦ λαοῦ GLTTrAW.

<sup>g</sup> Ἰωάννη Tr.

<sup>h</sup> γενέσει GLTTrAW.

<sup>i</sup> — τοῦ (read [the]) GT[Tr]W.

<sup>j</sup> Ἡλίας Tr.

Εγώ εἰμι Γαβριήλ ὁ παρεστηκώς ἐνώπιον τοῦ θεοῦ· καὶ  
I am Gabriel, who stand before God, and  
ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι  
I was sent to speak to thee, and to announce glad tidings to thee  
ταῦτα. 20 καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι  
these; and lo, thou shalt be silent and not able to speak  
ἄχρι ἧς-ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας  
till the day in which shall take place these things, because thou didst not believe  
τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.  
my words, which shall be fulfilled in their season.  
21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν  
And were the people expecting Zacharias, and they wondered at  
τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἠδύνατο  
his delaying in the temple. But having come out he was not able  
λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν  
to speak to them, and they recognized that a vision he has seen in  
τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.  
the temple. And he was making signs to them, and continued dumb.  
23 καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας  
And it came to pass, when were fulfilled the days service  
αὐτοῦ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.  
of him he departed to his house.  
24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ  
Now after these days conceived Elisabeth  
γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα,  
his wife, and hid herself months five, saying,  
25 Ὅτι οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς  
Thus, to me has done the Lord in [the] days in which  
ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.  
he looked upon [me] to take away my reproach among men.  
26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ  
And in the month the sixth was sent the angel Gabriel  
ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα  
by God to a city of Galilee, whose name [was] Nazareth,  
27 πρὸς παρθένον ἡμεμιστευμένην ἀνδρὶ ᾧ ὄνομα  
to a virgin betrothed to a man whose name  
Ἰωσήφ, ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς παρθένου  
[was] Joseph, of [the] house of David, and the name of the virgin  
Μαριάμ. 28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν,  
[was] Mary. And coming the angel to her said,  
Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ, εὐλόγημένη  
Hail, [thou] favoured one! the Lord [is] with thee, blessed [art]  
σύ ἐν γυναικίν. 29 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ  
thou amongst women. But she seeing [him] was troubled at  
τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς  
his word, and was reasoning of what kind might be the salutation  
οὗτος. 30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ·  
this. And said the angel to her, Fear not, Mary,  
ἐγὼ γὰρ χάριν παρὰ τῷ θεῷ. 31 καὶ ἰδοὺ, συλλήψῃ  
for thou hast found favour with God; and lo, thou shalt conceive  
ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ  
in [thy] womb and bring forth a son, and thou shalt call his name

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name

1 ἐδύνατο LITRA.      2 — ὁ (read [the]) LITRA.      3 — τὸ TITRA.      4 ἀπὸ from TITRA.  
5 Ναζαρέθ ITW.      6 ἡμεμιστευμένην LITRA.      7 Δαυεὶδ LITRA; Δαυὶδ GW.      8 — ὁ ἄγγελος  
TITRA.      9 + ὁ ἄγγελος the angel T.      10 — εὐλόγημένη σὺ ἐν γυναικίν TITRA.      11 — ἰδοῦσα  
GITRA.      12 ἐπὶ τῷ λόγῳ διεταράχθη GITRA.      13 συλλήψῃ LITRA.





46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,  
And said Mary, "Magnifies my soul the Lord,

47 καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτηρῷ μου·  
and exalted my spirit in God my Saviour.

48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ  
For he looked upon the humiliation of his bondmaid; lo

γάρ, ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσαι αἱ γενεαί. 49 ὅτι  
for, from henceforth will count me blessed all generations. For

ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα  
has done to me great things the mighty one, and holy [is] the name

αὐτοῦ. 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεῶν τοῖς  
his; and his mercy [is] to generations of generations to those

φοβούμενοις αὐτόν. 51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ·  
fearing him. He wrought strength with his arm,

διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.  
he scattered [the] haughty in [the] thought of their heart.

52 καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινοὺς.  
He put down rulers from thrones, and exalted [the] lowly:

53 πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας  
[the] hungry he filled with good things, and [the] rich

ἐξάπαστειλεν κενούς. 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,  
he sent away empty. 54 He helped Israel servant his,

μνησθῆναι ἐλέους, 55 καθὼς ἐλάλησεν πρὸς τοὺς  
[in order] to remember mercy, according as he spoke to

πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν  
our fathers, to Abraham and to his seed for

αἰῶνα. 56 Ἐμεῖνεν δὲ Μαριάμ σὺν αὐτῇ ὥσει μῆνας τρεῖς,  
ever. And abode Mary with her about months three,

καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.  
and returned to her house.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,  
Now to Elizabeth was fulfilled the time that she should bring forth,

καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-  
and she bore a son. And heard the neighbours and kins-

γενεὶς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ'  
folk her that was magnifying [the] Lord his mercy with

αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ  
her, and they rejoiced with her. And it came to pass on the eighth

ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ  
day they came to circumcise the little child, and were calling it

ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀπο-  
after the name of his father Zacharias. And an-

κριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-  
swering his mother said, No; but he shall be called John.

νης. 61 Καὶ εἶπον πρὸς αὐτήν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ  
νης. And they said to her, No one is among the

συγγενεῖα σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνένεον  
kindfolk of thee who is called by this name. They made signs

δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἀνθέλοι καλεῖσθαι αὐτόν.  
and to his father [as to] what he might wish to be called him.

63 καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης  
And having asked for a writing tablet he wrote, saying, John

ἐστὶν τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. 64 Ἀνεψύχθη δὲ  
is his name. And they wondered all. And was opened

46 And Mary said, My soul doth magnify the Lord, 47 and my

spirit hath rejoiced in God my Saviour, 48 For he hath regarded the

low estate of his bondmaid: for, behold, from henceforth all

generations shall call me blessed, 49 For he that is mighty hath

done to me great things; and holy is his name, 50 And his

mercy is on them that fear him from generation to generation, 51 He hath shewed

strength with his arm; he hath scattered the proud in the imagination

of their hearts, 52 He hath put down the mighty from their seats, and exalted them

of low degree, 53 He hath filled the hungry with good things; and the rich he hath sent

empty away, 54 He hath holpen his servant Israel, in remembrance of his mercy;

55 as he spake to our fathers, to Abraham, and to his seed for ever, 56 And Mary abode

with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth

a son, 58 And her neighbours and her cousins heard how the Lord had shewed great

mercy upon her; and they rejoiced with her, 59 And it came to pass, that on the eighth day

they came to circumcise the child; and they called him Zacharias, after the name of his

father, 60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name,

62 And they made signs to his father, how he would have him called,

63 And he asked for a writing table, and wrote, saying, His name is John.

And they marvelled all, 64 And his mouth was opened immediately,

■ μεγάλη LTr. 1 καὶ γενεάς and generations TTr. ■ ἕως αἰῶνος G. 2 ὥς LTr.

ο ἡμέρᾳ τῇ ὀγδόῃ LTr. 3 Ἰωάννης Tr. 4 εἶπαν Tr. ■ ἐκ τῆς συγγενείας from among

the kindfolk LTr. 5 αὐτὸ it LTr. 6 — τὸ Tr. [A].



and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwell round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

τὸ-στόμα-αὐτοῦ παρὰ-χρῆμα καὶ ἡ-γλῶσσα-αυτοῦ, καὶ  
his mouth immediately and his tongue [loosed], and  
ἐλάλει ἐὺλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος  
he spoke, blessing God. And came upon all  
τοὺς περιουκοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς  
those who dwell around them; and in whole the hill-country  
Ἰουδαίας διελαλεῖτο πάντα τὰ-ῤήματα-ταῦτα· 66 καὶ  
of Judaea were being talked of. All these things. And  
ἐθεντο πάντες οἱ ἀκούσαντες ἐν τῇ-καρδίᾳ-αὐτῶν, λέ-  
[laid] [them] up all who heard in their heart, say-  
γοντες, Τί ἄρα τὸ-παιδίον-τοῦτο ἔσται; Καὶ χεῖρ  
ing, What then this little child will be? And [the] hand  
κυρίου ἦν μετ' αὐτοῦ.  
of [the] Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 and hath raised up a horn of salvation for us in the house of his servant David; 70 as he spake by the mouth of his holy prophets, which have been since the world began: 71 that we should be saved from our enemies, and from the hand of all that hate us; 72 to perform the mercy promised to our fathers, and to remember his holy covenant; 73 the oath which he swore to our father Abraham, 74 that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 in holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 to give knowledge of salvation unto his people by the remission of their sins, 78 through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 to give light to them that sit in darkness and in the shadow of death, to guide our feet

67 Καὶ Ζαχαρίας ὁ-πατήρ-αὐτοῦ ἐπλήσθη πνεύματος  
And Zacharias his father was filled with [the] Spirit  
ἁγίου, καὶ προεφῆτευσεν, λέγων, 68 Εὐλογητὸς κύριος ὁ  
Holy, and prophesied, saying, Blessed be [the] Lord the  
θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν  
God of Israel, because he looked upon and wrought redemption  
τῷ-λαφῷ-αὐτοῦ· 69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν τῷ  
for his people, and raised up a horn of salvation for us in the  
οἴκῳ Δαβὶδ τοῦ παιδὸς-αὐτοῦ· 70 καθὼς ἐλάλησεν διὰ  
house of David his servant; according as he spoke by [the]  
στόματος τῶν ἁγίων τῶν αἰώνων ἀπ' αἰῶνος προφητῶν αὐτοῦ·  
mouth of the holy since time began prophets of his;  
71 σωτηρίαν ἐξ ἐχθρῶν-ἡμῶν καὶ ἐκ χειρὸς πάντων  
salvation from our enemies and from [the] hand of all  
τῶν μισούντων ἡμᾶς· 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων  
those who hate us; to fulfil mercy with fathers  
ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὄρκον ὃν  
our, and to remember covenant holy his, [the] oath which  
ᾤμοσεν πρὸς Ἀβραάμ τὸν-πατέρα-ἡμῶν, τοῦ δοῦναι ἡμῖν  
he swore to Abraham our father, to give us [that]  
74 ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν-ἡμῶν ῥυθέντας,  
without fear out of [the] hand of our enemies being saved,  
λατρεῖν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ  
we should serve him in holiness and righteousness before him,  
πάσας τὰς ἡμέρας τῆς-ζωῆς-ἡμῶν. 76 Καὶ σύ, παιδίον,  
all the days of our life. And thou, little child,  
προφῆτης ὑψίστου κληθήσῃ· προπορεύσῃ-γὰρ πρὸ  
prophet of [the] Highest shalt be called; for thou shalt go before [the]  
προσώπου κυρίου ἐτοιμάσαι ὁδοὺς-αὐτοῦ· 77 τοῦ δοῦναι  
face of [the] Lord to prepare his ways; to give  
γνώσιν σωτηρίας τῷ-λαφῷ-αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν-αὐτῶν,  
knowledge of salvation to his people in remission of their sins,  
78 διὰ σπλάγχνα ἐλέους Θεοῦ-ἡμῶν, ἐν οἷς ἐπεσκέψατο  
through [the] bowels of compassion of our God, in which has visited  
ἡμᾶς ἀνατολή ἐξ ὕψους, 79 ἐπιφάναι τοῖς ἐν σκοτίᾳ  
us [the] day-spring from on high, to shine upon those in darkness  
καὶ σκιᾷ θανάτου καθημένοι· τοῦ κατευθῆναι τοὺς  
and in [the] shadow of death sitting; to direct

• + γὰρ (read For also) LITRA.    • προεφῆτευσεν LITRA.    • — τῷ (read [the]) LITRA.  
• Δαυὶδ LITRA; Δαυὶδ GW.    • — τοῦ LITRA.    • — τῶν LITRA.    • — τῶν LITRA.  
• — ἡμῶν (read of [our] enemies) [L]ITRA.    • — τῆς ζωῆς (read all our days) GLITRAW;  
• + δὲ also TTRA.

πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. 80 Τὸ δὲ παιδίον ἠύξανεν  
our feet into [the] way of peace. And the little child grew  
καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως  
and was strengthened in spirit; and he was in the deserts until [the]  
ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.  
day of his shewing to Israel.

into the way of peace.  
80 And the child grew,  
and waxed strong in  
spirit, and was in the  
deserts till the day of  
his shewing unto Is-  
rael.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα  
And it came to pass in those days <sup>2</sup>went 'out 'a <sup>2</sup>decree  
παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν  
from Caesar Augustus, that should be registered all the  
οἰκουμένην. 2 αὕτη ἡ ἀπογραφὴ <sup>1</sup>πρώτη ἐγένετο ἡγε-  
habitable world; this registration first took place when  
μονεύοντος τῆς Συρίας <sup>1</sup>Κυρηνίου. 3 καὶ ἐπορεύοντο πάντες  
was <sup>2</sup>governor <sup>2</sup>of <sup>1</sup>Syria <sup>1</sup>Cyrenius. And <sup>2</sup>went <sup>1</sup>all  
ἀπογράφεσθαι, ἕκαστος εἰς τὴν <sup>1</sup>ἰδίαν πόλιν. 4 Ἀνέβη δὲ καὶ  
to be registered, each to his own city: and <sup>2</sup>went <sup>2</sup>up <sup>2</sup>also  
Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως <sup>1</sup>Ναζαρέτ εἰς τὴν  
<sup>1</sup>Joseph from Galilee out of [the] city Nazareth to  
Ἰουδαίαν, εἰς πόλιν <sup>2</sup>Δαβὶδ ἣτις καλεῖται Βηθλεέμ, διὰ  
Judaea, to a city of David which is called Bethlehem, because  
τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρὸς <sup>2</sup>Δαβὶδ. 5 Ἄπο-  
of his being of [the] house and family of David, to re-  
γράφεσθαι <sup>1</sup>σὺν Μαριὰμ τῇ <sup>2</sup>ομινησενυμένη αὐτῷ ὡς γυναῖκα,  
register himself with Mary who was betrothed to him as wife,  
οὗσα ἐγκύβ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοῦς  
she being great with child. And it came to pass in the [time] they were  
ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. 7 καὶ ἔτε-  
there <sup>2</sup>were <sup>2</sup>fulfilled <sup>2</sup>the <sup>2</sup>days for her bringing forth, and she brought  
κεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν  
forth her son the first-born, and wrapped <sup>2</sup>in <sup>2</sup>swaddling <sup>2</sup>clothes  
αὐτόν, καὶ ἀνέκλινεν αὐτὸν ἐν <sup>2</sup>τῇ φάτνῃ, διότι οὐκ ἦν  
<sup>2</sup>him, and laid him in the manger, because there was not  
αὐτοῖς τόπος ἐν τῷ καταλύματι.  
for them a place in the inn.

II. And it came to  
pass in those days, that  
there went out a de-  
cree from Caesar Au-  
gustus, that all the  
world should be taxed,  
2 (And this taxing was  
first made when Cyre-  
nius was governor of  
Syria.) 3 And all went  
to be taxed, every one  
into his own city.  
4 And Joseph also went  
up from Galilee, out  
of the city of Naza-  
reth, into Judaea, unto  
the city of David,  
which is called Beth-  
lehem; (because he  
was of the house and  
lineage of David:)  
5 to be taxed with  
Mary his espoused  
wife, being great with  
child. 6 And so it was,  
that, while they were  
there, the days were  
accomplished that she  
should be delivered.  
7 And she brought  
forth her firstborn son,  
and wrapped him in  
swaddling clothes, and  
laid him in a manger;  
because there was no  
room for them in the  
inn.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες  
And shepherds were in the <sup>2</sup>country <sup>1</sup>same, lodging in the fields  
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.  
and keeping watch by night over their flock;  
9 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα  
and behold, an angel of [the] Lord stood by them, and [the] glory  
κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον  
of [the] Lord shone around them, and they feared [with] <sup>2</sup>fear  
μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ  
<sup>1</sup>great. And <sup>2</sup>said <sup>2</sup>to <sup>2</sup>them <sup>2</sup>the <sup>2</sup>angel, Fear not; <sup>2</sup>behold  
γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται  
<sup>2</sup>for, I announce glad tidings to you [of] <sup>2</sup>joy <sup>1</sup>great, which shall be  
παντὶ τῷ λαῷ. 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστιν  
to all the people; for was born to you to-day a Saviour, who is  
χριστὸς κύριος, ἐν πόλει <sup>2</sup>Δαβὶδ. 12 καὶ τοῦτο ὑμῖν  
Christ [the] Lord, in [the] city of David. And this [is] to you  
τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον. <sup>2</sup>ἐκεί-  
the sign: ye shall find a babe wrapped in swaddling clothes, ly-

8 And there were in  
the same country shep-  
herds abiding in the  
field, keeping watch  
over their flock by  
night. 9 And, lo, the  
angel of the Lord came  
upon them, and the  
glory of the Lord shone  
round about them:  
and they were sore af-  
raid. 10 And the an-  
gel said unto them,  
Fear not: for, behold,  
I bring you good tin-  
dings of great joy,  
which shall be to all  
people. 11 For unto  
you is born this day  
in the city of David  
a Saviour, which is  
Christ the Lord. 12 And  
this shall be a sign un-  
to you; Ye shall find  
the babe wrapped in  
swaddling clothes,  
lying in a manger.

8 — ἡ LITTA. 2 ἐγένετο πρώτη T. 1 Κυρίνου Cyrenus L. 2 εἰς αὐτοῦ (read his city) LITTA.  
1 Ναζαράθ L; Ναζαρέθ TW. 2 Δαυίδ LITTA; Δαυὶδ OW. 2 ἀπογράφεσθαι L.  
2 ἐμνηστευμένη LITTA. P — γυναῖκα LITTA. 2 — τῇ (read a manger) LITTA. 2 — ἰδοὺ  
TIT.A. 2 Δαυίδ LITTA; Δαυὶδ GW. 2 — καὶ and [LITTA] 2 — κείμενον L.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 and to offer a sacrifice according to that

μενον<sup>1</sup> ἐν τῇ<sup>2</sup> φάτνῃ. 13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ<sup>3</sup> ἄγγέλῳ πληθος στρατιᾶς<sup>4</sup> οὐρανόυ,<sup>5</sup> αἰνούντων τὸν θεόν,<sup>6</sup> καὶ λεγόντων, 14 Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις<sup>7</sup> εὐδοκία.<sup>8</sup> 15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι,<sup>9</sup> καὶ οἱ ἀνθρώποι<sup>10</sup> οἱ ποιμένες<sup>11</sup> εἶπον<sup>12</sup> πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ θεὸς ἐποίησεν ἡμῖν. 16 Καὶ ἦλθον<sup>13</sup> σπεύσαντες καὶ εὗρον<sup>14</sup> τὴν τε Μαρὶάν καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κεκείμενον ἐν τῇ φάτνῃ. 17 Ἰδόντες δὲ<sup>15</sup> ὁμολογῶσιν<sup>16</sup> περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν τὰς ἀκούσας. 19 Ἡ δὲ<sup>17</sup> Μαρία<sup>18</sup> πάντα συντηρεῖ τὰ ῥήματα ταῦτα, αὐτοὺς. 20 καὶ ἐπέστρεψαν<sup>19</sup> οἱ ποιμένες, δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πάντων οἷς ἤκουσαν καὶ ἑίδον,<sup>20</sup> καθὼς ἐλάληθη πρὸς αὐτοὺς. 21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὅκτ' τοῦ περιτεμεῖν τὸ παιδίον,<sup>21</sup> καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι<sup>22</sup> αὐτὸν ἐν τῇ κοιλίᾳ.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ<sup>23</sup> αὐτῶν<sup>24</sup> κατὰ τὸν νόμον<sup>25</sup> Μωσέως,<sup>26</sup> ἀνήγαγον αὐτὸν εἰς Ἱερουσαλὴμ παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ κυρίου, Ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται. 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸν νόμον<sup>27</sup> κυρίου.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ<sup>23</sup> αὐτῶν<sup>24</sup> κατὰ τὸν νόμον<sup>25</sup> Μωσέως,<sup>26</sup> ἀνήγαγον αὐτὸν εἰς Ἱερουσαλὴμ παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ κυρίου, Ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται. 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸν νόμον<sup>27</sup> κυρίου.

<sup>1</sup> — τῇ (read a manger) GLTTAW.

<sup>2</sup> — καὶ οἱ ἀνθρώποι [L] [T] [TrA]. <sup>3</sup> οὐρανοῦ of heaven Tr. <sup>4</sup> εὐδοκίας of good pleasure ETTA.

<sup>5</sup> ἀνεῦραν TTr. <sup>6</sup> ἐγνωρίσαν they made known LTTrA. <sup>7</sup> ἐλάλουν T. <sup>8</sup> ἦλθαν TTrA.

<sup>9</sup> Μαρία LTTrA. <sup>10</sup> συνβάλας T. <sup>11</sup> ἐπέστρεψαν GLTTAW. <sup>12</sup> ἴδον T. <sup>13</sup> αὐτόν him GLTTAW. <sup>14</sup> συλληφθῆναι LTTrA.

<sup>15</sup> αὐτῆς (read her purification) E. <sup>16</sup> Μωυσέως LTTrAW. <sup>17</sup> + τῷ the L.

τὸ εἰρημένον ἐν νόμῳ κυρίου, Ζεῦχος τρυγόνων  
that which has been said in [the] law of [the] Lord, A pair of turtle doves  
ἡ δύο Πνεοσοῦς" περιστέρων.  
or two young of pigeons.

which is said in the law of the Lord. A pair of turtle-doves, or two young pigeons.

25 Καὶ ἰδοῦ, ἦν ἄνθρωπος" ἐν Ἱερουσαλὴμ ᾧ ὄνομα  
And behold, there was a man in Jerusalem whose name

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής,  
[was] Simeon; and this man [was] just and pious,

προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα  
waiting for [the] consolation of Israel, and [the] Spirit

ἅγιον ἦν" ἐπ' αὐτόν. 26 καὶ ἦν αὐτῷ κεχορηματισμένον ὑπὸ  
Holy was upon him. And it was to him divinely communicated by

τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ  
the Spirit the Holy that he should not see death before

ἰδῆν τὸν χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι  
he should see the Christ of [the] Lord. And he came in the Spirit

εἰς τὸ ἱερόν" καὶ ἐν τῇ εἰσαγαγείν τοὺς γονεῖς τὸ παιδίον Ἰη-  
into the temple; and when brought in the parents the little child Je-

σοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον  
sus, that they might do according to what had become customary

τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-  
by the law for him, he also received him into arms,

λας αὐτοῦ," καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν, 29 Νῦν ἀπολύεις  
his, and blessed God, and said, Now thou lettest go

τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥήμά σου, ἐν εἰρήνῃ.  
thy bondman, O Master, according to thy word, in peace;

30 ὅτι εἶδον οὐδὲ φθαλμοί μου τὸ σωτήριόν σου, 31 ὃ  
for have seen mine eyes thy salvation, which

ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν. 32 ὥς  
thou hast prepared before [the] face of all the peoples; light

εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ.  
for revelation of [the] Gentiles and glory of thy people Israel.

33 Καὶ ἦν Ἰωσήφ" καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ  
And were Joseph and his mother wondering at

τοῖς λαλομένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν  
the things which were spoken concerning him. And blessed

αὐτοὺς Συμεών, καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ,  
them Simeon, and said to Mary his mother,

Ἰδοῦ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν  
Lo, this [child] is set for [the] fall and rising up of many

ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον. 35 καὶ σοῦ ὅδε  
in Israel, and for a sign spoken against; and of these also

αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία" ὅπως ἀνὰ ποκαλυ-  
thy soul shall go through a sword; so that may be re-

φθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.  
vealed of many hearts [the] reasonings.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ  
And there was Anna a prophetess, daughter of Phanuel, of [the]

φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα  
tribe of Asher, she was advanced in days many, having lived

ἑπτὰ μετὰ ἀνδρός" ἐκτὰ ἀπὸ τῆς παρθενίας αὐτῆς, 37 καὶ  
years with a husband seven from her virginity, and

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all people; 32 a light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things, which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity; 37 and she

■ + τῷ the LTr.

■ νοσοῦς TA.

■ ἄνθρωπος ἦν T.

■ ἦν ἅγιον GLTTAW.

■ ἦ ἂν T; ἂν Tr.

■ — αὐτοῦ (read [his] arms) [L]T[TA].

■ + ὁ L.

■ ὁ πατήρ αὐτοῦ his

father GLTTA.

■ — αὐτοῦ (read [his] mother) GLTA.

■ [δὲ] LTr.

■ μετὰ ἀνδρός

ἐτῇ LTr.

■ παρθενίας Δ.



was a widow of about  
fourscore and four  
years, which departed  
not from the temple,  
but served God with  
fastings and prayers  
night and day. 38 And  
she coming in that in-  
stant gave thanks like-  
wise unto the Lord,  
and spake of him to  
all them that looked  
for redemption in Jeru-  
salem.

<sup>b</sup>αὐτῇ<sup>h</sup> <sup>χ</sup>ήρα <sup>ῥ</sup>ως<sup>h</sup> <sup>ἔ</sup>τῳ<sup>h</sup> ὀγδοηκονταεσσάρων, <sup>ἡ</sup> οὐκ  
she [was] a widow <sup>ᾧ</sup>about <sup>ῥ</sup>years<sup>h</sup> of <sup>ᾧ</sup>eighty-four, <sup>ἡ</sup>who <sup>οὐκ</sup>not  
<sup>ἀ</sup>φίστατο <sup>ἀ</sup>ἀπὸ<sup>h</sup> τοῦ ἱεροῦ, <sup>ν</sup>ηστείαις <sup>καὶ</sup> δεήσεσιν <sup>λα</sup>τρεῦνσα  
<sup>ἀ</sup>departed from the temple, with fastings and supplications serving  
<sup>νύκτα</sup> καὶ <sup>ἡ</sup>μέραν<sup>h</sup> 38 καὶ <sup>ἑ</sup>αὐτῇ<sup>h</sup> αὐτῇ-τῇ ὥρα <sup>ἐ</sup>πιστάσα  
night and day: and she at the same hour coming up  
<sup>ἀ</sup>νθωμολογεῖτο τῷ <sup>ῥ</sup>κυρίῳ, <sup>καὶ</sup> ἐλάλει <sup>πε</sup>ρὶ αὐτοῦ <sup>π</sup>ᾶσιν  
gave praise to the Lord, and spake concerning him to all  
<sup>τοῖς</sup> προσδεχομένοις <sup>λύ</sup>τρωσιν <sup>ἐ</sup>ν<sup>h</sup> Ἱερουσαλὴμ.  
those waiting for redemption in Jerusalem.

39 And when they  
had performed all  
things according to  
the law of the Lord,  
they returned into  
Galilee, to their own  
city Nazareth. 40 And  
the child grew, and  
waxed strong in spirit,  
filled with wisdom:  
and the grace of God  
was upon him.

39 Καὶ ὡς <sup>ἐ</sup>τέλεσαν <sup>ἅ</sup>παντα<sup>h</sup> <sup>ἰ</sup>τὰ<sup>h</sup> κατὰ τὸν νόμον  
And when they had completed all things according to the law  
<sup>κυρίου</sup>, <sup>ἑ</sup>πέστρεψαν<sup>h</sup> εἰς τὴν Γαλιλαίαν, εἰς <sup>ἡ</sup>τὴν<sup>h</sup> πόλιν<sup>h</sup>  
of [the] Lord they returned to Galilee, to <sup>ἡ</sup>city<sup>h</sup>  
<sup>αὐτῶν</sup> <sup>ἡ</sup>Ναζαρέτ<sup>h</sup>. 40 Τὸ δὲ <sup>π</sup>αιδίον <sup>ἠ</sup>ῤῥαξαν <sup>καὶ</sup> ἔκρα-  
their [own], Nazareth. And the little child grew, and became  
<sup>τα</sup>ιούτο <sup>ὁ</sup>πνεῦματι, <sup>ἡ</sup>πληροῦμενον <sup>π</sup>σοφίας, <sup>καὶ</sup> <sup>ἡ</sup>χάρις  
strong in spirit, being filled with wisdom, and [the] grace  
<sup>θεοῦ</sup> ἦν <sup>ἐ</sup>π' αὐτό.  
of God was upon him.

41 Now his parents  
went to Jerusalem  
every year at the feast  
of the passover. 42 And  
when he was twelve  
years old, they went  
up to Jerusalem after  
the custom of the feast.  
43 And when they had  
fulfilled the days, as  
they returned, the  
child Jesus tarried be-  
hind in Jerusalem;  
and Joseph and his  
mother knew not of it.  
44 But they, supposing  
him to have been in  
the company, went a  
day's journey; and  
they sought him a-  
mong their kinsfolk  
and acquaintance.  
45 And when they  
found him not, they  
turned back again to  
Jerusalem, seeking  
him. 46 And it came to  
pass, that after three  
days they found him  
in the temple, sitting  
in the midst of the  
doctors, both hearing  
them, and asking them  
questions. 47 And all  
that heard him were  
astonished at his un-  
derstanding and an-  
swers. 48 And when  
they saw him, they  
were amazed: and his  
mother said unto him,  
Son, why hast thou  
thus dealt with us?

41 Καὶ <sup>ἑ</sup>πορεύοντο οἱ <sup>γ</sup>ονεῖς αὐτοῦ <sup>κατ'</sup> ἔτος εἰς Ἱερουσαλὴμ  
And <sup>ᾧ</sup>went <sup>ᾧ</sup>his <sup>ᾧ</sup>parents yearly to Jerusalem  
<sup>τῇ</sup> ἑορτῇ τοῦ <sup>π</sup>άσχα. 42 καὶ ὅτε ἐγένετο <sup>ἔ</sup>τῳ<sup>h</sup> δώδεκα,  
at the feast of the pasover. And when he was <sup>ᾧ</sup>years <sup>ᾧ</sup>old <sup>ᾧ</sup>twelve,  
<sup>ἡ</sup>ἀναβάντων<sup>h</sup> αὐτῶν <sup>ἡ</sup>εἰς Ἱεροσόλυμα<sup>h</sup> κατὰ τὸ ἔθος τῆς  
having gone up they to Jerusalem according to the custom of the  
<sup>ἑορτῆς</sup>, 43 καὶ <sup>τε</sup>λειωσάντων τὰς <sup>ἡ</sup>μέρας, <sup>ἐ</sup>ν-τῷ <sup>ὁ</sup>πιστοτρέφειν  
feast, and having completed the days, as returned  
<sup>αὐ</sup>τοὺς <sup>ὑ</sup>πέμεινεν <sup>ἡ</sup>Ἰησοῦς<sup>h</sup> ὁ <sup>π</sup>αῖς <sup>ἐ</sup>ν Ἱερουσαλὴμ, <sup>καὶ</sup>  
they remained behind Jesus the child in Jerusalem, and  
<sup>οὐκ</sup> ἔγνων <sup>ἡ</sup>Ἰωσήφ <sup>καὶ</sup> ἡ-<sup>ἡ</sup>μήτηρ αὐτοῦ<sup>h</sup> 44 νομίσαντες δὲ αὐτὸν  
knew [it] not Joseph and his mother; but supposing him  
<sup>ἐ</sup>ν τῇ <sup>σ</sup>υννοδίᾳ εἶναι<sup>h</sup> ἦλθον <sup>ἡ</sup>μέρας ὁδόν, <sup>καὶ</sup> ἀνέζητουν  
in the company to be they went a day's journey, and sought  
<sup>αὐ</sup>τὸν <sup>ἐ</sup>ν τοῖς <sup>σ</sup>υγγενέσιν <sup>καὶ</sup> <sup>ἡ</sup>ἐν<sup>h</sup> τοῖς <sup>γ</sup>νωστοῖς<sup>h</sup> 45 καὶ  
him among the relations and among the acquaintances: and  
<sup>μὴ</sup> εὐρόντες αὐτὸν <sup>ὑ</sup>πέστρεψαν εἰς Ἱερουσαλὴμ, <sup>ἠ</sup>ζητοῦντες<sup>h</sup>  
not having found him they returned to Jerusalem, seeking  
<sup>αὐ</sup>τόν. 46 Καὶ ἐγένετο <sup>ᾧ</sup>μεθ' <sup>ἡ</sup>μέρας τρεῖς <sup>ἔ</sup>δρον αὐτὸν <sup>ἐ</sup>ν  
him. And it came to pass after days three they found him in  
<sup>τῷ</sup> ἱερῷ, <sup>κα</sup>θεζόμενον <sup>ἐ</sup>ν <sup>ᾧ</sup>μέσῳ τῶν διδασκάλων, <sup>καὶ</sup> ἀκού-  
the temple, sitting in [the] midst of the teachers, both hear-  
<sup>οντα</sup> αὐτῶν <sup>καὶ</sup> ἐπερωτῶντα αὐτοῦς. 47 ἐξίσταντο δὲ πάντες  
ing them and questioning them. And were amazed all  
<sup>οἱ</sup> ἀκούοντες αὐτοῦ <sup>ἐ</sup>πὶ τῇ <sup>σ</sup>υνέσει <sup>καὶ</sup> ταῖς ἀποκρίσεσιν  
those hearing him at [hi-] understanding and answers  
<sup>αὐ</sup>τοῦ. 48 Καὶ ἰδόντες αὐτὸν <sup>ἐ</sup>ξεπλάγησαν <sup>καὶ</sup> <sup>π</sup>ρὸς αὐτὸν  
his. And seeing him they were astonished: and to him  
<sup>ἡ</sup>μήτηρ αὐτοῦ <sup>εἶ</sup>πεν, <sup>τί</sup> τέκνον, <sup>τί</sup> ἐποίησας ἡμῖν οὕτως;  
his mother said, Child, why hast thou done to us thus?

<sup>b</sup> αὐτῇ herself TTR. <sup>c</sup> ἕως up to LTR. <sup>d</sup> — ἀπὸ (read left not) TTR. <sup>e</sup> αὐτῇ W;  
— αὐτῇ (read ἀνθωμολ. she gave praise) LTR. <sup>f</sup> θεῷ (read to God) LTR. <sup>g</sup> — ἐν (read  
[in]) LTR[A]. <sup>h</sup> πάντα TTR. <sup>i</sup> — τὰ T. <sup>k</sup> ἐπέστρεψαν T. <sup>l</sup> — τὴν LTR. <sup>m</sup> αὐτῶν  
LTRAW. <sup>n</sup> Ναζαρέτ TTRAW. <sup>o</sup> — πνεύματι LTR. <sup>p</sup> σοφία TTR. <sup>q</sup> ἀναβαινόντων going  
up LTR. <sup>r</sup> — εἰς Ἱεροσόλυμα TTR[A]. <sup>s</sup> [Ἰησοῦς] A. <sup>t</sup> οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ his  
parents knew it not LTR. <sup>v</sup> εἶναι ἐν τῇ συννοδίᾳ LTR. <sup>w</sup> — ἐν GLTTRAW. <sup>x</sup> — αὐτόν  
(read [him]) GLTTR A. <sup>y</sup> ἀναζητοῦντες LTR. <sup>z</sup> μετὰ TTR. <sup>aa</sup> εἶπεν πρὸς αὐτὸν

μήτηρ αὐτοῦ LTR.

ἰδοῦ, ὁ πατήρ σου κάγω ὁδυνώμενοι ἐζητοῦμέν σε. 49 Καὶ  
 behold, thy father and I distressed were seeking thee. And  
 εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι  
 he said to them, Why [is it] that ye were seeking me? knew ye not that  
 ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; 50 Καὶ αὐτοὶ  
 in the [affairs] of my Father it behoves to be me? And they  
 οὐκ ὠνύηκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη  
 understood not the word which he spoke to them. And he went down  
 μετ' αὐτῶν καὶ ἦλθεν εἰς <sup>b</sup>Ναζαρέτ<sup>c</sup> καὶ ἦν ὑποτασσόμενος  
 with them and came to Nazareth, and he was subject  
 αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει <sup>c</sup>πάντα τὰ ῥήματα<sup>d</sup> ταῦτα<sup>e</sup>  
 to them. And his mother kept all these things  
 ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτεν <sup>e</sup>σοφία καὶ  
 in her heart. And Jesus advanced in wisdom and  
 ἡλικία<sup>f</sup>, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.  
 stature, and in favour with God and men.

3 Ἐν ἔτει δὲ πεντεκαιδέκῳ τῆς ἡγεμονίας Τιβερίου  
<sup>2</sup>In year now [the] fifteenth of the government of Tiberius  
 Καίσαρος, ἡγεμονεύοντος Ποντίου <sup>3</sup>Πιλάτου<sup>4</sup> τῆς Ἰουδαίας,  
 Caesar, being governor Pontius Pilate of Judæa,  
 καὶ <sup>5</sup>τετραρχοῦντος<sup>6</sup> τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ  
 and being tetrarch of Galilee Herod, and Philip  
 ἀδελφοῦ αὐτοῦ <sup>7</sup>τετραρχοῦντος<sup>8</sup> τῆς Ἰτουραίας καὶ Τραχωνί-  
 his brother being tetrarch of Ituræa and of Trachoni-  
 τιδος <sup>9</sup>χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς <sup>10</sup>τετραρχοῦντος,<sup>11</sup>  
 of the region, and Lysanias of Abilene being tetrarch,  
 2 ἔπ' ἀρχιερέων<sup>12</sup> Ἄννα καὶ <sup>13</sup>Καϊάφα<sup>14</sup>, ἐγένετο ῥῆμα  
 in [the] high-priesthood of Annas and Caiaphas, came [the] word  
 θεοῦ ἐπὶ Ἰωάννῃ τὸν <sup>15</sup>μοῦ<sup>16</sup> Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.  
 of God upon John the of Zacharias son in the wilderness,  
 3 καὶ ἦλθεν εἰς πᾶσαν <sup>17</sup>τὴν<sup>18</sup> περιχώρον τοῦ Ἰορδάνου,  
 And he went into all the country around the Jordan,  
 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν<sup>19</sup>  
 proclaiming [the] baptism of repentance for remission of sins;  
 4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ  
<sup>20</sup>as it has been written in [the] book of [the] words of Esaias the  
 προφήτου, ὁ λέγοντος, <sup>21</sup>Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
 prophet, saying, [The] voice of one crying in the wilderness,  
 Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους  
 Prepare the way of [the] Lord; straight make paths  
 αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ  
<sup>22</sup>this. Every ravine shall be filled up, and every mountain and  
 βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς  
 hill shall be made low; and shall become the crooked [places] into  
<sup>23</sup>εὐθεΐαν,<sup>24</sup> καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. 6 καὶ ὄψεται  
 a straight [path], and the rough into ways smooth; and shall see  
 πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 7 Ἐλεγεν οὖν τοῖς  
 all flesh the salvation of God. He said therefore to the  
 ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα  
<sup>25</sup>coming out of crowds to be baptized by him, Offspring  
 ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
 of vipers, who forewarned you to flee from the coming wrath?

behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

III. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and thorough ways shall be made smooth; 6 and all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say unto yourselves, We have Abraham to our fa-

<sup>b</sup> Ναζαρέτ TTrAw. <sup>c</sup> τὰ ῥήματα πάντα L. <sup>d</sup> — ταῦτα these [L]T[A]. <sup>e</sup> + ἐν τῇ ἰν (wisdom) T. <sup>f</sup> ἡλικία καὶ σοφία Tr. <sup>g</sup> Πιλάτου T. <sup>h</sup> τετραρχοῦντος T. <sup>i</sup> ἐπὶ ἀρχιερέως GLTTTrAw. <sup>k</sup> Καϊάφα L. <sup>l</sup> Ἰωάννη Tr. <sup>m</sup> — τοῦ GLTTTrAw. <sup>n</sup> — τὴν (read every country around) LTrA. <sup>o</sup> — λέγοντος LTrA. <sup>p</sup> εὐθείας straight [paths] LTrA.

ther: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then ~~also~~ also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 added yet this above all, that he shut up John in prison.

ποιήσατε οὖν καρπούς ἀλείους τῆς μετανόιας· καὶ μὴ  
Produce therefore fruits worthy of repentance; and "not  
ἀρξήσθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχουμεν τὸν Ἀβραάμ·  
begin to say in yourselves, ["For"] father we have Abraham,  
λέγω· γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων· τοῦτων  
for I say to you, that "is able God from these stones  
ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν  
to raise up children to Abraham. But already also the " to the  
ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν  
root of the trees is applied: "every therefore tree not producing  
καρπὸν "καλὸν" ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 Καὶ  
"fruit "good is cut down and into [the] fire is cast. And  
ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν ποιήσομεν";  
asked him the "crowds, saying, What then shall we do?  
11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μετα-  
And answering he says to them, He that has two tunics let him  
δοῦν τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως  
impart to him that has not; and he that has victuals "likewise  
ποιεῖτω. 12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ  
let him "do. And "came also tax-gatherers to be baptized, and  
εἶπον πρὸς αὐτόν, Διδάσκαλε, τί ποιήσομεν"; 13 Ὁ δὲ εἶπεν  
they said to him, Teacher, what shall we do? And he said  
πρὸς αὐτούς, Μὴδὲν πλέον παρὰ τὸ διατεταγμένον  
to them, "Nothing more beyond that which is appointed  
ὑμῖν πράσσετε. 14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατενόμενοι,  
to you exact. And asked him also those who were soldiers,  
λέγοντες, "Καὶ ἡμεῖς τί ποιήσομεν"; Καὶ εἶπεν πρὸς αὐτούς,  
saying, And we what shall we do? And he said to them,  
Μηδὲνα διασεῖσητε ἢ μηδὲ "συκοφαντήσητε, καὶ ἀρκείσθε τοῖς  
"No "one oppress nor accuse falsely, and be satisfied  
ὀψωνίοις ὑμῶν.  
with your wages.

15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάν-  
But as "were in "expectation the "people, and "were reasoning all  
των ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μή ποτε  
in their hearts concerning John, whether or not  
αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν,  
he might be the Christ, "answered John all,  
λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἐρχεται δὲ ὁ  
saying, I indeed with water baptize you, but he comes who [is]  
ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμάντα τῶν  
mightier than I, of whom I am not fit to loose the thong  
ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι  
of his sandals; he you will baptize with [the] Spirit  
ἀγίῳ καὶ πυρὶ. 17 ὃ δὲ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ,  
Holy and with fire; of whom the winnowing fan [is] in his hand,  
καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναξει τὸν  
and he will thoroughly purge his floor, and will gather the  
σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει  
wheat into his granary, but the chaff he will burn  
πυρὶ ἀσβέστῳ. 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν  
with fire unquenchable. Many therefore and other things exhorting

\* [καλὸν] L. \* ποιήσομεν should we do LTTAW. \* ελεγεν he said LTTA. \* εἶπαν LTT.  
\* τί ποιήσομεν (ποιήσωμεν should we do TAW) καὶ ἡμεῖς LTTA. \* αὐτοῖς to them LTA.  
\* μηδὲνα no one T. \* Ἰωάννου Tr. \* ὁ Ἰωάννης ἅπασιν λέγων Tr; λέγων πᾶσιν ὁ Ἰωάννης T.  
\* + εἰς μετάνοιαν to repentance L. \* διακαθαίρει to thoroughly purge T.  
\* συναγαγεῖν to gather T.

εὐηγγελίζετο τὸν λαόν. 19 Ὁ δὲ Ἡρώδης ὁ τε-  
 he announced the glad tidings to the people. But Herod the te-  
 τράρχης ἔλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς  
 trarch being reproved by him concerning Herodias the  
 γυναῖκος Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων  
 wife of Philip his brother, and concerning all  
 ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέθηκεν καὶ  
 which had done [the] evils Herod, added also  
 τοῦτο ἐπὶ πᾶσιν καὶ κατέκλεισεν τὸν Ἰωάννην ἐν κτῇ  
 this to all that he shut up John in the  
 φυλακῇ.  
 prison.

21 Ἐγένετο, δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ  
 Now it came to pass having been baptized all the people, and  
 Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὸν  
 Jesus having been baptized and praying, was opened the  
 οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς  
 heaven, and descended the Spirit the Holy in a bodily  
 εἶδει ὥσει περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ  
 form as a dove upon him, and a voice out of heaven  
 γενέσθαι, λέγουσαν, Σὺ εἰ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ  
 came, saying, Thou art my Son the beloved, in thee  
 ἡνδόκησα.  
 I have found delight.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ῥώσεϊ ἐτῶν τριάκοντα  
 And himself was Jesus about years [old] thirty  
 ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλίου,  
 beginning [to be], being, was supposed, of Joseph, of Eli,  
 24 τοῦ Ματθαί, τοῦ Λευί, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ  
 of Matthat, of Levi, of Melchi, of Janna,  
 Ἰωσήφ, 25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἐσλίου,  
 of Joseph, of Mattathias, of Amos, of Naoum, of Esli,  
 τοῦ Ναγκαί, 26 τοῦ Μαῦθ, τοῦ Ματθαίου, τοῦ Σεμεί, τοῦ  
 of Naggai, of Maath, of Mattathias, of Semei, of Zoro-  
 Ἰωσήφ, τοῦ Ἰούδα, 27 τοῦ Ἰωαννᾶ, τοῦ Ρησά, τοῦ Ζορο-  
 of Joseph, of Juda, of Joannes, of Rhessa, of Zoro-  
 βάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, 28 τοῦ Μελχί, τοῦ Ἀδδί,  
 babel of Salathiel, of Neri, of Melchi, of Addi,  
 τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἡρ, 29 τοῦ Ἰωσή, τοῦ Ἐλι-  
 of Cosam, of Elmodam, of Er, of Joses, of Eli-  
 έζερ, τοῦ Ἰωρεῖμ, τοῦ Ματθαί, τοῦ Λευί, 30 τοῦ Συμεών,  
 ezer, of Joreim, of Matthat, of Levi, of Simeon,  
 τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακίμ, 31 τοῦ Με-  
 of Juda, of Joseph, of Jonan, of Eliakim, of Me-  
 λεά, τοῦ Μαῖναν, τοῦ Ματθαθᾶ, τοῦ Ναθάν, τοῦ Δα-  
 leas, of Menna, of Mattha, of Nathan, of Da-  
 βίδ, 32 τοῦ Ἰεσσαί, τοῦ Ὠβεδ, τοῦ Βοόζ, τοῦ Σαλμών,  
 vid, of Jesse, of Obed, of Booz, of Salmon, the son of Meles, which

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 which was the son of Matthat, which was the son of Levi, which was the son of Janna, which was the son of Joseph, 25 which was the son of Amos, which was the son of Naoum, which was the son of Esli, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 26 which was the son of Melchi, which was the son of Addi, which was the son of Elmodam, which was the son of Er, 29 which was the son of Simeon, which was the son of Eli- ezer, which was the son of Joreim, which was the son of Matthat, which was the son of Levi, 30 which was the son of Simeon, which was the son of Josiah, which was the son of Eliakim, which was the son of Me- leas, which was the son of Menna, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Meles, which

ἡ τετράρχης T. f — Φιλίππου (read of his) GELTTRAW. s [καὶ] L. h — καὶ T[A].  
 Ἰωάννην Tr. k — τῇ Tr.A. ὡς LITTr.A. m — λέγουσαν LITTr.A. n ἐνδόκησα LITTr.A.  
 ο — ὁ Tr.A. p ἀρχόμενος ὥσει ἐτῶν τριάκοντα Tr. q ὧν υἱὸς ὡς ἐνομίζετο LITTr.A.  
 Ἡλίου Tr.A. Ματθαί T. Λευεὶ Tr.A. Μελχί Tr.A. Ἰανναί LITTr.A.  
 Ματθαίου Tr. Ἰωσήφ Tr.A. Σεμεὶ Tr.A. Ἰωσήφ Joseph Tr.A. Ἰωδὰ Tr.A.  
 Ἰωαννᾶ LITTr.A. Νηρεί Tr.A. Ἀδδέι Tr.A. Ἐλμωδάμ LITTr.A. Ἰησοῦ Jesus  
 LITTr.A. Ματθαί T; Ματθαί Tr.A. Ἰωσήφ Tr.A. Ἰωνάμ Tr.A. Μελεά Tr.  
 Ματθαίου Tr.A. Ναθάν T. Δαυεὶδ LITTr.A.; Δαυίδ GW. Ἰωβὴδ Jobed  
 LITTr.A. Βοός LITTr.A. Σαλά T.





ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ τὸ υἱὸς εἶ  
 upon the edge of the temple, and said to him, If the Son thou art  
 τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. 10 γέγραπται γάρ,  
 of God, cast thyself <sup>2</sup>hence <sup>3</sup>down; for it has been written,  
 Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ δια-  
 That to his angels he will give charge concerning thee, to  
 φυλάξαι σε. 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε  
 keep thee; and that in [their] hands shall they bear thee, lest  
 προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν  
 thou strike against <sup>2</sup>stone thy foot. And answering <sup>2</sup>said  
 αὐτῷ ὁ Ἰησοῦς, Ὅτι εἴρηται, Οὐκ ἐκπειράσεις κύριον  
<sup>2</sup>to <sup>1</sup>him <sup>1</sup>Jesus, It has been said, Thou shalt not tempt [the] Lord  
 τὸν θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διά-  
 thy God. And having finished every temptation the de-  
 βολος ἀπέστη ἀπ' αὐτοῦ ἀχρικοαροῦ.  
 vil departed from him for <sup>2</sup>time.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος  
 And <sup>2</sup>returned <sup>1</sup>Jesus in the power of the Spirit  
 εἰς τὴν Γαλιλαίαν· καὶ φήμῃ ἐξῆλθεν καθ' ὅλης τῆς περι-  
 to Galilee; and a rumour went out into <sup>2</sup>whole <sup>1</sup>the country  
 χώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συν-  
 around concerning him. and he taught in <sup>2</sup>syn-  
 αγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. 16 καὶ ἦλθεν εἰς  
 agogues <sup>1</sup>their, being glorified by all. And he came to  
 τὴν·<sup>2</sup>Ναζαρέτ, ὃν ἦν <sup>2</sup>τεθραμμένος·<sup>1</sup> καὶ εἰσῆλθεν κατὰ  
 Nazareth, where he was brought up; and he entered according to  
 τὸ εἰθὼς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν,  
 his custom on the day of the sabbaths into the synagogue,  
 καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον  
 and stood up to read. And there was given to him [the] book  
 Ἡσαίου τοῦ προφήτου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν  
 of Esaias the prophet, and having unrolled the book he found  
 τὸν τόπον οὗ ἦν γεγραμμένον, 18 Πνεῦμα κυρίου  
 the place where it was written, [The] Spirit of [the] Lord [is]  
 ἐπ' ἐμέ, οὗ ἐνεκεν<sup>1</sup> ἐχρίσέν με. εὐαγγελίσσθαι  
 upon me, on account of which he anointed me to announce the glad tidings  
 πτωχοῖς, ἀπέσταλκέν με ἵασασθαι τοὺς συντετριμμένους  
 to [the] poor, he has sent me to heal the broken  
 τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς  
 in heart, to proclaim to captives deliverance and to [the] blind  
 ἀνάβλεψιν, ἀποστείλαι τεθραυσμένους ἐν ἀφέσει. 19 κηρύ-  
 recovery of sight, to send forth [the] crushed in deliverance, to pro-  
 ξαι ἐνιαυτὸν κυρίου δεκτόν. 20 Καὶ πτύξας τὸ  
 claim [the] <sup>2</sup>year <sup>2</sup>of [the] <sup>2</sup>Lord <sup>2</sup>acceptable. And having rolled up the  
 βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων  
 book, having delivered [it] to the attendant he sat down, and <sup>2</sup>of <sup>2</sup>all  
 ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν<sup>1</sup> ἀτενίζοντες αὐτῷ.  
<sup>2</sup>in <sup>2</sup>the <sup>2</sup>synagogue <sup>2</sup>the <sup>2</sup>eyes were fixed upon him.  
 21 Ἦρξάτο δὲ λέγειν πρὸς αὐτοὺς, Ὅτι σήμερον πεπλήρωται  
 And he began to say to them, To-day is fulfilled  
 ἡ γραφὴ αὕτη ἐν τοῖς ὤσιν ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν  
 this scripture in your ears. And all bore witness

God. ■ And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on <sup>2</sup>pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 for it is written, He shall give his angels charge over thee, to keep thee: 11 and in <sup>2</sup>their hands they shall bear thee up, lest at any time thou dash thy foot against <sup>2</sup>stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him: for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to

<sup>2</sup> — ὁ GLTTAW. <sup>2</sup> — τὴν LTTA. <sup>2</sup> Ναζαρέτ w; Ναζαρά Nazara T. <sup>2</sup> ἀναθεωρα-  
 μένος T. <sup>2</sup> τοῦ προφήτου Ἡσαίου LTTA. <sup>2</sup> ἀνοίξας having opened LTT. <sup>2</sup> — τὸν T.  
<sup>2</sup> ἐνεκεν GLTTAW. <sup>2</sup> εὐαγγελίσσασθαι GLTTAW. <sup>2</sup> — ἵασασθαι τοὺς συντετριμμένους  
 τὴν καρδίαν G[L]TTA. <sup>2</sup> ἐν τῇ συναγωγῇ ἦσαν οἱ ὀφθαλμοὶ L; οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ  
 ἦσαν TTA.

the poor; he hath sent <sup>us</sup> to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 to preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through the midst of them went his way, 31 and he went down to Capernaum, a city of Galilee, and he was teaching them on the sabbaths. 32 And they were astonished at his teaching, for with authority was his word. 33 And in the synagogue was a man having a spirit of a demon, and he cried out with a loud voice, saying, Ah! τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρινέ; ἦλθες ἀπολῆσαι ἡμᾶς; what to us and to thee, Jesus, Nazarene? Art thou come to destroy us? οἰδᾷ σε τίς εἰ, ὁ ἅγιος τοῦ θεοῦ. 35 Καὶ ἐπετίμησεν ἡ αὐτοῦ ψυχή, ὥστε ἡ σὺν ἡσυχίᾳ ἐξῆλθεν ἐκεῖθεν, καὶ οὐκ ἔβη ὅπου αὐτοὶ ἐβόησαν. 36 καὶ ἐκείθεν ἐξῆλθεν, καὶ οὐκ ἔβη ὅπου αὐτοὶ ἐβόησαν.

αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἔκπορευον-  
to him, and wondered at the words of grace which pro-  
μένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Ὁὐχ' ὁδοτός ἐστιν  
ceded out of his mouth; and they said, Not this is  
ὁ υἱὸς Ἰωσήφ; 23 Καὶ εἶπεν πρὸς αὐτοὺς, Πάντως ἐρεῖτέ  
the son of Joseph? And he said to them, Surely ye will say  
μοι τὴν παραβολὴν ταύτην, Ἰατρί, θεράπευσον σεαυτὸν  
to me this parable, Physician, heal thyself;  
ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοῦμ, ποίησον  
whatsoever we have heard being done in Capernaum, do  
καὶ ὧδε ἐν τῇ πατρίδι σου. 24 Εἶπεν δέ, Ἀμὴν λέγω ὑμῖν, ὅτι  
also here in thine [own] country. But he said, Verily I say to you, that  
οὐδὲς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ'  
no prophet acceptable is in his [own] country. 26 ἐν  
ἀλγῆθειας δὲ λέγω ὑμῖν, πολλὰι χήραι ἦσαν ἐν ταῖς ἡμέραις  
but truth I say to you, many widows were in the days  
ἡλίου ἐν τῇ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη  
of Elias in Israel, when was shut up the heaven for years  
τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν  
three and months six, when there was a famine great upon all the  
γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη ἡλίας εἰμὴ εἰς  
land, and to none of them was sent Elias except to  
Σάρεπτα τῆς Σιδωνός, πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ  
Sarepta of Sidonia, to woman widow. And many  
λεπροὶ ἦσαν ἐπὶ Ἐλισαίου τοῦ προφήτου ἐν τῇ Ἰσραήλ,  
lepers were in the time of Elisha the prophet in Israel,  
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰμὴ Νεεμάν ὁ Σύρος. 28 Καὶ  
and none of them was cleansed except Naaman the Syrian. And  
ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες  
were filled all with indignation in the synagogue, hearing  
ταῦτα. 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἐξω τῆς  
these things; and having risen up they cast him out of [the]  
πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὄφρουσος τοῦ ὄρους ἐφ'  
city, and led him unto the brow of the mountain upon  
οὗ ἡ πόλις αὐτῶν ψυκοδόμητο, εἰς τὸ κατακρημνίσαι  
which their city had been built, for to throw down headlong  
αὐτόν. 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο  
him; but he passing through [the] midst of them went away.  
31 Καὶ κατήλθεν εἰς Καπερναοῦμ πόλιν τῆς Γαλιλαίας  
And he went down to Capernaum city of Galilee,  
καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. 32 καὶ ἐξεπλήσ-  
and was teaching them on the sabbaths. And they were as-  
σονται ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.  
tonished at his teaching, for with authority was his word.  
33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου  
And in the synagogue was a man having a spirit of a demon  
ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ, 34 λέγων, Ἐα,  
unclean; and he cried out with a voice loud, saying, Ah!  
τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρινέ; ἦλθες ἀπολῆσαι ἡμᾶς;  
what to us and to thee, Jesus, Nazarene? Art thou come to destroy us?  
οἰδᾷ σε τίς εἰ, ὁ ἅγιος τοῦ θεοῦ. 35 Καὶ ἐπετίμησεν  
I know thee who thou art, the Holy [One] of God. And rebuked

1 οὐχὶ LITRA. 2 υἱὸς ἐστὶν Ἰωσήφ οὗτος TA. 1 [ὁ] TR. 3 εἰς GLTR; εἰς τὴν TA.  
4 Καπερναοῦμ LITTRAW. 5 αὐτοῦ T. 6 + ὅτι that T. 7 ἡλείου T. 8 — ἐπὶ LIT[Α].  
9 ἡλείου T. 10 Σάρεφθα W. 11 Σιδωνίας LITRA. 12 ἐν τῇ Ἰσραήλ ἐπὶ Ἐλισαίου (Ελισαίου  
LIT) τοῦ προφήτου LITRA. 13 Ναμαν LITRA. 14 — τῆς (read a brow) GTRAW. 15 ψυκοδόμητο  
αὐτῶν TITRA. 16 ὡστε SO GLITRA. 17 Καπερναοῦμ LITTRAW. 18 — λέγων TITRA.



αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε ἐξ<sup>α</sup> αὐτοῦ.  
<sup>a</sup>him <sup>1</sup>Jesus, saying, Hold thy peace, and come forth out of him.

Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν  
 And <sup>a</sup>having <sup>a</sup>thrown <sup>a</sup>him <sup>1</sup>the <sup>2</sup>demon into the midst came out  
 ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο θάμβος  
 from him, in nothing having hurt him. And <sup>a</sup>came <sup>a</sup>astonishment

ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς  
 upon all, and they spoke to one another, saying, What  
 ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς  
 word [is] this, that with authority and power he commands the  
 ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύετο  
 unclean spirits, and they come out? And <sup>a</sup>went out

ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.  
<sup>a</sup>a rumour concerning him into every place of the country around.

38 Ἀναστὰς δὲ ἐκ<sup>α</sup> τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν  
 And rising up out of the synagogue he entered into the house  
 Σίμωνος· ἡ<sup>β</sup> πένθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη  
 of Simon. <sup>a</sup>The <sup>a</sup>mother-in-law <sup>a</sup>and of Simon was oppressed with

πυρετῇ μεγάλῃ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ  
 a fever <sup>a</sup>great; and they asked him for her. And

ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῇ πυρετῇ, καὶ ἀφῆκεν αὐτήν·  
 standing over her he rebuked the fever, and it left her;

παραχρῆμα δὲ ἀναστὰς διηκόνει αὐτοῖς.  
 and immediately arising she served them.

40 Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον  
 And at the going down of the all as many as had [persons]

ἀσθενοῦντας νόσους ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·  
 sick with diseases various brought them to him,

ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἡπιθεῖς<sup>α</sup> ἱεθεράπευ-  
 and he <sup>a</sup>on <sup>a</sup>one <sup>a</sup>each <sup>a</sup>of <sup>a</sup>them <sup>a</sup>hands <sup>a</sup>having <sup>a</sup>laid healed

σεν<sup>α</sup> αὐτούς· 41 καὶ δαιμόνια ἀπὸ πολλῶν,  
 them; and <sup>a</sup>went out <sup>a</sup>also <sup>a</sup>demons from many,

ἰκράζοντα<sup>α</sup> καὶ λέγοντα, Ὅτι σὺ εἰ μὴ ὁ χριστὸς<sup>α</sup> ὁ υἱὸς τοῦ  
 crying out and saying, Thou art the Christ the Son

θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι ᾔδεισαν  
 of God. And rebuking he suffered not them to speak because they knew

τὸν χριστὸν αὐτὸν εἶναι.  
 the Christ him to be.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον  
 And <sup>a</sup>being come day having gone out he went into a desert

τόπον, καὶ οἱ ὄχλοι ἐζήτουν<sup>α</sup> αὐτόν, καὶ ἦλθον ἕως αὐτοῦ  
 place, and the crowds sought him, and came up to him

καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ  
 and were detaining him that he might not go from them. But he

εἶπεν πρὸς αὐτούς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγ-  
 said to them, Also to the other cities to announce

γελίσασθαι ὁ με δεῖ<sup>α</sup> τὴν βασιλείαν τοῦ θεοῦ· ὅτι  
 the glad tidings it behooves me, the kingdom of God; because

ρεῖς<sup>α</sup> τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν κηρύσσων ἐν ταῖς  
 for this have I been sent forth. And he was preaching in the

συναγωγαῖς<sup>α</sup> τῆς Γαλιλαίας.  
 synagogues of Galilee.

to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed

<sup>a</sup> ἀπ' from LITTA.

<sup>a</sup> — τὸ G.

<sup>a</sup> ἀπὸ from TITTA.

<sup>a</sup> — ἡ (read [the]) GLTITAW.

<sup>a</sup> ἐπιτιθεῖς laying LITTA.

<sup>a</sup> ἐθεράπευεν TITTA.

<sup>a</sup> ἐξήρχοντο T.

<sup>a</sup> κραυγάζοντα LT.

<sup>a</sup> — ὁ χριστὸς GLTITTA.

<sup>a</sup> ἐπεζήτουν sought after GLTITAW.

<sup>a</sup> δεῖ με L.

<sup>a</sup> ἐπὶ LITTA.

<sup>a</sup> ἀπέσταλμην I was sent forth TITTA.

<sup>a</sup> εἰς τὰς συναγωγὰς TITTA.

<sup>a</sup> Ἰουδαίας of Judea A.



him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee.

V. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 and so were also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ  
And it came to pass during the [time] the crowd pressed on him  
τοῦ ἰσχυρῶς ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ  
to hear the word of God, that he was standing by  
τὴν λίμνην Γεννησαρέτ· 2 καὶ εἶδε καὶ δύο πλοῖα ἐστῶτα  
the lake of Gennesaret: and he saw two ships standing  
παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἱαποβάαντες ἀπ' αὐτῶν  
by the lake, but the fishermen having gone out from them  
ἀπέπλυναν τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων  
washed the nets. And having entered into one of the ships  
δὲ τὴν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγα-  
which was Simon's, he asked him from the land to put  
γεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς  
off a little; and having sat down, he taught from the ship the  
ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα,  
crowds. And when he ceased speaking he said to Simon,  
Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς  
Put off into the deep and let down your nets for  
ἄγρην. 5 Καὶ ἀποκριθεὶς δὲ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα,  
haul. And answering Simon said to him, Master,  
δὲ ὅλης τῆς νυκτὸς κοπιῶσαντες οὐδὲν ἐλάβομεν  
through whole the night having laboured, nothing have we taken,  
ἐπὶ δὲ τῷ ῥήματί σου χαλάσω σὺ τὸ δίκτυόν μου. 6 Καὶ τοῦτο  
but at thy word I will let down the net.  
ποιήσαντες συνέκλεισαν ἰχθύων πλήθος πολὺ διερρήγγυντο  
having done they enclosed of fishes a shoal great; was breaking  
δὲ τὸ δίκτυόν μου αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις  
and net their. And they beckoned to the partners  
καὶ τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς  
those in the other ship, that coming they should help them;  
καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζε-  
and they came, and filled both the ships, so that were sink-  
σθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν  
ing them. And having seen Simon Peter fell at the knees  
αὐτοῦ Ἰησοῦ λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς  
of Jesus, saying, Depart from me, for a man a sinner  
εἰμι, κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς  
am I, Lord. For astonishment laid hold on him and all those  
σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧς συνέλαβον  
with him, at the haul of the fishes which they had taken;  
10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,  
and in like manner also James and John, sons of Zebedee,  
οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα  
who were partners with Simon. And said to Simon  
Πᾶσι Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσθ  
Jesus, Fear not; from henceforth men thou shalt be  
ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες  
capturing. And having brought the ships to land, leaving  
ἅπαντα ἠκολούθησαν αὐτῷ.  
all they followed him.

† καὶ also TTrA.

† ἰδεν T.

† πλοῖα small ships TA.

† ἁλιεῖς T.

† ἀπ' αὐτῶν

ἀποβάαντες TTrA.

† ἐπλυνον were washing LTrA; ἐπλυναν T.

† α. — τοῦ LTrA.

† κα-

βίος δὲ TA.

† ἐν (in) τῷ πλοίῳ ἐδίδασκεν T; ἐκ τοῦ πλοίου ἐδίδασκεν A.

† δ — ὁ TTrA.

† αὐτῷ T.

† τῆς (read a whole night) LTrA.

† τὰ δίκτυα the nets TTr.

† πλήθος

ἰχθύων GTTrAW.

† διερρήγγυντο L; διερρήσσετο TTrA.

† τὰ δίκτυα nets (read διερ. were

breaking) TTrA.

† — τοῖς [L]TTrA.

† ἦλθαν T.

† — τοῦ LTrAW.

† ὡν TTr

† Ἰωάννην TTr.

† — ὁ [Tr]A.

† πάντα LTrTr.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,  
And it came to pass as <sup>2</sup>was <sup>1</sup>he in one of the cities,  
καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν <sup>1</sup>τὸν Ἰησοῦν, πεσὼν  
that behold, a man full of leprosy, and seeing Jesus, falling  
ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐάν θέλῃς·  
upon [his] face he besought him, saying, Lord, if thou wilt  
δύνασαι με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα  
thou art able me to cleanse. And having stretched out [his] hand  
ἤψατο αὐτοῦ, "εἰπὼν," Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ  
he touched him, saying, I will; be thou cleansed. And immediately the  
λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ  
leprosy departed from him. And he charged him  
μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ  
no one to tell; but having gone shew thyself to the priest, and  
προσένεγκε περὶ τοῦ καθarisμοῦ σου, καθὼς προσέταξεν Ἰω-  
offer for thy cleansing, as <sup>1</sup>ordered  
σῆς, <sup>2</sup>εἰς μαρτύριον αὐτοῖς. 15 Διήρχετο δὲ μᾶλλον ὁ  
see, for a testimony to them. But was spread abroad still more the  
λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν,  
report concerning him; and <sup>2</sup>were <sup>2</sup>coming <sup>2</sup>crowds <sup>2</sup>great to hear,  
καὶ θεραπεύεσθαι ὑπ' αὐτοῦ· ἀπὸ τῶν ἀσθενειῶν αὐτῶν·  
and to be healed by him from their infirmities.  
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.  
But he was retiring in the deserts and pray-

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδά-  
And it came to pass on one of the days that he was teach-  
κων, καὶ ἦσαν καθήμενοι <sup>1</sup>Φαρισαῖοι καὶ νομοδιδάσκαλοι,  
ing, and there were sitting by Pharisees and teachers of the law,  
οἱ ᾧσαν <sup>2</sup>ἐκ πανθὸς κώμης τῆς Γαλιλαίας καὶ  
who were come out of every village of Galilee and  
Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ <sup>2</sup>δύναμις κυρίου ἦν εἰς  
of Judea and of Jerusalem; and <sup>2</sup>power of [the] Lord was [there] for  
τὸ ἰᾶσθαι αὐτοῦς. 18 καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης  
to heal them. And behold, men carrying upon a couch  
ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενε-  
a man who was paralysed, and they sought him to bring  
κεῖν καὶ θεῖναι <sup>2</sup>ἐνώπιον αὐτοῦ. 19 καὶ μὴ εὐρόντες <sup>2</sup>ἀδία  
in and to place [him] before him. And not having found by  
ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες  
what way they should bring in him on account of the crowd, going up  
ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ  
on the housetop, through the tiles they let down him with the  
κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν  
little couch into the midst before Jesus. And seeing  
πίστιν αὐτῶν εἶπεν αὐτῷ, "Ἄνθρωπε, ἀφένται σοι  
their faith he said to him, Man, have been forgiven <sup>2</sup>thee  
αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς  
thy sins. And began to reason the scribes  
καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασ-  
and the Pharisees, saying, Who is this who speaks blas-  
φημίας; τίς δύναται ἀφέναι ἁμαρτίας, <sup>2</sup>εἰ μὴ ὁ μόνος ὁ θεός;  
phemies? who is able to forgive sins, except <sup>2</sup>alone <sup>2</sup>God?

from henceforth shalt catch <sup>2</sup>1.  
11 And when they brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according <sup>2</sup>to Moses commanded, for a testimony unto them. 15 But so much the more, went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and of Judea, and Jerusalem: and the power of the Lord was present to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when

<sup>1</sup> ἰδὼν δὲ π. <sup>2</sup> λέγων LTR. <sup>3</sup> Μωυσῆς LTTAW. <sup>4</sup> — ὑπ' αὐτοῦ LTTA. <sup>5</sup> + οἱ τὸ L.   
<sup>6</sup> συνεληλυθότες come together L. <sup>7</sup> αὐτὸν him (read was for his healing) TA. <sup>8</sup> + αὐτὸν him A.   
<sup>9</sup> — διὰ GLTTAW. <sup>10</sup> — αὐτῷ GLTTA. <sup>11</sup> ἁμαρτίας ἀφέναι LTTA.

perceived their lights, he answered said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they all were amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

22 Ἐπιγινούσ· δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς ἔλεπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφένονται σοὶ αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγείραι καὶ περιπάτει; 24 ἵνα δὲ εἰδῇτε ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω, γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου. 25 Καὶ παραχορῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν. 26 καὶ ἔκστασις ἔλαβεν ὅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἶδομεν παράδοξα σήμερον.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἰθεάσατο τελώνην, ὀνόματι Λευτὴν, καθήμενον ἐπὶ τῷ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι. 28 Καὶ καταλιπὼν ὅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. 29 Καὶ ἐποίησεν δοχὴν μεγάλην ᾧ ἑαυτοῦ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος ὅτελων ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἰσθίετε καὶ πίνετε; 31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς, Οὐ χρεῖαν ἔχουσιν οἱ υἱοὶ τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἡμεῖς ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ ἐλήλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. 33 Οἱ δὲ εἶπον πρὸς αὐτόν, Διατί οἱ μαθηταὶ

d — ἀποκριθεὶς LT. Tr. \* Ἐγείρει GLTT. Tr. f ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει TT. A.   
 ■ παραλυτικῶς paralytic L. h εἶπε GLTT. Tr. i δ TT. A. j Λευεῖν A; Λευεῖν TT.   
 k πάντα LT. Tr. l ἠκολούθει LT. Tr. m — ὁ GLTT. Tr. n Λευεῖς A; Λευεῖς TT.   
 o πολλὸς τελωνῶν LT. Tr. p Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν ([αὐτῶν] Tr.) LT. Tr. q Διὰ   
 τί LT. Tr. r + τῶν the GLTT. Tr. s — καὶ ἁμαρτωλῶν A. t ἀλλὰ LT. Tr. u εἶπαν   
 LT. Tr. v Διὰ τί LT. Tr.; — Διατί TA.





to them that  
are with him; which  
is not lawful to eat  
but for the priests  
alone? 5 And he said  
unto them, That the  
Son of man is Lord  
also of the sabbath.

ἔδωκεν ἡκαὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἐξεστὶν φαγεῖν εἰ μὴ  
gave also to those with him, which it is not lawful to eat except  
μόνους τοὺς ἱερεῖς; 5 Καὶ ἔλεγεν αὐτοῖς, ὅτι κύριός ἐστιν  
only the priests? And he said to them, Lord is  
ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.  
the Son of man also of the sabbath.

6 And it came to  
pass also on another  
sabbath, that he en-  
tered into the syna-  
gogue and taught; and  
there was a man whose  
right hand was with-  
ered. 7 And the scribes  
and Pharisees watched  
him, whether he would  
heal on the sabbath  
day; that they might  
find an accusation a-  
gainst him. 8 But he  
knew their thoughts,  
and said to the man  
which had the with-  
ered hand, Rise up,  
and stand forth in  
the midst. And he  
arose and stood forth.  
9 Then said Jesus unto  
them, I will ask you  
one thing; Is it law-  
ful on the sabbath  
days to do good, or to  
do evil? to save life,  
or to destroy it? 10 And  
looking round about  
upon them all, he said  
unto the man, Stretch  
forth thy hand. And  
he did so: and his hand  
was restored whole  
the other. 11 And they  
were filled with mad-  
ness; and communed  
one with another what  
they might do to Jesus.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν  
And it came to pass also on another sabbath entered he  
εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος,  
into the synagogue and taught; and there was there a man,  
καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7 Παρετήρουν δὲ αὐτὸν  
and his hand the right was withered. And were watching him  
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ ἑθερα-  
the scribes and the Pharisees, whether on the sabbath he will  
πεύσει, ἵνα εὕρωσιν κατηγορίαν αὐτοῦ. 8 αὐτὸς δὲ  
heal, that they might find an accusation against him. But he  
ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ ἔλεπεν τῷ ἀνθρώπῳ τῷ  
knew their reasonings, and said to the man who  
ξηρὰν ἔχοντι τὴν χεῖρα, Ἐγείραι, καὶ στήθι εἰς τὸ μέσον.  
withered had the hand, Arise, and stand in the midst.  
Κ' οὕτως ἀναστὰς ἔστη. 9 Ἐλεπεν ὁ υἱὸς τοῦ θεοῦ πρὸς αὐτοὺς,  
And he having risen up stood. Said then Jesus to them,  
Ἐπερωτήσω ὑμᾶς, τί ἐξεστὶν τοῖς σαββάσις ἀγαθο-  
I will ask you, whether it is lawful on the sabbaths to do  
ποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ῥαπιδόεσαι; 10 Καὶ  
good or to do evil? life to save or to destroy? And  
περιβλεψάμενος πάντας αὐτοὺς εἶπεν τῷ ἀνθρώπῳ,  
having looked around on all them he said to the man,  
Ἐκτείνον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτως καὶ ἀπο-  
Stretch out thy hand. And he did so, and was  
κατεστάθῃ ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη. 11 αὐτοὶ δὲ  
restored his hand sound as the other. But they  
ἐπλησθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί  
were filled with madness, and consulted with one another [as to] what  
ἀν ποιήσαιεν τῷ Ἰησοῦ.  
they should do to Jesus.

12 And it came to  
pass in those days, that  
he went out into a  
mountain to pray, and  
continued all night in  
prayer to God. 13 And  
when it was day, he  
called unto him his dis-  
ciples: and of them he  
chose twelve, whom  
also he named apos-  
tles; 14 Simon, (whom  
he also named Peter,)  
and Andrew his bro-  
ther, James and John,  
Philip and Bartholo-  
mew, 15 Matthew and  
Thomas, James the son

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ  
And it came to pass in those days he went out into the  
ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ  
mountain to pray, and he was spending the night in prayer  
τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς  
of God. And when it became day he called to [him]  
μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ  
his disciples, and chose out from them twelve, whom also  
ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον  
apostles he named: Simon whom also he named Peter  
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,  
and Andrew his brother, James and John,  
Φίλιππον καὶ Βαρθολομαῖον, 15 Ματθαῖον καὶ Θωμᾶν,  
Philip and Bartholomew, Matthew and Thomas,

† — καὶ LTrA.    ὅτι Tr.    \* — καὶ LTr[A].    ἄνθρωπος ἐκεῖ TrA.    c παρετηροῦντο  
LTrAW.    d — αὐτὸν LTrAW.    ἑθεραπεύει he heals LTrA.    f κατηγορεῖν to accuse TrA.  
εἰπεν δὲ TrA.    h ἀνδρὶ man TrA.    i Ἐγείρει GLTrAW.    g καὶ LTrA.    l δὲ and LTr.  
m Ἐπερωτῶ I ask TrA.    n εἰ if LTrA.    o τῷ σαββάτῳ on the sabbath LTrA.    p ἀπο-  
κτείνειν to kill GW.    q αὐτῷ to him GLTrAW.    r — οὕτως OTTrAW.    s ἀπεκατεστάθῃ  
u LTrA.    t — ὑγιὲς GLTrAW.    u — ὡς ἡ ἄλλη [L]Tr[Tr]A.    v ποιήσαιεν LTrA.    z ἐξελεθεῖν  
αὐτὸν he went out TrA.    y + καὶ and LTrA.    w Ἰωάννη Tr.    x Μαθθαῖον LTrA.



curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you.

ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε ὑμῶν, \*well do to those who hate you, bless τοὺς καταρωμένους ὑμῖν, \*καὶ προσεύχεσθε ὑπὲρ τῶν those who curse you, and pray for those who ἐπιχρῶντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, despitefully use you. To him who strikes thee on the cheek, παρέχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ offer also the other; and from him who takes away thy ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ ὃ δέ τῳ cloak, also the tunic do not forbid. To every one and who αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σά, asks thee, give; and from him who takes away what [is] thine, μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ask [it] not back; and according ye desire that should do to you ἄνθρωποι, \*καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ men, also ye do to them in like manner. And if ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; ye love those who love you, what to you thank is it? καὶ γὰρ οἱ ἀμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. for even sinners those who love them love. 33 καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιῶντας ὑμᾶς, And if ye do good to those who do good to you, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἀμαρτωλοὶ τὸ αὐτὸ what to you thank is it? even for sinners the same ποιοῦσιν. 34 καὶ ἐὰν ἐδανείζητε παρ' ὧν ἐλπίζετε do. And if ye lend [to those] from whom ye hope ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἀμαρτωλοὶ to receive, what to you thank is it? even for sinners ἀμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα. 35 πλην to sinners lend, that they may receive the like. But ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε love your enemies, and do good, and lend, μὴ δὲν ἡ ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, nothing hoping for again; and shall be your reward great, καὶ ἔσεσθε υἱοὶ τοῦ Ὑψίστου ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ and ye shall be sons of the Highest; for he is good to τοῖς ἀχαρίστοις καὶ πονηροῖς. 36 γίνεσθε οὖν οἰκτίρμονες, the unthankful, and wicked. Be ye therefore compassionate, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. 37 καὶ μὴ κρίνετε, also your father compassionate is. And judge not, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ κατα- that in no wise ye be judged; condemn not, that in no wise ye be δικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 δίδοτε, καὶ condemned. Release, and ye shall be released. Give, and δοθήσεται ὑμῖν. μέτρον καλὸν πεπιεσμένον καὶ σεσαλευ- it shall be given to you, measure good, pressed down and shaken to- μένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον gether and running over shall they give into ὑμῶν. ἅ τῳ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμε- your: with the for same measure with which ye mete, it shall be

† ὑμᾶς GLTTA. — καὶ GLTTAW. \* περὶ TA. † εἰς T. \* [δὲ τῳ] L; — δὲ τῳ T; [δὲ] τῳ Tr. † [καὶ ὑμεῖς] L. † + γὰρ (read for if ye also) T. † ἐστὶν χάρις L. † — γὰρ T. † δανείζητε L; δανίσθητε T; δανείζετε TrA. † λαβεῖν TTA. † — γὰρ T [Tr]A. † — οἱ LTTA. † δανίζουσιν T. † ἴσα LTAW. † δανίζετε T. † μὴ δὲν TA. † ἀπελπίζοντες L. † + [ἐν τοῖς οὐρανοῖς] in the heavens L. † — τοῦ (read of [the]) GLTTAW. † — οὖν LTTA. † — καὶ [L] [Tr] [T]. † ἵνα (read that ye be not judged) L. † + καὶ and TA. † — καὶ LTTA. † ὑπερεκχυνόμενον LTTA. † ὃ γὰρ μέτρον LTTA.

τῇ ῥηθείᾳ αὐτοῦ. 39 Εἶπεν δὲ ὁ ἰησοῦς παραβολὴν αὐτοῖς, Μήτι  
measured again to you. And he spoke a parable to them,  
δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς  
Is 'able 'a 'blind ['man] = blind [man] to lead? 'not 'both 'into  
βόθυνον πεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκα-  
'a 'pit 'will fall? 'not 'is 'a 'disciple above the teacher  
λον αὐτοῦ. 41 κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος  
of him; but 'perfected 'every 'one shall be as 'teacher  
αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
'his. But why lookest thou on the mote that [is] in the eye  
τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ  
of thy brother, but the beam that [is] in thine own eye  
οὐ κατανοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου,  
perceivest not? or how art thou able to say to thy brother,  
'Ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
Brother, suffer [that] I may cast out the mote that [is] in 'eye  
σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑπο-  
'thine, thyself the 'in 'thine ['own] 'eye 'beam not seeing? Hypo-  
κριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ  
cite, cast out first the beam out of thine [own] eye, and  
τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
then thou wilt see clearly to cast out the mote that [is] in the eye  
τοῦ ἀδελφοῦ σου. 43 οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν  
of thy brother. For 'not 'there 'is 'a 'tree 'good producing  
καρπὸν σαπρὸν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.  
'fruit 'corrupt; nor 'a 'tree 'corrupt producing 'fruit 'good;  
44 ἕκαστος γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται οὐ γὰρ  
for each tree by its own fruit is known, for not  
ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου τρυγῶσιν  
from thorns do they gather figs, nor from a bramble gather they  
σταφυλήν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ  
a bunch of grapes. The good out of the good treasure  
τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονη-  
of his heart brings forth that which [is] good; and the wick-  
ρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας  
ed man out of the wicked treasure of 'heart  
αὐτοῦ προφέρει τὸ πονηρόν ἐκ γὰρ τοῦ περισσεύ-  
'his brings forth that which [is] wicked; for out of the abun-  
ματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ. 46 Τί δὲ με  
dance of the heart 'speaks 'his 'mouth. And why me  
καλεῖτε Κύριε, κύριε, καὶ οὐ ποιεῖτε ὅσα λέγω; 47 πᾶς ὁ ἐρ-  
do ye call Lord, Lord, and do not what I say? Every one who  
χόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς,  
is coming to me and hearing my words and doing them,  
ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. 48 ὅμοιος ἐστὶν ἀνθρώπῳ  
I will shew you to whom he is like. Like he is. to a man  
οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν  
building a house, who dug and deepened, and laid  
θεμέλιον ἐπὶ τὴν πέτραν πλημμύρας δὲ γενομένης προσέρ-  
a foundation on the rock; and a flood having come 'burst  
ρήξεν ὁ ποταμὸς τῆ οἰκίαν ἐκείνην, καὶ οὐκ ἴσχυσεν σαλευσαί  
'upon 'the 'stream that house, and could not shake

again. 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 he is like a man which built an house, and laid the foundation upon the rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it

γ + καὶ also LTTA.      ἢ ἐμπεσοῦνται LTTA.      α — αὐτοῦ LTTA.      β — ἡ τ[τ]α.      ε — ἐκβαλεῖν TA.      δ + ἐκβαλεῖν to cast out TA.      ε + πάλιν again [J]T[τ]A.      ς σταφυλήν      ζ — ἀνθρώπος [J]TTA.      η — αὐτοῦ (read [his] heart) T.      θ — ἄνθρωπος [J]TTA.      ι — τῆς (read of [the]) LTTA.      κ — τοῦ LTTA.      λ — τοῦ ποταμοῦ [J]TTA.      μ — πλημμύρας TTTA.      ν — προσέρρηξεν TTTA.



was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

αὐτήν· Πτεθεμελίωτο· γὰρ ἐπὶ τὴν πέτραν. 49 ὁ δὲ ἀκούσας  
it, for it had been founded upon the rock. But he who heard  
καὶ μὴ ποιήσας ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν  
and did not like is to a man having built a house,  
ἐπὶ τὴν γῆν χωρὶς θεμελίου· ὃ ὅτι προσέρρηξεν ὁ ποτα-  
on the earth without a foundation; on which burst the stream,  
μός, καὶ εὐθέως ἔπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας  
and immediately it fell, and was the ruin of the house  
ἐκείνης μέγα.  
that great.

7 Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς  
And when he had completed all his words in the  
ἀκοὰς τοῦ λαοῦ εἰσῆλθεν εἰς Καπερναούμ. 2 Ἐκατοντάρχου  
ears of the people he entered into Capernaum. Of a centurion  
δὲ τινος δούλος κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν  
and of a certain a bondman ill being was about to die, who was  
αὐτῷ ἐντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς  
by him honoured. And having heard about Jesus he sent to  
αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως  
him elders of the Jews, begging him that  
ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι  
having come he might cure his bondman. And they having come  
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες,  
to Jesus besought him diligently, saying,

Ὅτι ἅγιός ἐστιν ὃς ἐπὶ τὸν ἄνθρωπον ὃς ἀγαπᾷ γὰρ τὸ  
that worthy he is to whom he shall grant this, for he loves  
ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ψεκδοῦμεν ἡμῖν.  
our nation and the synagogue he built for us.

6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς· ἤδη δὲ αὐτοῦ οὐ μακρὰν  
And Jesus went with them; but already he not far  
ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν πρὸς αὐτὸν τὸν ἐκατον-  
being distant from the house, sent to him the cen-  
ταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ  
turion friends, saying to him, Lord, trouble not [thyself], not  
γάρ βεῖμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.  
for I am worthy that under my roof thou shouldst come;

7 διὸ οὐδὲ ἑμαυτὸν ἤξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ  
wherefore neither myself counted I worthy to thee to come; but  
εἶπε λόγῳ, καὶ διαθήσεται ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἄν-  
say by a word, and shall be healed my servant. For also I a

θρωπὸς εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν  
man am under authority appointed, having under myself  
στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται·  
soldiers, and I say to this [one] Go, and he goes;

καὶ ἄλλῳ, Ἐρχου. καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον  
and to another, Come, and he comes; and to my bondman, Do  
τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύ-  
this, and he does [it]. And having heard these things Jesus won-  
μασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ  
dered at him; and turning to the following him crowd

¶ διὰ τὸ καλῶς οἰκοδομεῖσθαι (οἰκοδομηθῆναι τ) αὐτήν because it was well built TTA.  
οἰκοδομοῦντι building L. προσέρρηξεν TTr. εὐθέως συνέπεσεν immediately it fell  
together TTr. Ἐπεὶ δὲ after that LTTA. Καφarnaούμ LTTAW. ἠρώτων asked T.  
παρέξῃ he should grant LTTA. — ἀπὸ (read τῆς from the) T. γ. — πρὸς αὐτὸν T.  
φίλους ὁ ἐκατονταρχος (ἐκατοντάρχης T) TTA. — αὐτῷ T. β. ἱκανὸς εἰμι TTA. ο. μου  
ὑπὸ τὴν στέγην W. α. ἱαθήτω let be healed TTA.

εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εἶδον.  
said, I say to you, not even in Israel so great faith did I find.

10 Καὶ ὑποστρέψαντες· οἱ πεμφθέντες εἰς τὸν οἶκον· εἶδον  
And having returned those sent to the house found

τὸν ἄσθενούντα· δοῦλον ὑγιαίνοντα.  
the sick bondman in good health.

11 Καὶ ἐγένετο ἐν ἑτῇ ἑξῆς ἔπορεύετο εἰς πόλιν  
And it came to pass on the next [day] he went into a city

καλουμένην Ναϊν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ  
called Nain, and went with him his disciples

ἱκανοὶ· καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ πόλει τῆς  
many and a crowd great. And he drew near to the gate of the

πόλεως καὶ ἰδοὺ, ἔξεκομίζετο τεθνηκὼς, υἱὸς μονο-  
city also behold, was being carried out [one] who had died, an only

γενῆς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα· καὶ ὄχλος τῆς  
to his mother, and she was a widow, and a crowd of the

πόλεως ἱκανὸς ὁὖν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος  
city considerable [was] with her. And seeing her the Lord

ἐσπλαγχνίσθη ἐπ' αὐτῇ· καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.  
was moved with compassion on her and said to her, Weep not.

14 Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βασιτάζοντες  
And coming up he touched the bier, and those bearing [it]

ἔστησαν· καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ  
stopped. And he said, Young man, to thee I say, Arise. And

ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ  
sat up the dead and began to speak, and he gave him

μητρὶ αὐτοῦ. 16 ἔλαβεν δὲ φόβος ὅπαντας, καὶ ἐδόξαζον  
to his mother. And seized fear all, and they glorified

τὸν θεόν, λέγοντες, Ὅτι προφήτης μέγας ἡγήγεσται ἐν  
God, saying, A prophet great has risen up amongst

ἡμῖν, καὶ Ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ  
us; and Has visited God his people. And

ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ  
went out this report in all Judaea concerning him, and

ἐν πάσῃ τῇ περιχώρῳ.  
in all the country around.

18 Καὶ ἀπηγγείλαν Ἰωάννην οἱ μαθηταὶ αὐτοῦ περὶ  
And brought word to John his disciples concerning

πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινὰς τῶν  
all these things. And having called to [him] two certain

μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπέμψεν πρὸς τὸν Ἰησοῦν,  
of his disciples John sent [them] to Jesus,

λέγων, Σὺ εἰ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;  
saying, Art thou the coming [one] or another are we to look for?

20 Παραγνόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ὁ Ἰωάν-  
And having come to him the men said, John

νης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἰ  
the Baptist has sent us to thee, saying, Art thou

ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ δὲ  
the coming [one] or another are we to look for? In the same and

τῇ ὥρᾳ ἰθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ  
hour he healed many of diseases and scourges and

unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil

ο εἰς τὸν οἶκον οἱ πεμφθέντες LTr.

ἴ — ἀσθενούντα LTr[A].

ε τῇ Tr.

ἴ ἐπορεύθη T.

4 — ἱκανοὶ [L]Tr[A].

ἴ [τεθνηκὼς] L.

ἴ μονογενὴς υἱὸς TTrA.

— αὐτῇ W; — ἦν EGW.

was EGT[TrA].

ο αὐτὴν T.

ἴ πάντας GTrA.

ἴ ἡγέρθη is risen LTrA.

ἴ Ἰωάννῃ T; ἴ Ἰωάνη Tr.

ἴ Ἰωάννης Tr.

ἴ τὸν κύριον the Lord TTrA.

ἴ ἐπερον Tr.

ἴ εἶπεν LTrA.

ἴ Ἰωάνης Tr.

ἴ ἐκέλευ that TTrA.

ἴ — δὲ LTrA.

spirits; and unto many <sup>πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο</sup> <sup>spirits evil, and to blind many</sup> he granted sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the market-place, and calling one to another, and say-

24 Ἄπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν Ἄνδ' ἔχοντες τὸν ὄχλον περὶ Ἰωάννου, Τί ἐξελήλυθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξελήλυθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ τί ἐξελήλυθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. 27 οὗτός ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 28 λέγω ἰσχυρὰ ὑμῖν, ἐν γεννητοῖς γυναικῶν ἡ προφητὴς Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἡθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 εἰπὼν δὲ ὁ κύριος, Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοι εἰσὶν παιδίους τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλους

b — τὸ LTT<sup>raw</sup>.— ὅτι LTr<sup>r</sup>.I send) LTT<sup>raw</sup>.— εἰπὼν δὲ ὁ κύριος GLTT<sup>raw</sup>.— ὁ Ἰησοῦς (read he said) LTT<sup>raw</sup>.

f Ἰωάννου Tr.

i — γὰρ Tr<sup>raw</sup>.— ἐξήλθατε went ye out LTr<sup>r</sup>.k — προφήτης LTT<sup>raw</sup>.

d Ἰωάννη T; Ἰωάννη Tr.

h — ἐγὼ (read ἀποστ.

l — τοῦ βαπτιστοῦ Tr<sup>raw</sup>.

καὶ λέγουσιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἔθρη-  
and saying, We piped to you, and ye did not dance; we  
νήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. 33 ἔληλυθεν γὰρ ὁ Ἰωάννης<sup>1</sup>  
mourned to you, and ye did not weep. For <sup>1</sup>has come <sup>1</sup>John  
ὁ βαπτιστὴς ἡμῆτε<sup>2</sup> ἄρτον ἐσθίων<sup>3</sup> ἢ μῆτε<sup>4</sup> οἶνον πίνων,<sup>5</sup>  
<sup>2</sup>the <sup>3</sup>Baptist neither <sup>4</sup>bread <sup>5</sup>eating nor <sup>2</sup>wine <sup>4</sup>drinking,  
καὶ λέγετε, Δαίμονιον ἔχει. 34 ἔληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου  
and ye say, A demon he has. <sup>6</sup>Has come <sup>7</sup>the <sup>8</sup>Son <sup>9</sup>of <sup>10</sup>man  
ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ  
eating and drinking, and ye say, Behold, a man a glutton and  
οἰνοπότης, <sup>11</sup>τελωνῶν φίλος<sup>12</sup> καὶ ἁμαρτωλῶν. 35 καὶ ἐδι-  
a wine-bibber, of tax-gatherers a friend and of sinners; and <sup>13</sup>was  
καιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.<sup>14</sup>  
<sup>15</sup>justified <sup>16</sup>wisdom by <sup>17</sup>her <sup>18</sup>children <sup>19</sup>all.

36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ'  
And <sup>20</sup>asked <sup>21</sup>one <sup>22</sup>him <sup>23</sup>of <sup>24</sup>the <sup>25</sup>Pharisees that he should eat with  
αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν<sup>26</sup> τοῦ Φαρισαίου ἔανε-  
him And having entered into the house of the Pharisee he re-  
κλίθη.<sup>27</sup> 37 Καὶ ἰδοὺ, γυνὴ ἔν τῇ πόλει ἥτις ἦν<sup>28</sup>  
clined [at table]; and behold, a woman in the city who was  
ἁμαρτωλός, <sup>29</sup>ἐπιγνοῦσα ὅτι βάνκεται<sup>30</sup> ἐν τῇ οἰκίᾳ<sup>31</sup>  
a sinner, having known that he had reclined [at table] in the house  
τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρον, 38 καὶ στᾶσα  
of the Pharisee, having taken an alabaster flask of ointment, and standing  
παρὰ τοὺς πόδας αὐτοῦ ὀπίσω<sup>32</sup> κλαίονσα, ἀρξάτο βρέχειν<sup>33</sup>  
at his feet behind weeping, began to bedew  
τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς θρίξιν τῆς κεφαλῆς  
his feet with tears, and with the hairs of <sup>34</sup>head  
αὐτῆς ἐξεμασεν,<sup>35</sup> καὶ κατεφίλει τοὺς πόδας αὐτοῦ,  
her she was wiping [them], and was ardently kissing his feet,  
καὶ ἤλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος  
and was anointing [them] with the ointment. But having seen, the Pharisee  
ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος εἰ  
who invited him spoke within himself, saying, This [person] if  
ἦν προφήτης, εἴγνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή  
he were a prophet, would have known who and what the woman [is]  
ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. 40 Καὶ ἀποκριθεὶς  
who touches him, for a sinner she is. And <sup>36</sup>answering  
ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν.  
<sup>37</sup>Jesus said to him, Simon, I have to thee something to say.  
Ὁ δὲ ἔφησιν, Διδάσκαλε, εἰπέ. 41 Δύο <sup>38</sup>χρεωφειλέται<sup>39</sup> ἦσαν  
And he says, Teacher, say [it]. Two debtors there were  
ἡ δανειστὴ<sup>40</sup> τινι<sup>41</sup> ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ  
to a creditor certain; the one owed <sup>42</sup>denarii <sup>43</sup>five <sup>44</sup>hundred, and the  
ἕτερος πενήντην. 42 μὴ ἐχόντων ἰδὲ<sup>45</sup> αὐτῶν ἀπο-  
other fifty. But <sup>46</sup>not <sup>47</sup>having <sup>48</sup>they [wherewith] to  
δοῦναι ἀμφοτέροις ἐχαρίσατο· τίς οὖν αὐτῶν, εἰπέ, πλεῖον  
pay, both he forgave: which therefore of them, say, <sup>49</sup>most  
αὐτὸν ἀγαπήσει; 43 Ἀποκριθεὶς ἰδὲ<sup>50</sup> ὁ Σίμων εἶπεν, Ὑπο-  
<sup>51</sup>him <sup>52</sup>will <sup>53</sup>love? And <sup>54</sup>answering <sup>55</sup>Simon said, I

ing, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known what manner of woman this is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I sup-

ἡ λέγοντες TTA. — ὑμῖν TTr. ὁ Ἰωάννης Tr. ἡ μὴ δὲ TA. ἡ ἐσθίων ἄρτον LTrA; ἐσθίων ἄρτον T. \* μὴ δὲ T. πίνων οἶνον LTrA. ὁ φίλος τελωνῶν GLTTAW. ὁ πάντων τῶν τέκνων αὐτῆς LTrA. τὸν οἶκον LTTA. ὃ κατεκλίθη LTTA. ὃ ἥτις ἦν ἐν τῇ πόλει LTTA. + καὶ and LTTAW. κατέκειται LTTA. ὃ ὁπίσω παρὰ τοὺς πόδας αὐτοῦ GLTTA. ὃ τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ LTTA. ὃ ἐξεμασεν T. ὃ δα- δάσκαλε, εἰπέ, φησὶν TTA. ὃ χρεωφειλέται LTTA. ὃ δανιστὴ T. — δὲ [L]TTA. — εἰπέ LTT[A]. ὃ ἀγαπήσει αὐτὸν LTTA. — ὃ T[Tr].



post that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

VIII. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: as he sowed, some fell by the way side; and it was trodden down, and the

λαμβάνω ὅτι  $\Phi$  τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, take it that [he] to whom the more he forgave. And he said to him, Ὅρθως ἔκρινας. 44 Καὶ στραφείς πρὸς τὴν γυναῖκα, τῷ Rightly thou hast judged. And having turned to the woman, Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς to Simon he said, Seest thou this woman? I entered thy into τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου ὡς οὐκ ἔδωκας αὐτῇ δὲ house, water for my feet thou gavest not, but she τοῖς δάκρυσιν ἐβρεξέν μου τοὺς πόδας, καὶ ταῖς θριξίν ὅτις with tears bedewed my feet, and with the hairs κεφαλῆς αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας head of her wiped [them]. A kiss to me thou gavest not, αὐτῇ δὲ ἀφ' ἧς εἰσηλθὼν οὐ ροδῆμιπεν καταφιλοῦσά but she from which [time] I came in ceased not ardently kissing ἡ μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας my feet. With oil my head thou didst not anoint, αὐτῇ δὲ μύρῳ ἠλειψέν μου τοὺς πόδας. 47 οὐ χάριν αὐτῇ δὲ μετὰ οὐκ ἔδωκας μου τοὺς πόδας. 47 οὐ χάριν but she with ointment anointed my feet. For which cause λέγω σοι, ἀφένται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι I say to thee, forgiven have been her sins many; for ἡγάπησεν πολὺ. ὥ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ. she loved much; but to whom little is forgiven little she loves. 48 Εἶπεν δὲ αὐτῇ, Ἀφένται σου αἱ ἁμαρτίαι. 49 Καὶ And he said to her, Forgiven have been thy sins. And ἤρξαντο οἱ συνακαίμενοι λέγειν ἐν ἑαυτοῖς, τίς οὗτος began those reclining with [him] to say within themselves, Who this ἐστίν ὃς καὶ ἁμαρτίας ἀφίησιν; 50 Εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην. man, Thy faith has saved thee; go in peace.

Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδυνεν And it came to pass afterwards that he journeyed through κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ, tidings, the kingdom of God, and the twelve [were] with him, 2 καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμένα ἀπὸ πνευμάτων and women certain who had been cured from spirits πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, wicked and infirmities, Mary who is called Magdalene, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ from whom demons seven had gone out; and Joanna wife Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεροι πολλοί, of Chuza a steward of Herod, and Susanna, and others many, αἵτινες διακονοῦν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. who were ministering to him of their property.

4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς. 5 Ἐξῆλθεν coming to him, he spoke by a parable. 5 Went out ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν the sower to sow his seed; and as sowed αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ he some fell by the way, and it was trampled upon, and the

μου ἐπὶ τοὺς πόδας τ; μοι ἐπὶ πόδας τ. α. — τῆς κεφαλῆς (read with her hairs) GLT. P. διελέειπεν T. τούς πόδας μου L. τούς πόδας μου GLT. αὐτῇ (αὐτῆς) T. αἱ ἁμαρτίαι LT. ἐστὶν οὗτος L. Ἰωάννα Tr. αὐτοῖς to them TT. ἐκ out of LT.

πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν<sup>1</sup> birds of the heaven devoured it. And other fell ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν, upon the rock, and having sprung up it withered, because it had not ἰκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ moisture; and other fell in [the] midst of the thorns, and the thorns sprang up with it, and choked it. 8 καὶ ἕτερον ἔπεσεν ἐπὶ<sup>2</sup> τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων fruit a hundredfold. These things saying he cried, He that has ὦτα ἀκοῦειν ἀκούτω. 9 Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, ears to hear let him hear. And asked him<sup>3</sup> ἡ δὲ εἰς τὴν βασιλείαν τοῦ θεοῦ. τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες· μὴ of God, but to the rest in parables, that βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν. 11 Ἔστιν δὲ they may see, and hearing they may not understand. Now is αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ this, the parable: The seed is the word of God: and those παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες,<sup>4</sup> εἴτα ἔρχεται ὁ διά- by the way are those who hear; then comes the de- βολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ vil and takes away the word from their heart, lest, πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας,<sup>5</sup> οἱ having believed they should be saved. And those upon the rock, those who ὅταν ἀκούσωσιν, μετὰ χαρὰς δέχονται τὸν λόγον, καὶ οὗτοι when they hear, with joy receive the word, and these ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ a root have not, who for a time believe, and in time πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, of trial fall away. And that which into the thorns fell, οὗτοι εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου these are they who having heard, and under cares and riches και ἡδονῶν τοῦ βίου πορευόμενοι ἐσμπνίγονται,<sup>6</sup> καὶ οὐ and pleasures of life moving along are choked, and not τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοι εἰσιν do bring to perfection. And that in the good ground, these are οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον they who in a heart right and good having heard the word κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 Οὐδεὶς δὲ keep [it], and bring forth fruit with endurance. And no one λύχνον ἄψας καλύπτει αὐτὸν σκευεῖ, ἢ ὑποκάτω κλίνης a lamp having lighted covers it with a vessel, or under couch τίθουσιν. ἄλλ<sup>7</sup> ἐπὶ λυχνίας ἡπιτίθουσιν,<sup>8</sup> ἵνα οἱ puts [it], but on a lamp-stand puts [it], that they who εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γὰρ ἐστὶν enter in may see the light. For not [anything] is κρυπτὸν ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον ὃ hidden which not manifest shall become; nor secret which

<sup>1</sup> κατέπεσεν fell down TTrA.

<sup>2</sup> συνφύεσθαι T.

<sup>3</sup> εἰς into GLTTrAW.

<sup>4</sup> λέγοντες

LTTr[A].

<sup>5</sup> αὕτη εἴη ἡ παραβολή T.

<sup>6</sup> ἀκούσαντες heard TTr.

<sup>7</sup> τὴν πέτραν T.

<sup>8</sup> συνπνίγονται TΔ.

<sup>9</sup> ἀλλὰ Tr.

<sup>10</sup> τίθουσιν LTTrA.

manifest; neither *any thing* hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee. 27 And when he went forth to land, there met him out of the city a certain man, which had

<sup>1</sup> οὐ γνωσθήσεται<sup>1</sup> καὶ εἰς φανερόν ἐλθῇ. 18 βλέπετε οὖν <sup>2</sup> shall not be known and to light come. Take heed therefore <sup>3</sup> πῶς ἀκούετε<sup>3</sup> ὅς<sup>4</sup> γὰρ ἂν<sup>4</sup> ἔχη, δοθήσεται αὐτῷ<sup>5</sup> καὶ <sup>6</sup> how ye hear; for whosoever may have, shall be given to him; and <sup>7</sup> ὅς<sup>7</sup> ἂν<sup>7</sup> μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ<sup>8</sup>. <sup>8</sup> whoever may not have, even what he seems to have shall be taken from him.

19 <sup>9</sup> Παρεγένοντο<sup>9</sup> δὲ πρὸς αὐτὸν ἡ μήτηρ<sup>10</sup> καὶ οἱ ἀδελφοὶ<sup>11</sup> αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν <sup>12</sup> ren <sup>13</sup> his, and were not able to get to him because of the <sup>14</sup> ὄχλον. 20 <sup>15</sup> καὶ ἀπηγγέλη<sup>15</sup> αὐτῷ, <sup>16</sup> λεγόντων, <sup>17</sup> ἡ μήτηρ σου <sup>18</sup> crowd. And it was told him, saying, Thy mother <sup>19</sup> καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, <sup>20</sup> ἰδεῖν <sup>21</sup> σε θέλουντες. <sup>22</sup> 21 <sup>23</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν <sup>24</sup> πρὸς αὐτούς, <sup>25</sup> Μήτηρ μου καὶ <sup>26</sup> ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ <sup>27</sup> my brethren <sup>28</sup> those are who the word of God are hearing and <sup>29</sup> ποιοῦντες <sup>30</sup> αὐτόν. <sup>31</sup> doing it.

22 <sup>32</sup> Καὶ ἐγένετο<sup>32</sup> ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη <sup>33</sup> And it came to pass on one of the days that he entered <sup>34</sup> εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, <sup>35</sup> into a ship, and his disciples, and he said to them, <sup>36</sup> Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης<sup>37</sup> καὶ ἀνήχθησαν. <sup>38</sup> Let us pass over to the other side of the lake; and they put off. <sup>39</sup> 23 <sup>40</sup> πλεόντων δὲ αὐτῶν ἀφύπνωσεν<sup>41</sup> καὶ κατέβη λαίλαψ <sup>42</sup> And as they sailed he fell asleep; and came down a storm <sup>43</sup> ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον. <sup>44</sup> of wind on the lake, and they were being filled, and were in danger. <sup>45</sup> 24 <sup>46</sup> προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, <sup>47</sup> And having come to [him] they aroused him, saying, Master, <sup>48</sup> ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ <sup>49</sup> ἐγερθεὶς<sup>50</sup> ἐπετίμησεν τῷ <sup>51</sup> Master, we are perishing. And he having arisen rebuked the <sup>52</sup> ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος<sup>53</sup> καὶ ἐπαύσαντο, καὶ ἐγένετο <sup>54</sup> wind and the raging of the water; and they ceased, and there was <sup>55</sup> γαλήνη. 25 <sup>56</sup> εἶπεν δὲ αὐτοῖς, Ποῦ <sup>57</sup> ἐστίν<sup>58</sup> ἡ πίστις ὑμῶν; <sup>59</sup> calm. And he said to them, Where is your faith? <sup>60</sup> 26 <sup>61</sup> Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα <sup>62</sup> And being afraid they wondered, saying to one another, Who then <sup>63</sup> οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, <sup>64</sup> this is, that even the winds he commands and the water, <sup>65</sup> καὶ ὑπακούουσιν αὐτῷ; <sup>66</sup> and they obey him?

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν<sup>67</sup> <sup>68</sup> And they sailed down to the country of the Gadarenes, <sup>69</sup> ἣτις ἐστὶν ἀντιπέραν<sup>70</sup> τῆς Γαλιλαίας. 27 <sup>71</sup> ἐξελθόντι δὲ αὐτῷ <sup>72</sup> which is over against Galilee. And on his having gone forth <sup>73</sup> ἐπὶ τὴν γῆν ὑπήντησεν <sup>74</sup> αὐτῷ <sup>75</sup> ἀνὴρ <sup>76</sup> τις <sup>77</sup> ἐκ τῆς πόλεως, <sup>78</sup> upon the land <sup>79</sup> met <sup>80</sup> him <sup>81</sup> a man <sup>82</sup> certain out of the city,

<sup>1</sup> οὐ μὴ γνωσθῇ in any wise should not be known LTTA. <sup>2</sup> ἂν γὰρ TTTA. <sup>3</sup> ἐὰν L. <sup>4</sup> Παρεγένετο TTT. <sup>5</sup> + αὐτοῦ his T. <sup>6</sup> ἀπηγγέλη δὲ LTTA. <sup>7</sup> λεγόντων LTT[A]. <sup>8</sup> + ὅτι T. <sup>9</sup> θέλουντές σε T. <sup>10</sup> αὐτοῖς L. <sup>11</sup> αὐτόν GLTTA. <sup>12</sup> ἐγένετο δὲ LTTA. <sup>13</sup> διεγερθεὶς having been aroused TTT. <sup>14</sup> — ἐστίν (read [is]) LTTAW. <sup>15</sup> Γερασηνῶν Gerasenes LTA; Γεργεσηνῶν Gergesenes T. <sup>16</sup> ἀντιπέρα LTTAW; ἀντίπερα T. <sup>17</sup> — αὐτῷ (read [him]) TTTA.

ὅς εἶχεν<sup>1</sup> δαιμόνια<sup>2</sup> ἐκ χρόνων<sup>3</sup> ἰκανῶν, καὶ ἱμάτιον οὐκ<sup>4</sup>  
who had demons for a long time, and a garment not  
ἐνεδύσκειτο,<sup>5</sup> καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασι.  
was wearing, and in a house did not abide, but in the tombs.

28 ἰδὼν δὲ τὸν Ἰησοῦν<sup>6</sup> καὶ<sup>7</sup> ἀνακράζας προσέπεσεν αὐτῷ,  
But having seen Jesus and having cried out he fell down before him,

καὶ φωνῇ<sup>8</sup> μεγάλῃ εἶπεν, Τί μοι καὶ σοί, Ἰησοῦ, υἱέ τοῦ  
and with a voice loud said, What to me and to thee, Jesus, Son

θεοῦ τοῦ ὑψίστου; δέομαί σου μὴ με βασανίσῃς.  
of God the Most High? I beseech thee not me thou mayest torment.

29 Παρήγγειλεν<sup>9</sup> γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν  
For he was charging the spirit the unclean to come out

ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηπάκει αὐτόν,  
from the man. For many times it had seized him;

καὶ ἔδεσμεῖτο,<sup>10</sup> ἄλυσεν καὶ πέδαις φυλασσόμενος, καὶ ἑδιαρ-  
and he was bound, with chains and fetters being kept, and break-

ρήσων<sup>11</sup> τὰ δεσμά ἡλαίνετο ὑπὸ τοῦ δαίμονος<sup>12</sup> εἰς τὰς  
ing the bonds he was driven by the demon into the

ἐρήμους. 30 ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς, λέγων, Τί σοι  
desert. And asked him Jesus, saying, What thy

ἔστιν ὄνομα; Ὁ δὲ εἶπεν, Λεγιών<sup>13</sup> ὅτι δαιμόνια πολλὰ  
is name? And he said, Legion, because demons many

εἰσῆλθεν<sup>14</sup> εἰς αὐτόν. 31 καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπι-  
had entered into him. And he besought him that not he would

τάξῃ αὐτοὺς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ  
command them into the abyss to go away. Now there was there

ἀγέλη χοίρων ἰκανῶν βοσκομένων<sup>15</sup> ἐν τῷ ὄρει· καὶ ῥπαρε-  
a herd of swine many feeding in the mountain, and they be-

κίλουν<sup>16</sup> αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν.  
sought him that he would allow them into those to enter;

καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ  
and he allowed them. And having gone out the demons from the

ἀνθρώπου εἰσῆλθεν<sup>17</sup> εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη  
man they entered into the swine, and rushed the herd

κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη 34 ἰδὼντες δὲ  
down the steep into the lake, and were choked. And having seen

οἱ βόσκοντες τὸ γεγενημένον<sup>18</sup> ἔφυγον, καὶ ἀπελ-  
those who fed [them] what had taken place fled, and having

θόντες<sup>19</sup> ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.  
gone away related [it] to the city and to the country.

35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός<sup>20</sup> καὶ ἦλθον<sup>21</sup> πρὸς τὸν  
And they went out to see what had taken place, and came to

Ἰησοῦν, καὶ εἶρον<sup>22</sup> καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ  
Jesus, and found seated the man from whom the

δαιμόνια ἔξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ  
demons had gone out, clothed and of sound mind, at

τοὺς πόδας τοῦ Ἰησοῦ. καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ  
the feet of Jesus. And they were afraid. And related

αὐτοῖς καὶ<sup>23</sup> οἱ ἰδόντες πῶς ἐσώθη ὁ δαι-  
to them also those who had seen [it] how was healed he who had been pos-

devils long time, and wore no clothes, neither abode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. 29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils

<sup>1</sup> ἔχων having T. <sup>2</sup> καὶ χρόνῳ ἰκανῷ οὐκ ἐνεδύσατο ἱμάτιον and for a long time did not put on a garment TTr. <sup>3</sup> — καὶ LITTA. <sup>4</sup> Παρήγγειλε he charged EG. <sup>5</sup> ἐδεσμεῖτο TTr. <sup>6</sup> διαρήσων LITTA. <sup>7</sup> δαιμονίου LITTA. <sup>8</sup> — λέγων L. <sup>9</sup> ὄνομα ἐστίν LITTA. <sup>10</sup> βοσκόμενην L. <sup>11</sup> ἐπισήλην δαιμόνια πολλὰ LT. <sup>12</sup> παρεκάλουν they besought LITTA. <sup>13</sup> — βοσκόμενην L. <sup>14</sup> παρεκάλουν LITTA. <sup>15</sup> εἰσῆλθον LITTA. <sup>16</sup> γεγονός GLITTA. <sup>17</sup> — ἀπελθόντες GLITTA. <sup>18</sup> ἦλθαν Tr. <sup>19</sup> εἶραν Tr. <sup>20</sup> ἐξῆλθεν went out T. <sup>21</sup> — καὶ LITTA. <sup>22</sup> — καὶ LITTA. <sup>23</sup> — καὶ LITTA.



was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42 for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. 45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 47 And

μουισθείς. 37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περικύρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνέειχοντο· αὐτὸς δὲ ἐμβὰς εἰς αὐτὸ πλοῖον ὑπέστρεψεν. 38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξελήλυθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. ἀπέλυσεν δὲ αὐτὸν λέγων, 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησέν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

40 Ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπὸ ἐξέτατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. 41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεισὼν παρά τοὺς πόδας τοῦ Ἰησοῦ παρεκάλεσεν αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· 42 ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησεν. Ἐμὲ δὲ τῷ ὑπάγειν αὐτόν οἱ ὄχλοι συνέπιπτον αὐτόν. 43 Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις εἰς ἰατροὺς προσανηλώσασα ὅλον τὸν βίον οὐκ ἴσχυεν μὴ οὐδένος θεραπευθῆναι, 44 προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνοῦντων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν, καὶ λέγεις, Τίς ὁ ἀψάμενός μου; 46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τίς ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐξελθούσαν αὐτόν.

ἠρώτησεν LTrA.

(read a ship) LTrA.

σοι ἐποίησεν LTrA.

καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν and it came to pass as he proceeded L.

GLTFAW.

Τίς ὁ ἀψάμενός μου; T[TrA].

Γερασσηνῶν Gerasenes LTrA; Γεργεσηνῶν Gergesenes T.

ἐδέετο L; ἐδεῖτο TrA.

Ἐν δὲ Tr.

ὑποστρέφειν T.

εὗρος this LTr.

ἀπ' LTrA.

ἐξελθούσαν had gone out TrA.

α — τὸ

α Ἰησοῦς (read he sent) [L]TrA.

α — τοῦ T[Tr].

α — καὶ λέγεις,

α — καὶ λέγεις,

α — καὶ λέγεις,

-μου. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἤλ-  
me. And seeing the woman that she was not hid, trembling she

θεν, καὶ προσπεσούσα αὐτῇ, δι' ἣν αἰτίαν ἤψατο  
came, and having fallen down before him, for what cause she touched  
αὐτοῦ ἀπήγγελεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς  
him she declared to him before all the people, and how

ἰάθη παραχοῖμα. 48 ὁ δὲ εἶπεν αὐτῇ, "Θάρσει,"  
she was healed immediately. And he said to her, Be of good courage,

"Θύγατερ," ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην.  
daughter, thy faith has cured thee: go in peace.

49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώ-  
As yet he was speaking from the ruler of the syna-

γου, λέγων αὐτῷ, "Οτι τέθνηκεν ἡ θυγάτηρ σου." μὴ σκύλλε  
gogue, saying to him, "Thy daughter is dead; not trouble

την διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ,  
the teacher. But Jesus having heard answered him,

"λέγων, Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.  
saying, Fear not; only believe, and she shall be restored.

51 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδέναν  
And having entered into the house he did not suffer to go in any one  
(lit. no one)

εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα  
except Peter and James and John, and the father

τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον δὲ πάντες καὶ  
of the child and the mother. And they were weeping all and

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν,  
bemoaning her. But he said, Weep not; she is not dead,

ἀλλὰ καθεύδει. 53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέ-  
but sleeps. And they laughed at him, knowing that she was

θανεν. 54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας  
dead. But he having put out all, and having taken hold

τῆς χειρὸς αὐτῆς, ἐφώνησεν, λέγων, Ἡ παῖς, ἐγείρου. 55 Καὶ  
of her hand, cried, saying, Child, arise. And

ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχοῖμα· καὶ  
returned her spirit, and she arose immediately; and

διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ  
he directed [that] to her [something] should be given to eat. And

ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶν  
were amazed her parents; and he charged them to no one

εἰπεῖν τὸ γεγονός.  
to tell what had happened.

9 Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν  
And having called together the twelve disciples of him he gave

αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ  
to them power and authority over all the demons, and

νόσους θεραπεύειν. 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν  
diseases to heal, and sent them to proclaim the

βασιλείαν τοῦ θεοῦ, καὶ ἰᾶσαι τοὺς ἀσθενοῦντας. 3 καὶ  
kingdom of God, and to heal those being sick. And

εἶπεν πρὸς αὐτοὺς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους,  
he said to them, Nothing take for the way; neither staves,

when the that she was not hid, she came trembling,

and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

IX. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor

9 — αὐτῷ LITRA. 2 — Θάρσει LITRA. 3 θυγάτηρ Tr. 4 ἀπὸ L. 5 — αὐτῷ T[Tr].  
6 μηκέτι no longer LITRA. 7 — λέγων LITRA[A]. 8 πίστευσον TTrA. 9 ἐλθὼν having  
gone GLITRAW. 10 τινὰ σὺν αὐτῷ any one with him LITRA. 11 Ἰωάννην (Ἰωάννη Tr) καὶ  
Ἰάκωβον GLITRAW. 12 οὐ γὰρ (yeal for she is not dead) LTrA. 13 — ἐκβαλὼν ἔξω πάντας  
καὶ LITRA. 14 ἐγείρει LTrA. 15 Συγκαλεσάμενος T. 16 — μαθητὰς αὐτοῦ QITRAW. 17 τοὺς  
ἀσθενεῖς the sick LITRA; — τοὺς ἀσθενούντας TA. 18 ῥάβδους stuff GLITRAW

scrip, neither bread, nor money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the town, preaching the gospel, and healing every where.

μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἑκάστῳ δύο  
nor provision bag, nor bread, nor money, nor each two  
χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε,  
tunics to have. And into whatever house ye may enter, there remain,  
καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δεξωῶνται ὑμᾶς,  
and thence go forth. And as many as may not receive you,  
ἐξέρχόμενοι ἀπὸ τῆς πόλεως ἐκείνης· καὶ τὸν κονιορτὸν ἀπὸ  
going forth from that city even the dust from  
τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.  
your feet shake off, for a testimony against them.  
6 Ἐξέρχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζό-  
And going forth they passed through the villages, announcing the  
μενοι καὶ θεραπεύοντες πανταχοῦ.  
glad tidings and healing everywhere.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 8 and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα  
And heard of Herod the tetrarch the things being done  
ὑπ' αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ  
by him all, and was perplexed, because it was said by  
τινων, ὅτι Ἰωάννης ἐγγέγερται ἐκ νεκρῶν  
some, John has been raised from among [the] dead;  
8 ὑπὸ τινων δέ, ὅτι Ἠλίας ἐφάνη· ἄλλων δέ, ὅτι  
by some also, that Elias had appeared; by others also, that  
προφήτης εἷς τῶν ἀρχαίων ἀνέστη. 9 Καὶ εἶπεν ὁ  
prophet one of the ancients had arisen. And said  
Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος  
Herod, John I beheaded, but who is this  
περὶ οὗ ἔγώ· ἀκούω τοιαῦτα; Καὶ ἔξῃτι ἰδεῖν αὐτόν.  
concerning whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ  
And having returned the apostles related to him  
ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν  
whatsoever they had done. And having taken them he retired  
κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαιδά.  
apart into a place desert of a city called Bethsaida.  
11 οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ καὶ δεξά-  
But the crowds having known [it] followed him; and having  
μενός αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ,  
received them he spoke to them concerning the kingdom of God,  
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. 12 Ἡ δὲ ἡμέρα  
and those needing having of healing he cured. But the day  
ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπό-  
began to decline, and having come the twelve said to him, Dis-  
λυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ  
miss the crowd, that having gone into the around villages and  
τοὺς ἀγροὺς καταλύσωσιν, καὶ εὑρωσὶν ἐπισιτισμόν· ὅτι ὡδε  
the country they may lodge, and may find provisions; for here  
ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπεν δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς  
in desert a place we are. But he said to them, Give to them  
ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ  
ye to eat. But they said, There are not to us more than

κ [ἀνά] Τηλ. ἡ δέχονται LTTrA. m - καὶ [L] Γρα. ἡ ἀποτινάσσετε TA. ο τετράρχης T.  
p - ὑπ' αὐτοῦ [L] TrA. ἡ Ἰωάννης Tr. ἡ ἡγήθη was raised LTTr. ἡ Ἠλίας T.  
c τις some one TA; τίς Tr. ἡ εἶπεν δὲ LTTrA. ἡ - ὁ GLTTrAw. ἡ Ἰωάννην T.  
γ - ἐγὼ (read ἀκούω I hear) T[Tr]. ἡ πόλιν καλουμένην a city called TTTrA. ἡ ἀποδεξά-  
μενος having gladly received LTTrA. ἡ πορευθέντες GLTTrA. ἡ - τοὺς T[Tr]A. ἡ φαγεῖν  
ὑμεῖς LTTrA. ἡ εἶπαν LTTrA.

ἑνente ἄρτοι<sup>1</sup> καὶ δύο ἰχθύες,<sup>2</sup> εἰ<sup>h</sup> μή τι<sup>1</sup> πορευθέντες ἡμεῖς  
five loaves and two fishes, unless indeed having gone we  
ἀγοράσωμεν εἰς πάντα τὸν λαόν· τοῦτον βρώματα. 14 Ἦσαν  
should buy for all this people victuals; <sup>1</sup>they <sup>2</sup>were  
γὰρ<sup>1</sup> ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητάς  
for about <sup>1</sup>men <sup>2</sup>five <sup>3</sup>thousand. But he said to <sup>2</sup>disciples  
αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας<sup>k</sup> ἀνὰ πενήτην· 15 Καὶ  
<sup>1</sup>this, Make <sup>2</sup>recline <sup>1</sup>them in companies by <sup>3</sup>fifties. And  
ἐποίησαν οὕτως, καὶ ἰ<sup>1</sup>νέκλιναν<sup>1</sup> ἅπαντας. 16 Λαβὼν δὲ  
they did so, and made <sup>2</sup>recline <sup>1</sup>all. And having taken  
τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν  
the five loaves and the two fishes, having looked up to the  
οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἔδιδου τοῖς  
heaven he blessed them and broke, and gave to the  
μαθηταῖς <sup>m</sup>παρτιθέναι<sup>1</sup> τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἔχορ-  
disciples to set before the crowd. And they ate and were  
τάσθησαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς  
<sup>2</sup>satisfied <sup>1</sup>all; and was taken up that which was over and above to them  
κλασμάτων κόφινοι δώδεκα.  
of fragments <sup>2</sup>hand <sup>3</sup>baskets <sup>1</sup>twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον <sup>n</sup>κατα-  
And it came to pass as <sup>2</sup>was <sup>1</sup>he praying <sup>a</sup>-  
μόνας,<sup>1</sup> συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτούς,  
lone, <sup>2</sup>were <sup>3</sup>with <sup>1</sup>him <sup>2</sup>the <sup>3</sup>disciples, and he questioned them,  
λέγων, Τίνα με ὀλέγουσιν οἱ ὄχλοι<sup>1</sup> εἶναι; 19 Οἱ δὲ ἀπο-  
saying, Whom <sup>1</sup>me <sup>2</sup>do <sup>3</sup>pronounce <sup>2</sup>the <sup>3</sup>crowds to be? And they an-  
κρινέτε· 20 εἰπὼν, <sup>q</sup>Ἰωάννην<sup>1</sup> τὸν βαπτιστὴν· ἄλλοι δὲ  
swering said, John the Baptist; and others,  
<sup>r</sup>Ἡλίαν· ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη.  
Elias; and others, that <sup>2</sup>prophet <sup>3</sup>some of the ancients has arisen.

20 Εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;  
And he said to them, But ye whom <sup>1</sup>me <sup>2</sup>do <sup>3</sup>ye <sup>4</sup>pronounce to be?  
<sup>a</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος<sup>1</sup> εἶπεν, Τὸν χριστὸν τοῦ θεοῦ. 21 Ὁ δὲ  
And answering Peter said, The Christ of God. And he  
ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ <sup>1</sup>εἰπεῖν<sup>1</sup> τοῦτο,  
strictly enjoining them charged [them] to no one to tell this, the Christ of God.  
22 εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ  
saying, It is necessary for the Son of man many things  
πάθειν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχ-  
to suffer, and to be rejected by the elders and chief  
ιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ  
priests and scribes, and to be killed, and the third  
ἡμέρᾳ <sup>1</sup>ἐγερθῆναι.<sup>1</sup> 23 Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει  
day to be raised. And he said to all, If any one desires  
ὀπίσω μου <sup>1</sup>ἔλθειν, ἀπαρνήσασθω<sup>1</sup> ἑαυτὸν, καὶ ἀράτω  
after me to come, let him deny himself, and let him take up  
τὸν σταυρὸν αὐτοῦ <sup>2</sup>καθ' ἡμέραν,<sup>1</sup> καὶ ἀκολουθεῖτω μοι.  
his cross daily, and let him follow me;  
24 ὃς γὰρ ἂν<sup>1</sup> θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐ-  
for whoever may desire his life to save, shall lose it;  
τὴν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος  
but whoever may lose his life on account of me, he

two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly charged them, and commanded them to tell no man that thing; 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

<sup>1</sup> ἄρτοι πέντε T. <sup>2</sup> ἰχθύες δύο GLTTA. <sup>h</sup> μή τι LTA. <sup>i</sup> δὲ and T. <sup>+</sup> ὡσεὶ (read about fifty each) [LTr]A. <sup>1</sup> κατέκλιναν TTr. <sup>m</sup> παραθεῖναι TTr. <sup>n</sup> κατὰ μόνος LTr. <sup>o</sup> οἱ ὄχλοι λέγουσιν TTr. <sup>p</sup> εἶπαν LTrA. <sup>q</sup> Ἰωάννην Tr. <sup>r</sup> Ἡλείαν T. <sup>s</sup> Πέτρος δὲ ἀποκριθεὶς TTrA. <sup>t</sup> λέγειν GLTTA. <sup>u</sup> ἀναστήναι to arise LA. <sup>v</sup> ἔρχεσθαι, ἀρνήσασθω GLTTA. <sup>w</sup> — καθ' ἡμέραν L. <sup>x</sup> ἰδὼν T.



■ For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in the glory of the Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

σώσει αὐτήν. 25 τί· γὰρ ὠφελεῖται ἄνθρωπος, κερδῆσας shall save it. For what is <sup>1</sup>profited <sup>2</sup>a man, having gained τὸν κόσμον ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; the <sup>1</sup>world <sup>2</sup>whole, but himself having destroyed or suffered the loss of? 26 ὅς· γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους, For whosoever may have been ashamed of me and my words, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ him the Son of man will be ashamed of when he shall come ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. in the glory of himself and of the Father and of the holy angels. 27 Λέγω· δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν ὧδε <sup>2</sup>ἑστηκό- But I say to you of a truth, there are some of those here stand- τῶν, <sup>1</sup>οἱ οὐ· μὴ <sup>2</sup>γεύσονται <sup>3</sup>θανάτου ἕως ἂν ἰδῶσιν ing who in no wise shall taste of death until they shall have τὴν βασιλείαν τοῦ θεοῦ. the kingdom of God.

28 Ἐγένετο· δὲ μετὰ τοὺς λόγους· τούτους ὥσει ἡμέραι ὀκτώ And it came to pass after these words about <sup>2</sup>days <sup>1</sup>eight

καὶ <sup>1</sup>παρалаβὼν <sup>2</sup>τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον that having taken Peter and John and James

ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ ἐγένετο he went up into the mountain to pray. And it came to pass

ἐν· τῷ· προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου· αὐτοῦ as <sup>1</sup>prayed <sup>2</sup>he the appearance of his face

ἔτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. [became] altered, and his clothing white effulgent.

30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν And behold, <sup>2</sup>men <sup>1</sup>two talked with him, who were

Μωσῆς καὶ Ἠλίας 31 οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν Moses and Elias, who appearing in glory spoke of

ἐξόδου αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ. which he was about to accomplish in Jerusalem.

32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. But Peter and those with him were oppressed with sleep.

διαγρηγορήσαντες· δὲ <sup>1</sup>εἶδον τὴν· δόξαν· αὐτοῦ, καὶ τοὺς δύο and having awoke fully they <sup>1</sup>saw his glory, and the two

ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν· τῷ· δια- men who stood with him. And it came to pass as <sup>2</sup>de-

χωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν parted <sup>1</sup>these from him, <sup>2</sup>said <sup>1</sup>Peter to.

Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν Jesus, Master, good it is for us here to be; and let us make

σκηνάς τρεῖς, μίαν σοί, καὶ Μωσῇ μίαν, καὶ μίαν <sup>2</sup>tabernacles <sup>1</sup>three, one for thee, and for Moses one, and one

Ἠλίας, μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος <sup>1</sup>Heias, not knowing what he is saying. But these things as he was saying.

ἐγένετο νεφέλη καὶ <sup>2</sup>ἐπεσκίασεν αὐτούς· ἐφοβήθησαν· δὲ ἐν· τῷ· <sup>3</sup>came <sup>2</sup>a <sup>1</sup>cloud and overshadowed them, and they feared

ἐκέλευσεν εἰσελθεῖν εἰς τὴν νεφέλην. 35 καὶ φωνὴ ἐγένετο ἐκ <sup>2</sup>those entered into the cloud: and a voice came out of

τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· the cloud, saying, This is my Son the beloved;

\* αὐτοῦ TTRa

† — τὸν GLTTaW.

‡ ἔμελλεν T.

§ ἐπεσκίασεν TTRa.

¶ ἐστῶτων GLTTaW.

|| Ἰωάννην Tr.

|| εἶδαν T.

|| ἐπεσκίασεν TTRa.

|| γεύσονται should taste GLTTaW.

|| Μωσῆς LTTaW.

|| Ἠλίας T.

|| μίαν Μωσῇ G; μίαν Μωσῇ LTTaW.

|| ἐκελευμένους chosen TTRa.

|| [καὶ] L.

|| + [δὲ] and L.

|| Ἠλεία T.

αὐτοῦ ἀκούετε. 36 Καὶ ἐν τῇ γενέσθαι τὴν φωνὴν εὐρέθη  
<sup>him</sup> <sup>hear</sup> <sup>ye.</sup> And as occurred the voice <sup>was</sup> <sup>found</sup>  
 36 <sup>of</sup> <sup>Jesus</sup> <sup>alone:</sup> and they were silent, and to no one they told  
<sup>in</sup> <sup>those</sup> <sup>days</sup> anything of what they had seen.

37 Ἐγένετο δὲ ἐν τῇ ἡμέρᾳ, κατελθόντων αὐτῶν  
 And it came to pass on the next day, on their having come down  
 ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. 38 Καὶ  
 from the mountain, <sup>met</sup> <sup>him</sup> <sup>a</sup> <sup>crowd</sup> <sup>great.</sup> And

ἰδοῦ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν, λέγων, Διδάσκαλε;  
 behold, a man from the crowd cried out, saying, Teacher,  
 δέομαί σου ἑπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς  
 I beseech thee look upon my son, for an only child  
<sup>is</sup> <sup>he</sup> <sup>is</sup> <sup>to</sup> <sup>me</sup>: and behold, a spirit takes him and sud-

αίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,  
 denly he cries out, and it throws <sup>into</sup> <sup>convulsions</sup> <sup>him</sup> with foaming,  
 καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. 40 καὶ  
 and with difficulty departs from him, bruising him. And

ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτό, καὶ οὐκ  
 I besought thy disciples that they might cast out it, and <sup>not</sup>  
 ἡδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὁ γενεὰ  
 they <sup>were</sup> <sup>able.</sup> And <sup>answering</sup> <sup>Jesus</sup> said, O generation

ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ  
 unbelieving and perverted, until when shall I be with you and  
 ἀνέξομαι ὑμῶν; προσάγαγε ἰῶδε τὸν υἱόν σου. 42 Ἐτι δὲ  
 bear with you? Bring hither thy son. But <sup>yet</sup>

προσερχομένου αὐτοῦ ἐρῆξεν αὐτὸν τὸ δαιμόνιον καὶ συν-  
<sup>as</sup> <sup>he</sup> <sup>was</sup> <sup>coming</sup> <sup>near</sup> <sup>dashed</sup> <sup>down</sup> <sup>him</sup> <sup>the</sup> <sup>demon</sup> and threw  
 εσπάραξεν ἐπετίμυσεν γὰρ ὁ Ἰησοῦς τῷ πνεύματι τῷ  
 [him] into convulsions. And <sup>rebuked</sup> <sup>Jesus</sup> the spirit the

ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ  
 unclean, and healed the child, and gave back him to  
 πατρί αὐτοῦ. 43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι  
 his father. And <sup>were</sup> <sup>astonished</sup> <sup>all</sup> at the majesty

τοῦ θεοῦ.  
 of God.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰη-  
 And [as] all were wondering at all which <sup>did</sup> <sup>Je-</sup>  
 σοῦς, εἶπεν πρὸς τοὺς μαθητάς αὐτοῦ, 44 Θέσθε ὑμεῖς εἰς τὰ  
<sup>he</sup> <sup>said</sup> <sup>to</sup> <sup>his</sup> <sup>disciples,</sup> Lay <sup>by</sup> <sup>ye</sup> into

ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλ-  
 your ears these words: For the Son of man is a-  
 λει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ ἡγνόουν  
 bout to be delivered up into [the] hands of men. But they understood not

τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα  
 this saying, and it was veiled from them that  
 μὴ αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν  
 they should not perceive it. And they feared to ask him

περὶ τοῦ ῥήματος τούτου. 46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν  
 concerning <sup>saying</sup> <sup>this.</sup> But <sup>came</sup> <sup>up</sup> <sup>a</sup> <sup>reasoning</sup> among  
 αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς ἰδὼν  
 them, this, who might be greatest of them. And Jesus having seen

when the voice ■■■  
 past, Jesus was found  
 alone. And they kept  
 it close, and told no  
 man in those days any  
 of those things which  
 they had seen.

37 And it came to  
 pass, that on the next  
 day, when they were  
 come down from the  
 hill, much people met  
 him. 38 And, behold,  
 a man of the company  
 cried out, saying, Mas-  
 ter, I beseech thee, look  
 upon my son: for he  
 is mine only child.  
 39 And, lo, a spirit  
 taketh him, and he  
 suddenly crieth out;  
 and it teareth him that  
 he foameth again, and  
 bruising him hardly  
 departeth from him.  
 40 And I besought thy  
 disciples to cast him  
 out; and they could  
 not. 41 And Jesus  
 answering said, O  
 faithless and perverse  
 generation, how long  
 shall I be with you,  
 and suffer you? Bring  
 thy son hither. 42 And  
 he was yet a com-  
 ing, the devil threw  
 him down, and tare  
 him. And Jesus re-  
 buked the unclean  
 spirit, and healed the  
 child, and delivered  
 him again to his fa-  
 ther. 43 And they  
 were all amazed at  
 the mighty power of  
 God.

But while they won-  
 dered every one at all  
 things which Jesus did,  
 he said unto his disci-  
 ples, 44 Let these say-  
 ings sink down into  
 your ears: for the Son  
 of man shall be deli-  
 vered into the hands  
 of men. 45 But they  
 understood not this  
 saying, and it was hid  
 from them, that they  
 perceived it not: and  
 they feared to ask him  
 of that saying. 46 Then  
 there arose a reasoning  
 among them, which of  
 them should be great-  
 est. 47 And Jesus, per-  
 ceiving the thought of

■ — ὁ LITTAW. ἑώρακαν TTA. \* — ἐν T[Tr]A. ἑβόησεν LITTAW. ἑπιβλέψαι  
 GTTAW. \* μοι ἐστίν LITTAW. \* ἐκβάλλωσιν GLITTAW.  
 GLTTA. \* — ὁ Ἰησοῦς (read ἔποιεῖ he was doing) TTA. ἑπερωτῆσαι L. ἑεῖδws T.



58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ. 59 Εἶπεν δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι. Ὁ δὲ εἶπεν, Ὁ κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον ἵνα θάψαι τὸν πατέρα μου. 60 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. 61 Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε, πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. 62 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἑπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπὶ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

And said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐβδόμηκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον ὃν ἔμελλεν αὐτὸς ἐρχέσθαι. 2 Ἐλεγεν οὖν πρὸς αὐτοὺς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἀρνίους ἐν μέσῳ λύκων. 4 μὴ βαστάζετε βαλάντιον μὴ πήραν· ὑποδήματα· καὶ μὴδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ ἂν μὲν ᾗ ἐκεῖ υἱὸς εἰρήνης, ἔπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἑσθιοντες καὶ ἡσυχάζετε.

X. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy

d — Κύριε T. — πρῶτον ἀπελθεῖν first to go away L; πρῶτον ἀπελθόντι TTr. 1 — ὁ Ἰησοῦς (read he said) [L] Tr A. — ὁ Ἰησοῦς πρὸς αὐτόν LTr; — πρὸς αὐτόν A. — ἐπιβαλὼν L [αὐτοῦ] Tr. — τῇ βασιλείᾳ LTrA. — 1 [καὶ] TrA. — m + [δύο] two L. — ἔμελλεν LTTTrA. — ὁ δὲ and (he said) LTrA. — ἐκβάλῃ ἐργάτας GLW; ἐργάτας ἐκβάλῃ TTrA. — ἐγὼ (read ἀποσ.) I send forth LTTTrA. — βαλλάντιον LTTTrA. — μὴ TTrA. — καὶ T. — εἰσελθόντες ἀοικίαν TTrA; οἰκίαν εἰσελθόντες L. — — μὲν GLTTTrA. — + ὁ the (son) E. — ἔπαναπαύσεται T. — ἑσθιοντες LTTTrA.



of hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding ye be sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

πίνοντες τὰ παρ' αὐτῶν ἄξιος γὰρ ὁ ἐργάτης drinking the things [supplied] by them; for worthy <sup>the</sup> workman τοῦ μισθοῦ αὐτοῦ ἔστιν. μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. of <sup>his</sup> hire. Remove not from house to house. 9 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, And into whatever <sup>also</sup> city ye may enter, and they receive you, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν eat the things set before you, and heal the <sup>in</sup> αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἠγγικεν ἐφ' ὑμᾶς ἡ βασι- <sup>it</sup> <sup>'sick,</sup> and say to them, Has drawn near to you the king- <sup>dom</sup> <sup>of God.</sup> 10 εἰς ἣν ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἰπατε, <sup>they</sup> <sup>do</sup> receive you, having gone out into its streets, say, 11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως Even the dust which clung to <sup>us</sup> out of <sup>city</sup> ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι <sup>'your</sup> <sup>we</sup> wipe off against you; yet this know, that Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 12 λέγω ὑμῖν, has drawn near to you the kingdom of God. And I say to you, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ that for Sodom in that day more tolerable it shall be than πόλει ἐκείνῃ. 13 Οὐαὶ σοι, Ὁραζὶν, οὐαὶ σοι, Βηθσαϊδά· for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ for if in Tyre and Sidon had taken place the works of power which γενομένη ἐν ὑμῖν, πόλαι ἂν ἐν σάκκῳ καὶ σποδῷ have been taking place in you, long ago in sackcloth and ashes <sup>καθήμεναι</sup> <sup>μετενόησαν.</sup> 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκ- sitting they had repented. But for Tyre and Sidon more <sup>τότερον</sup> <sup>ἔσται</sup> <sup>ἐν</sup> <sup>τῇ</sup> <sup>κρίσει</sup> <sup>ἢ</sup> <sup>ὑμῖν.</sup> 15 καὶ σύ, Καπερ- tolerable will it be in the judgment than for you. And thou, Caperna- <sup>ναοῦμ,</sup> <sup>ἡ</sup> <sup>ἕως</sup> <sup>τοῦ</sup> <sup>οὐρανοῦ</sup> <sup>ὑψωθείσῃ,</sup> <sup>ἕως</sup> <sup>οὐ</sup> <sup>ᾧ</sup> <sup>δου</sup> naum, who to the heaven has been lifted up, to <sup>ᾧ</sup> <sup>δου</sup> <sup>καταβιβασθήσῃ.</sup> 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ thou shalt be brought down. He that hears you <sup>me</sup> <sup>'hears,</sup> and <sup>ἡ</sup> <sup>ἀθετῶν</sup> <sup>ὑμᾶς</sup> <sup>ἐμὲ</sup> <sup>ἀθετεῖ</sup> <sup>ὁ</sup> <sup>δὲ</sup> <sup>ἐμὲ</sup> <sup>ἀθετῶν</sup> <sup>ἀθετεῖ</sup> <sup>τὸν</sup> he that rejects you <sup>me</sup> <sup>'rejects,</sup> and he that <sup>me</sup> <sup>'rejects</sup> rejects him <sup>ἀποστειλαντά</sup> <sup>με.</sup> who sent me.

17 Ὑπεστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες, And returned the seventy with joy, saying, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 Εἰπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν <sup>thy.</sup> And he said to them, I beheld Satan as lightning <sup>ἐκ</sup> <sup>τοῦ</sup> <sup>οὐρανοῦ</sup> <sup>πεσόντα.</sup> 19 Ἰδοὺ, ἡ δίδωμι ὑμῖν τὴν ἐξουσίαν out of the heaven falling. Lo, I give you the authority <sup>τοῦ</sup> <sup>πατέρι</sup> <sup>ἐπάνω</sup> <sup>ὄφειν</sup> <sup>καὶ</sup> <sup>σκορπίων,</sup> <sup>καὶ</sup> <sup>ἐπὶ</sup> <sup>πᾶσαν</sup> <sup>τὴν</sup> to tread upon serpents and scorpions, and upon all the <sup>δύναμιν</sup> <sup>τοῦ</sup> <sup>ἐχθροῦ</sup> <sup>καὶ</sup> <sup>οὐδὲν</sup> <sup>ὑμᾶς</sup> <sup>οὐ</sup> <sup>μὴ</sup> <sup>ἀδικήσῃ.</sup> power of the enemy, and nothing you in anywise shall injure. (lit. in no wise)

■ — ἔστιν (read [is]) LTTA. ■ — δ' also LTTA. ■ εἰσέλθῃτε LTTA. ■ + εἰς τοὺς πόδας to the feet (+[ἡμῶν] of us A) LTTA. ■ — ἐφ' ὑμᾶς GLTTA. ■ — δὲ and GLTTA. ■ Χοραζὶν EGLW; Χοραζείν TTA. ■ ἐγενήθησαν LTTA. ■ καθήμενοι LTTA. ■ Καφα- ναοῦμ LTTA. ■ μὴ LTTA. ■ — τοῦ LTTA. ■ ὑψώθησῃ; wilt thou be lifted up? LTTA. ■ + τοῦ the TA. ■ + [δύο] two L. ■ ἡ δέδωκα I have given TTA. ■ ἀδικήσῃ ELTTA.

20 πλὴν ἐν τούτῳ μὴ χαίrete, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίrete δὲ ἄλλων· ὅτι τὰ ὀνόματα ὑμῶν ἔγραψεν ἐν τοῖς οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι· ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ τοῦ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἔγένετο εὐδοκία ἔμπροσθέν σου. 22 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, Πάντα ἀπαρδότη μοι ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς ἐμὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱὸς, καὶ ὃς βῆεν· βούληται ὁ υἱὸς ἀποκαλύψαι. 23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 Λέγω γάρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 Εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖς, καὶ ζήσῃ. 29 Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον; 30 Ὑπολαβὼν ἰδὲ ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turned him unto his disciples, and said privately, Blessed be the eyes which see the things that ye see: 24 for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And, behold, a certain lawyer stood up, tempting him, and saying, Teacher, what having done life eternal shall I inherit? And he said to him, In the law what is written? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said to him, Rightly thou hast answered: this do, and thou shalt live. But he desiring to justify himself said to Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and

■ — μάλλον GLTTF. 2 — ἐγγράφει have been inscribed T; ἐγγέ. TR. ■ + ἐν (the) T. ■ + τῷ ἁγίῳ the Holy LIT. 2 — ὁ Ἰησοῦς (read ἡγαλ. he rejoiced) LIT. 7 εὐδοκία ἐγένετο LIT. 2 — καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν EGT. [A]. ■ μοι παρδότη GLTTF. 2 — ἀν LIT. 2 — εἶδαν T; εἶδαν TR. 2 — καὶ τῇ [A]. 2 — [τῆς] TR. 2 — ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ LIT. 2 — ἐν ὅλῃ τῇ διανοίᾳ LIT. 2 — δικαιῶσαι LIT. 2 — δε αὐτ. T.

fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite; when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

εἰς Ἱερικό, καὶ ληστοῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυχάνοντά. 31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαιεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. 32 ὁμοίως δὲ καὶ Ἰουδαίος, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. 33 Ὁ σάμαρειτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν αὐτόν, ἐσπλαγχνίσθη. 34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. 36 Τίς οὖν τούτων τῶν τριῶν ἵδοκεῖ σοι πλησίον γεγενῆσθαι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; 37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39 καὶ τῇδε ἦν ἀδελφὴ καλονμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα τοῦ Ἰησοῦ ἦκουεν τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν· πιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπεν δια-

Ἱερειώ T. 1 - τυχάνοντα LIT[Tr]. A. = Λευεῖτης TTrA. n - γενόμενος Tr. o + αὐτὸν him L. P Σαμαρίτης T. q - αὐτὸν [L]T[Tr]A. r καὶ ἐπιβίβασας L. s πανδοκίον T. t - ἐξελθὼν LIT[Tr]A. v πανδοκεῖ T. w - αὐτῷ [L]T[Tr]A. x - οὖν [L]T[Tr]A. y πλησίον δοκεῖ σοι GTTAW. z δὲ and (Jesus) GLITTA. a Εν δὲ And as Tr. b [καὶ] LTr. c τὴν οἰκίαν T. d - αὐτῆς (read the house) T[Tr]. e Μαριάμ T. f παρακαθεσθείσα TTrA. g πρὸς against TTrA. h τοῦ κυρίου of the Lord LITTrAW. i κατέλειπεν TrA.

κονεῖν; <sup>1</sup>ἐπεὶ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. 41 Ἀπο-  
 serve? Speak therefore to her that me she may help. <sup>2</sup>Αν-  
 κριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς  
 answering <sup>1</sup>but <sup>2</sup>said <sup>3</sup>to <sup>4</sup>her <sup>5</sup>Jesus, Martha, Martha, thou art careful  
 καὶ <sup>6</sup>τυρβάλλῃ περὶ πολλὰ. 42 ἐνός δὲ ἐστὶν χρεία· Μαρία  
 and <sup>7</sup>troubled about many things; but of one there is need; <sup>8</sup>Μα-  
<sup>9</sup>ρὴ δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται  
<sup>10</sup>and the good part chose, which shall not be taken  
<sup>11</sup>ἀπ' αὐτῆς.  
 from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-  
 And it came to pass as <sup>2</sup>was <sup>3</sup>he in a <sup>4</sup>place certain pray-  
 ειχόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς  
 ing, when he ceased, said one of his disciples to  
 αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάν-  
 him, Lord, teach us to pray, as also John  
 νης ἰδίδαξεν τοὺς μαθητάς αὐτοῦ. 2 Εἶπεν δὲ αὐτοῖς, Ὅταν  
 taught his disciples. And he said to them, When  
 προσεύχησθε λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,  
 ye pray say, <sup>2</sup>Father our, who [art] in the heavens,  
 ἁγιασθῆτω τὸ ὄνομά σου· ἰσθῆτω ἡ βασιλεία σου· <sup>3</sup>γενηθῆτω  
 sanctified be thy name; let come thy kingdom; let be done  
 τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 Τὸν  
 thy will, as in heaven, [so] also upon the earth. 3 Τὸν  
 ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. 4 καὶ  
 Our bread the needed give us daily; and  
 ἄφεσις ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἠφέμεν  
 forgive us our sins, for <sup>2</sup>also <sup>3</sup>ourselves <sup>4</sup>we forgive  
 παντὶ ὀφείλουσι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
 every one indebted to us; and lead not us into temptation,  
 ἀλλὰ ῥῖσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 5 Καὶ εἶπεν πρὸς  
 but deliver us from evil. And he said to  
 αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς  
 them, Who among you shall have a friend, and shall go to  
 αὐτὸν μεσονυκτίου, καὶ ἰεῖπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς  
 him at midnight, and say to him, Friend, lend me three  
 ἄρτους, ὅτι ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με,  
 loaves, since a friend of mine is come off a journey to me,  
 καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. 7 κακεῖνος ἔσθωθεν  
 and I have not what I shall set before him; and he from within  
 ἀποκριθεὶς εἶπῃ, Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα  
 answering should say, <sup>2</sup>Not me <sup>3</sup>trouble <sup>4</sup>cause; already the door  
 κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν·  
 has been shut, and my children with me in bed are;  
 οὐ δύναμαι ἀναστὰς δοῦναί σοι. 8 Λέγει ὑμῖν, εἰ καὶ οὐ  
 I cannot rise up to give to thee. I say to you, if even <sup>2</sup>not  
 δώσει αὐτῷ ἀναστάς, διὰ τὸ εἶναι αὐτοῦ φίλον, <sup>3</sup>  
<sup>4</sup>he <sup>5</sup>will give to him, having risen up, because of [his] being his friend,  
 διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ  
 yet because of his importunity having risen he will give him  
 ὅσων χρῆζει. 9 Κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται  
 as many as he needs. And I to you say, Ask, and it shall be given you.

therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; 42 but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

XI. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 for a friend of mine is in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him: because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you.

■ εἶπὸν T. ■ ὁ κύριος the Lord T. ■ θυρβάλλῃ agitated LTtrA. ■ γὰρ for T; [δὲ] A.  
 ■ — ἀπ' [L]T[TrA]. P Ἰωάννης Tr. ■ — ἡμῶν ὁ ἐν τοῖς οὐρανοῖς GTTrA. ■ ἐλάτω Tr.  
 ■ σου ἡ βασιλεία G. ■ — γενηθῆτω τὸ θέλημά σου GTTrA. ■ — ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς  
 γῆς Q[LT]TrA. ■ ἀφίμεν LTTrA. ■ — ἀλλὰ ῥῖσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ GTTrA.  
 ■ εἶρε L. ■ φίλον αὐτοῦ TrA. ■ ἀναιδίαν T.



seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 but when a stronger than he shall

ὑμῖν ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἁνοιγήσεται ὑμῖν. to you; seek, and ye shall find; knock, and it shall be opened to you. 10 πᾶς-γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. 11 τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; a father shall ask for the son bread, a stone will he give to him? 12 εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ καὶ ᾠόν· ἡ αἰτήσῃ ὥον, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ ὅν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἁγαθὰ δόματα therefore ye, evil being, know how good gifts δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ to give to your children, how much more the Father who is of οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν; heaven will give the Spirit Holy to those that ask him? 14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· And he was casting out a demon, and it was dumb; ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· and it came to pass on the demon having gone out, spoke the dumb. καὶ ἰθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν And wondered the crowds. But some of them said, By Βεελζεβοῦλ ὁ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Beelzebub prince of the demons he casts out the demons. 16 Ἐτεροὶ δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ And others, tempting, a sign from him were seeking from οὐρανοῦ. 17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν heaven. But he knowing their thoughts said αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἔρη- to them, Every kingdom against itself divided is brought to μούται· καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς desolation; and a house against a house falls. And if also Satan ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; against himself be divided, how shall stand his kingdom? ὅτι λέγετε, ἐν Βεελζεβοῦλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ because ye say, by Beelzebub I cast out the demons. And if ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν I by Beelzebub cast out the demons, your sons by τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται whom do they cast out? on account of this judges of you they shall ται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, be. But if by the finger of God I cast out the demons, ἀρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν ὁ then is come upon you the kingdom of God. When the ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν strong man being armed may keep his own dwelling, in εἰρήνῃ ἐστὶν τὰ υπάρχοντα αὐτοῦ. 22 ἐπὶ πάντων δὲ ὁ ἰσχυρό- peace are his goods; but as soon as the stronger

ἁνοιγήσεται TA.  
ἐ αὐτῷ ἐπιδώσει TTA.  
ἀγαθὰ GLTTA.  
βαλθέντος having been cast out L.  
οὐρανοῦ ἐξήτουν παρ' αὐτοῦ LTTA.  
ἐαυτὸν T.  
αὐτοὶ κριταὶ ὑμῶν ἔσονται Tr.

ἁνοιγήσεται LTAW.  
ἐ — εἰς TTA.  
αἰτήσῃ he shall ask ETTA.  
ἐπὶ ὑμῶν (read your father) L.  
εἶπαν TrA.  
τὰ διανοήματα αὐτῶν L.  
αὐτοὶ ὑμῶν κριταὶ ἔσονται LA; αὐτοὶ κριταὶ ἔσονται ὑμῶν T;  
ἐπὶ [ἐγὼ] Tr.

δ ἐξ LTTAW.  
ἢ ἢ GLTTA.  
δόματα  
[καὶ αὐτὸ ἦν] TrA.  
ἐκ-  
τῷ the LTTAW.  
ἐξ  
διαμερισθεῖσα ἐφ'  
LTTA.  
(read a stronger) LTTA.

τερος αὐτοῦ ἐπελθὼν νικῆσθ αὐτόν, τὴν πανοπλίαν  
than he coming upon [him] shall overcome him, <sup>panoply</sup>

αὐτοῦ αἶρει ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ δια-  
<sup>his</sup> he takes away in which he had trusted, and <sup>his spoils</sup> he  
δίδωσιν. 23 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν· καὶ ὁ  
divides. He that is not with me against me is, and he that

μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν τὸ ἀκάθαρτον  
gathers not with me scatters. When the unclean

πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
spirit is gone out from the man, he goes through waterless

τόπων, ζητοῦν ἀνάπαισιν· καὶ μὴ εὐρίσκον· λέγει, Ὑπο-  
places, seeking rest; and not finding [any] he says, I will

στρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· 25 καὶ ἔλθον·  
return to my house whence I came out. And having come

εὐρίσκει σεσάρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται  
he finds [it] swept and adorned. Then he goes

καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,  
and takes ~~seven~~ other spirits more wicked than himself,

καὶ εἰσελθόντα κατοικεῖ ἐκτ'· καὶ γίνεται τὰ ἔσχατα τοῦ  
and having entered they dwell there; and becomes the last

ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. 27 Ἐγένετο δὲ  
<sup>man</sup> <sup>of that</sup> worse than the first. And it came to pass

ἐν τῷ· λέγειν αὐτὸν ταῦτα, ἐπάρασα τις γυνὴ φωνήν·  
as <sup>spoke</sup> he these things, <sup>lifting</sup> <sup>up</sup> <sup>certain</sup> <sup>a</sup> <sup>woman</sup> [her] voice

ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά  
from the crowd said to him, Blessed the womb that bore

σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπεν, Ἄμεν-  
thee, and [the] breasts which thou didst suck. But he said, Yea

οὐν γε· μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ  
rather blessed they who hear the word of God and it.

φυλάσσοντες αὐτόν.  
keep it.

29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ  
But the crowds being thronged together he began to say, <sup>generation</sup>

αὕτη <sup>πονηρὰ</sup> ἔστιν· σημεῖον <sup>ἐπιζητεῖ</sup>, καὶ σημεῖον οὐ  
<sup>this</sup> <sup>wicked</sup> <sup>is</sup>; a sign it seeks after, and a sign <sup>not</sup>

δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· τοῦ προφήτου.  
<sup>shall be given to it except the sign of Jonas the prophet.</sup>

30 καθὼς γὰρ ἐγένετο Ἰωάνς <sup>σημεῖον τοῖς Νινευίταις</sup>, οὕτως  
For as was Jonas a sign to the Ninevites, thus

ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα  
shall be also the Son of man to this generation. A queen

νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς  
of [the] south shall rise up in the judgment with the men

γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν  
of this generation, and shall condemn them; for she came from the

περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν· Σολομῶντος, καὶ ἰδοὺ,  
ends of the earth to hear the wisdom of Solomon, and behold,

πλεῖον· Σολομῶντος· ὦδε. 32 ἄνδρες <sup>Νινευὶ</sup> ἀναστήσονται  
more than Solomon here. Men of Nineveh shall stand up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν·  
in the judgment with this generation, and shall condemn it,

come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me; and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, greater than Solomon is here. 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at

■ + [ τότε ] then L. ■ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτά ΤΤΓ. ■ φωνὴν γυνὴ LTA.  
■ μενοῦν ΤΓ; μὲν οὖν Α. ■ αὐτόν (read [it]) GLTTA. ■ + γενεὰ a generation LTTA.  
■ ζητεῖ it seeks ΤΤΓ. ■ — τοῦ προφήτου GLTTA. ■ τοῖς Νινευίταις (Νινευίταις ΤΓ) Νινευίταις LTTW;  
σημεῖον ΤΤΓ. ■ Σολομῶντος GLTTA. ■ Νινευὶ Α; Νινευίταις Ninevites LTTW;  
Νινευίταις Τ.

the preaching of Jonas; and, behold, a greater than Jonas is here. 33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites!

ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάν. καὶ ἰδοὺ, πλεῖον because they repented at the proclamation of Jonas: and behold, more Ἰωάν ὧδε. 33 Οὐδεὶς ἰδὲ ἅλυνον ἄψας εἰς κρυπτόν<sup>1</sup> than Jonas here. But no one a lamp having lit in secret τίθισιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, sets it, nor under the corn-measure, but upon the lampstand, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος<sup>2</sup> βλέπωσιν. 34 ὁ λύχνος that they who enter in the light may see. The lamp τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ὅταν ὁ οὖν ὁ ὀφθαλμός σου of the body is the eye: when therefore thine eye ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστίν· ἐπὶ πάντων δὲ single be, also whole thy body light is; but when πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 35 σκόπει οὖν evil it be, also thy body [is] dark. See therefore μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά lest the light that [is] in thee darkness is. If therefore body σου ὅλον φωτεινόν, μὴ ἔχον ἑνὶ μέρος<sup>3</sup> σκοτεινόν, ἔσται thy whole [is] light, not having any part dark, it shall be φωτεινόν ὅλον, ὥς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίῃ σε. light all, as when the lamp with [its] brightness may light thee.

37 Ἐν δὲ τῇ λαλήσει<sup>4</sup> ἠρώτα<sup>5</sup> αὐτὸν Φαρισαῖός τις<sup>6</sup> Now as 'twas speaking [he] asked him a Pharisee certain ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. that he would dine with him: and having entered he reclined himself. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη But the Pharisee seeing [it] wondered that not first he washed πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς before the dinner. But said the Lord to him, Now ye οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, Pharisees the outside of the cup and of the dish ye cleanse, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες, but the inside of you is full of plunder and wickedness. Fools, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; [did] not he who made the outside also the inside make? 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ, But [of] the things which are within give alms, and lo, πάντα καθαρὰ ὑμῖν ἐστίν. 42 ἄλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, all things clean to you are. But woe to you Pharisees, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν for ye pay tithes of the mint and the rue and every λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· herb, and pass by the judgment and the love of God ταῦτα· ἔδει ποιεῖν, καὶ ἐκεῖνα μὴ ἀφίεναι. These things it behoved [you] to do, and those not to be leaving aside, 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν, Woe to you Pharisees, for ye love the first seat ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. in the synagogues and the salutations in the market-places. 44 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ Woe to you, scribes and Pharisees, hypocrites, for ye are

<sup>1</sup> — δὲ but TIT<sup>A</sup>.

<sup>2</sup> κρυπτήν secret place EGLTT<sup>A</sup>W.

<sup>3</sup> ἀλλὰ EW.

<sup>4</sup> φῶς I T<sup>A</sup>.

<sup>5</sup> + σου (read thine eye) LIT<sup>A</sup>.

ο — οὖν LIT<sup>A</sup>.

Ρ — καὶ L.

<sup>6</sup> μέρος τι ([τι] A).

LIT<sup>A</sup>. + αὐτόν he L.

<sup>7</sup> ἐρωτᾷ asks LTA; ἐρώτα T.

<sup>8</sup> — τις TIT<sup>A</sup>.

<sup>9</sup> ἀλλὰ T.

<sup>10</sup> + δὲ now [L]T<sup>r</sup>.

<sup>11</sup> παρέρχεται to pass by LIT<sup>A</sup>.

<sup>12</sup> + [καὶ τὰς πρωτοκλισίας ἐν τοῖς

δείκνους] and the first places at the suppers L.

<sup>13</sup> — γραμματεῖς καὶ Φαρισαῖοι ὑπο-

κριταί G[L]TIT<sup>A</sup>.



ὡς τὰ μνημεῖα τὰ ἀόδηλα, καὶ οἱ ἄνθρωποι οἳ περιπατοῦντες  
 ■ the τὰ μνημεῖα τὰ ἀόδηλα, καὶ οἱ ἄνθρωποι οἳ περιπατοῦντες  
 ■ the τὰ μνημεῖα τὰ ἀόδηλα, καὶ οἱ ἄνθρωποι οἳ περιπατοῦντες

■ πάντων οὐκ οἶδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομι-  
 over [them] do not know [it]. And answering one of the doctors of the

κῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.  
 law says to him, Teacher, these things saying also us thou insultest.

46 Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε  
 And he said, Also to you the doctors of the law woe, for ye burden

τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ  
 men [with] burdens heavy to bear, and yourselves with one

τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις. 47 οὐαί  
 of your fingers do not touch the burdens. Woe

ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἳ δὲ πα-  
 to you, for ye build the tombs of the prophets, and fathers killed them.

τέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 Ἄρα μαρτυρεῖτε καὶ  
 thers your killed them. Hence ye bear witness and

συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν  
 consent to the works of your fathers; for they indeed

ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.  
 killed them, and ye build their tombs.

4) διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς  
 Because of this also the wisdom of God said, I will send to

αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτε-  
 them prophets and apostles, and [some] of them they will

νοῦσιν καὶ ἐκδιώξουσιν. 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων  
 kill and drive out, that may be required the blood of all

τῶν προφητῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου  
 the prophets poured out from [the] foundation of [the] world,

ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ  
 of this generation, from the blood of Abel to the

αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου  
 blood of Zacharias, who perished between the altar

καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς  
 and the house; yea, I say to you, it shall be required of generation

ταύτης. 52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν  
 this. Woe to you the doctors of the law, for ye took away the

κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερ-  
 key of knowledge; yourselves did not enter, and those who were

χομένους ἐκωλύσατε. 53 Λέγωντος δὲ αὐτοῦ ταῦτα πρὸς  
 entering ye hindered. And as was saying he these things to

αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐν-  
 them began the scribes and the Pharisees urgently to press

έχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνε-  
 upon [him], and to make speak him about many things; watch-

δρεύοντες αὐτὸν καὶ μζητοῦντες θηρεῦσαι τι ἐκ τοῦ  
 ing him and seeking to catch something out of

στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ.  
 his mouth that they might accuse him.

12 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ  
 During which [things] being gathered together the myriads of the

ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς  
 crowd, so as to trample upon one another, he began to say to

for ye are graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay, and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII. In the mean time, when there were gathered together innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his

■ — οἱ (read περιπ. walking) L[A]W. ■ καὶ οἱ τ. ■ μάρτυρες ἐστε witnesses ye are  
 TTrA. ■ αὐτῶν τὰ μνημεῖα [L]TTrA. ■ [ἐκ]διώξουσιν TrA. ■ τὸ ἐκχυννόμενον LTA;  
 τὸ ἐκκεχυμένον which has been poured out Tr. ■ — τοῦ (read [the]) LTrA. ■ εἰσῆλθατε  
 GLTTrA. ■ Κάκειθεν ἐξελθόντος αὐτοῦ καὶ ■ he went out thence TrA. ■ — αὐτὸν T.  
 1 — καὶ GLTTrAW. ■ — ζητοῦντες T[Tr]A. ■ — ἵνα κατηγορήσωσιν αὐτοῦ T[Tr]A.



disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. ■ For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have, no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: ■ but he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 for the Holy Ghost shall teach you in the same hour what ye ought to say.

μαθητάς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης  
his disciples first, Take heed to yourselves of the leaven  
τῶν Φαρισαίων, ἧτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκαλυμ-  
of the Pharisees, which is hypocrisy; but nothing covered  
μένον ἐστὶν δὲ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δὲ οὐ  
up is which shall not be uncovered, nor hidden which not  
γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῇ  
shall be known; wherefore whatever in the darkness ye said, in the  
φωτὶ ἀκουσθήσεται· καὶ δὲ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς  
light shall be heard; and what in the ear ye spoke in  
ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. 4 Λέγω δὲ ὑμῖν  
chambers, shall be proclaimed upon the housetops. But I say to you,  
τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων ■  
my friends, Ye should not fear because of those who kill  
τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερόν τι  
the body, and after these things are not able anything more  
ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε  
to do. But I will shew you whom ye should fear: Fear  
τὸν μετὰ τὸ ἀποκτείνειν ἔξουσίαν ἔχοντα· ἐμβαλεῖν εἰς τὴν  
him who after having killed, authority has to cast into the  
γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε  
gehenna; yea, I say to you, him ye should fear. 6 Not five  
στρουθία πωλεῖται ἄσσαριον δύο; καὶ ἐν ἑξ αὐτῶν οὐκ  
sparrows are sold for assaria two? and one of them not  
ἐστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες  
is forgotten before God. But even the hairs  
τῆς κεφαλῆς ὑμῶν πάντα ἡριθμῶνται. μὴ οὖν φοβείσθε  
of your head all have been numbered. Not therefore fear,  
πολλῶν στρουθίων διαφέρετε. 8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἀν  
than many sparrows ye are better. But I say to you, Every one whoever  
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ  
may confess me before men, also the Son  
ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ  
of man will confess him before the angels  
θεοῦ. 9 ὁ δὲ ἀρνησάμενός με ἔνώπιον τῶν ἀνθρώπων  
of God; but he that has denied me before men  
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ πᾶς  
will be denied before the angels of God; and every one  
ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται  
who shall say a word against the Son of man, it will be forgiven  
αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι  
him; but to him who against the Holy Spirit has blasphemed  
οὐκ ἀφεθήσεται. 11 ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς  
it will not be forgiven. But when they bring you before the  
συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε  
synagogues and the rulers and the authorities, be not careful  
πῶς ἢ τί ἀπολογησῆσθε, ἢ τί εἴπητε· 12 τὸ γὰρ  
how or what ye shall reply in defence, or what ye should say; for the  
ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ  
Holy Spirit will teach you in that same hour what it behoves [you]  
εἰπεῖν.  
to say.

13 And one of the company said unto him, Master, speak to

13 Εἰπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ  
And said one to him from the crowd, Teacher, speak

■ ἀποκτείνοντων G; ἀποκτενόντων LITTA. ■ περισσόν L. ■ ἔχοντα ἐξουσίαν LITTA.  
■ πωλοῦνται TTA. ■ — οὖν [L]TTA. ■ ἔμπροσθεν L. ■ εἰσφέρωσιν TTA. ■ μὴ  
μεριμνήσῃτε ye should not be careful TTA. ■ [ἢ τί] TTA. ■ ἐκ τῆς ὄχλου αὐτῷ T.

ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ  
to my brother to divide with me the inheritance. But he

εἶπεν αὐτῷ, Ἀνθρωπε, τίς με κατέστησεν ὁδικοστὴν ἢ μερισ-  
said to him, Man, who me appointed a judge or a di-

τὴν ἐφ' ὑμᾶς; 15 Εἶπεν δὲ πρὸς αὐτούς, Ὁράτε καὶ φυλάσ-  
vider over you? And he said to them, See and keep your-

σθε ἀπὸ τῆς πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν  
selves from a covetousness; for not in the abundance

τῶν ἡζωή. αὐτοῦ ἐστὶν τῶν ὑπαρχόντων αὐτοῦ.  
τῶν ἡζωή. αὐτοῦ ἐστὶν τῶν ὑπαρχόντων αὐτοῦ.  
τῶν ἡζωή. αὐτοῦ ἐστὶν τῶν ὑπαρχόντων αὐτοῦ.

16 Εἶπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπου  
And he spoke a parable to them, saying, Of a man

τινὸς πλουσίου εὐφόρῃσεν ἡ χώρα. 17 καὶ  
certain rich brought forth abundantly the ground. And

διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω  
reasoning within himself, saying, What shall I do, for I have no

ποῦ συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν, Τοῦτο ποιήσω·  
where I shall lay up my fruit? and he said, This will I do:

καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ  
I will take away my granaries, and greater will build, and

συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου,  
will lay up there all my produce and my good things,

19 καὶ ἐρῶ τῷ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ  
and I will say to my soul, Soul, thou hast many good things

κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.  
laid up for years many; take thy rest, eat, drink, be merry.

20 εἶπεν δὲ αὐτῷ ὁ θεός, Ἔα φρων, ταύτην τῇ νυκτὶ τὴν ψυχὴν  
But said to him God, Fool, this night shall be required of

σου ἡ ἀπαιτοῦσιν ἀπὸ σοῦ. ἀλλ' ἡτοίμασας τίνι  
thy they require of thee; and what thou didst prepare to whom

ἔσται; 21 οὕτως ὁ θεσαυρίζων ἑαυτῷ καὶ μὴ εἰς  
shall be? Thus [is] he who treasures up for himself, and not toward

θεὸν πλουτῶν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ, Διὰ  
God is rich. And he said to his disciples, Because of

τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῷ ψυχῇ ὑμῶν τί φάγητε,  
this to you I say, Be not careful as to your life what ye should eat,

μηδὲ τῷ σώματι τί ἐνδύσθε. 23 ἢ ὁ ψυχὴ πλεῖον ἐστὶν  
nor as to the body what ye should put on. The life more is

τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανόησατε  
than the food, and the body than the raiment. Consider

τοὺς κόρακας, ὅτι οὐδὲ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς  
the ravens, for not they sow nor reap, to which

οὐκ ἐστὶν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς.  
there is not storehouse nor granary, and God feeds them.

πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25 τίς δὲ ἐξ  
How much more ye are better than the birds? And who of

ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ  
you [by] being careful is able to add to his stature

πῆχυν ἕνα; 26 εἰ οὖν οὕτε ἐλάχιστον δύνασθε,  
cubit one? If therefore not even [the] least ye are able [to do],

τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 Κατανοήσατε τὰ κρίνα,  
why about the rest are ye careful? Consider the lilies,

my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow:

α κριτὴν LTTra. β πάσης αὐτῶν LTTra. γ αὐτῶν LTTra. δ ἡφόρῃσεν L. ε τὰ γενήματα E; τὸν σῖτον the wheat Tr. ς μου Tr[α]. ζ ἀφρων GW. η αἰτοῦσιν Tr. θ αὐτῶν T. ι [αὐτοῦ] L. κ λέγω ὑμῖν Tr. λ — ὑμῶν (read as to the life) LTTra. μ + [ὑμῶν] (read your body) L. ν + [γὰρ] (read for the) LTTra. ς οὕτε neither TA. ζ οὕτε TA. η [μεριμνῶν] A. θ ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι A. ι — ἕνα (read cubit) Tr[α]. κ οὐδὲ LTTra.





ἔγρηγόρησεν ἄν, καὶ οὐκ ἂν ἄφηκεν <sup>1</sup>διουργῆσαι" he would have watched, and would not have suffered to be dug through τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς <sup>2</sup>οὐν" γίνεσθε ἑτοιμοὶ ὅτι his house. And ye therefore be ye ready; for

ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 41 Εἶπεν δὲ <sup>3</sup>αὐτῷ" ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην in the hour ye think not, the Son of man comes. And <sup>4</sup>said to him <sup>5</sup>Peter, Lord, to us this parable

λέγεις, ἢ καὶ πρὸς πάντας; 42 <sup>6</sup>Εἶπεν δὲ" ὁ κύριος, Τίς λέγῃς, ἢ καὶ πρὸς πάντας; And said the Lord, Who

ἀρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει then is the faithful steward and prudent, whom <sup>7</sup>will set

ὁ κύριος ἐπὶ τῆς-θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ <sup>8</sup>τὸ" the Lord over his household, to give in season the

σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκείνος ὃν ἐλθὼν measure of corn? Blessed that bondman whom <sup>9</sup>having come

ὁ κύριος αὐτοῦ εὕρησει ποιῶντα οὕτως. 44 ἀληθῶς λέγω ὑμῖν, his Lord will find doing thus. Of a truth I say to you,

ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. that over all his possessions he will set him.

45 Ἐάν δὲ εἴπῃ ὁ δοῦλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρο- But if <sup>10</sup>should say that <sup>11</sup>bondman in his heart, De-

νίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξεται τύπτειν τοὺς lays <sup>12</sup>my Lord to come, and should begin to beat the

παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ με- men-servants and the maid-servants, and to eat and to drink and to be

θύσκεισθαι. 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ drunken, <sup>13</sup>will come the Lord of that <sup>14</sup>bondman in a day

ἢ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει, καὶ in which he does not expect, and in an hour which he knows not, and

διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων will cut <sup>15</sup>in two <sup>16</sup>him, and his portion with the unbelievers

θήσει. 47 ἐκείνος δὲ ὁ δοῦλος ὁ γινούς τὸ θέλημα τοῦ will appoint. But that bondman who knew the will

κυρίου ἑαυτοῦ, καὶ μὴ ἐτοίμασας ἡμδὲ" ποιήσας πρὸς of his Lord, and prepared not nor did according to

τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς. 48 ὁ δὲ μὴ his will, shall be beaten with many [stripes]; but he who <sup>17</sup>not

γινούς ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. knew, and did [things] worthy of stripes, shall be beaten with few.

παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ. And everyone to whom was given much, much will be required from him;

καὶ ᾧ ἐπαρέθετο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. and to whom was committed much, the more will they ask of him.

49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη Fire I came to cast into the earth, and what will I if already

ἀνήφθῃ; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συν- it be kindled? But a baptism I have to be baptized [with], and how am I

ἐσχομαι ἕως τοῦ τελεσθῆ. 51 δοκεῖτε ὅτι εἰρήνην παρε- straitened until it be accomplished! Think ye that peace I

γενόμεν δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ came to give in the earth? No, I say to you, but rather

come, he would have watched, and not have suffered his house to be broken through. <sup>18</sup>Be ye therefore ready also: for the Son of man cometh at <sup>19</sup>an hour when ye think not. <sup>20</sup>Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward,

whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed

is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he

will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his

coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 the

lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And

that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that

knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever

much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I

straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 53 for

κ — ἐγρηγόρησεν ἄν, καὶ (read he would not have suffered) τ. 1 — ἂν ττα. = διουρ-  
χθῆναι ττα. 2 — οὐν LTTA. 3 — αὐτῷ LTTA. 4 — καὶ εἶπεν ττα. 5 — ὁ ττα; 6 —  
καὶ ὁ and the w. 7 — τοῦ LTTA. 8 — τὸ (read a measure of corn) ττα. 9 — αὐτοῦ  
LTTA. 10 — ἢ or T. 11 — ἐπὶ upon LTTA.W. 12 — οὐ LTTA.W.



from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

διαμερισμόν. 52 εσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ division; for there will be from henceforth five in "house ἐνί" διαμερισμένοι, τρεῖς ἐπὶ δύο καὶ δύο ἐπὶ τρισίν. "one divided, three against two and two against three. 53 διαμερισθήσεται" πατὴρ "ἐφ'" υἱῷ, καὶ υἱὸς ἐπὶ πατρί· "Will "be "divided "father against son, and son against father μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ mother against daughter, and daughter against mother; mother-in-law ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν against "daughter-in-law "her, and daughter-in-law against πενθεράν αὐτῆς. "mother-in-law "her.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, "Ὅταν ἴδῃτε τὴν" νεφέλην And he said also to the crowds, When ye see the cloud ἀνατέλλουσαν ἑαπὸ" δυσμῶν, εὐθέως λέγετε, Ὁμβρος rising up from [the] west, immediately ye say, A shower ἔρχεται καὶ γίνεται οὕτως. 55 καὶ ὅταν νότον πνέοντα, is coming; and it happens so. And when a south wind [is] blowing, λέγετε, "Ὅτι καύσων ἔσται" καὶ γίνεται. 56 ὑποκριταί, τὸ ye say, Heat there will be; and it happens. Hypocrites, the πρῶσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν appearance of the earth and of the heaven ye know [how] to discern, τὸν δὲ καιρὸν τοῦτον πῶς "οὐ δοκιμάζετε"; 57 τί δὲ καὶ ἄφ' but this time how do ye not discern? And why even of αὐτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὥς γὰρ ὑπάγεις μετὰ yourselves judge ye not what [is] right? For as thou goest with τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν thine adverse party before a magistrate, in the way give, diligence ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε κατασύρῃ σε πρὸς to be set free from him, lest he should drag away thee to τὸν κριτὴν, καὶ ὁ κριτὴς σε "παράδῃ" τῷ πράκτορι, καὶ the judge, and the judge thee should deliver to the officer, and ὁ πράκτωρ σε ἰβάλλῃ εἰς φυλακὴν. 59 λέγω σοι, οὐ μὴ the officer thee should cast into prison. I say to thee, In no wise ἐξέλθῃς ἐκεῖθεν ἕως "μοῦ" καὶ τὸ ἔσχατον λεπτὸν shalt thou come out thence until even the last lepton ἀποδῇς. thou shalt have paid.

XIII. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or

13 Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες And "were "present "some at the same time telling αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα "Πιλάτος" ἔμιξεν him about the Galileans, of whom the blood Pilate mingled μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν with their sacrifices. And answering Jesus said αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν- to them, Think ye that these Galileans sinners beyond all τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ῥτοιαῦτα" πεπόνθασιν; the Galileans were, because such things they have suffered? 3 οὐχί, λέγω ὑμῖν ἄλλ' εἰν μὴ μετανοήτε, πάντες ὥσαυ- No, I say to you; but if ye repent not, all "in "like

ἢ ἐνὶ οἴκῳ LTTA.

" τρισὶν διαμερισθήσονται (read three will be divided :) LTTA.

" ἐπὶ TTA. " θυγατέρα LTTA. " μητέρα T; τὴν μητέρα T. " αὐτῆς T. " αὐτῆς TTA. " — τὴν (read a cloud) LTTA.] " ἐπὶ at T. " + ὅτι that [L]TTA. " οὐκ οἴδατε

δοκιμάζειν know ye not to discern? Tr. " παραδώσει shall deliver LTTA. " βάλλῃ G; βαλεῖ shall cast LTTA. " — οὐ TTr. " Πιλάτος T. " — ὁ Ἰησοῦς (read he said)

[L]TTA. " ταῦτα these things TTr. " μετανοήσετε L. " ὁμοίως LTTA.

τῶς<sup>1</sup> ἀπολείσθε. 4 ἡ ἐκείνοι οἱ δέκα καὶ ὀκτώ<sup>2</sup> ἐφ' οὓς<sup>3</sup>  
 'manner 'ye shall perish. Or those eighteen on whom  
 ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς· δοκεῖτε  
 fell the tower in Siloam and killed them, think ye that  
 ὅτι ἰοῦντο<sup>4</sup> ὀφειλέται ἐγένοντο παρὰ πάντας ἄνθρώπων<sup>5</sup>  
 that these debtors were beyond all men  
 τοὺς κατοικοῦντας ἐν<sup>6</sup> Ἱερουσαλήμ· ὃ οὐχί, λέγω ὑμῖν· ἀλλ'<sup>7</sup>  
 who dwelt in Jerusalem? No, I say to you; but  
 ἐάν μὴ μετανοήτε, πάντες ὁμοίως<sup>8</sup> ἀπολείσθαι.  
 if ye repent not, all in like manner ye shall perish.

6 Ἐλεγεν δὲ ταύτην τὴν παραβολήν· Συκὴν εἶχεν τις  
 And he spoke this parable: A fig-tree had a certain  
 ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην<sup>9</sup> καὶ ἦλθεν καρπὸν  
 [man] in his vineyard planted; and he came fruit  
 ζητῶν ἐν αὐτῇ καὶ οὐχ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν ἀμ-  
 seeking it and did not find [any]. And he said to the vine-  
 πελουργόν, Ἰδοὺ, τρία ἔτη<sup>10</sup> ἔρχομαι ζητῶν καρπὸν ἐν τῇ  
 dresser, Behold, three years I come seeking fruit on the  
 συκῇ ταύτῃ καὶ οὐχ εὗρίσκω· ἔκκοψον αὐτήν· τίνατί<sup>11</sup> καὶ  
 this fig-tree and do not find [any]: cut down it, why even  
 τὴν γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ,  
 the ground does it render useless? But he answering says to him,  
 Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ  
 Sir, let alone it also this year, until I shall dig about  
 αὐτήν καὶ βάλλω κοπρίαν<sup>12</sup>. 9 κὰν μὲν ποιήσῃ καρπὸν<sup>13</sup>  
 it and put manure, and if indeed it should bear fruit—;  
 εἰ δὲ μὴγε, εἰς τὸ μέλλον<sup>14</sup>. ἔκκόψεις αὐτήν.  
 but if not, hereafter thou shalt cut down it.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ-  
 And he was teaching in one of the synagogues on the sab-  
 βασις. 11 καὶ ἰδοὺ, γυνὴ ἑστὴν<sup>15</sup> πνεῦμα ἔχουσα ἀσθενείας  
 bath. And behold, a woman there was a spirit having of infirmity  
 ἔτη δέκα καὶ ὀκτώ<sup>16</sup>, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη  
 years eighteen, and she was bent together and unable  
 ἀνακλῖναι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς  
 to lift up herself wholly. And seeing her Jesus  
 προσεφώνησεν καὶ εἶπεν αὐτῇ, Γυναίκα, ἀπολέλυσαι<sup>17</sup>  
 called to [her] and said to her, Woman, thou hast been loosed from  
 τῆς ἀσθενείας σου. 13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·  
 thine infirmity. And he laid upon her [his] hands,  
 καὶ παραχρῆμα ἠνθρωθώθη, καὶ ἐδόξαζεν τὸν θεόν.  
 and immediately she was made straight, and glorified God.  
 14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι  
 But answering the ruler of the synagogue, indignant because  
 τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ,<sup>18</sup>  
 on the sabbath healed Jesus, said to the crowd,  
 Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύ-  
 Six days there are, in which it behoves [men] to work; in these  
 ταις<sup>19</sup> οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ  
 therefore coming be healed, and not on the sabbath day. 15 The

these eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? 5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

■ He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thence, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit, well; and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The

■ δέκα [καὶ] ὀκτὼ LTR.; δεκαοκτὼ T. ■ αὐτοὶ they LTR. A. ▽ + τοὺς the LTR. A. ■ — ἐν (read [in]) TR. ■ μετανοήσῃτε LTR. A. ■ ὡσαύτως TR. A. ■ πεφυτευμένη ἐν τῷ ἀμπελῶνι αὐτοῦ LTR. A. ■ ζητῶν καρπὸν GUTTR. A. W. ■ ἀφ' οὗ since (three years) TR. A. ■ + οὖν therefore (cut) L. ■ τίνατί LTR. A. ■ κόπρια EGLTR. A. W. ■ καρπὸν εἰς τὸ μέλλον εἰ δὲ μὴγε (read bear fruit hereafter; but if not) TR. A. ■ — ἦν LTR. A. ■ συγκύπτουσα T. ■ + ἀπὸ from LT. ■ ἠνθρωθώθη LTR. A. ■ + ὅτι that TA. ■ αὐταῖς them LTR. A.



πλατείας· ἡμῶν ἐδίδαξας. 27 καὶ ἔρει, Λέγω ὑμῖν, οὐκ  
our streets thou didst teach. And he will say, I tell you, <sup>20</sup>Not  
οἶδα ὅθεν ἐστὶ ἀπόσπῃ ἀπ' ἐμοῦ πάντες  
<sup>1</sup>I <sup>20</sup>do know you whence ye are; depart from me, all [ye]  
<sup>20</sup>οἱ ἐργάται τῆς ἀδικίας. 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ  
the workers of unrighteousness. There shall be the weeping and  
ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψῇσθε<sup>1</sup> Ἀβραὰμ καὶ Ἰσαὰκ  
the gnashing of the teeth, when ye see Abraham and Isaac  
καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ  
and Jacob and all the prophets in the kingdom  
θεοῦ, ὑμεῖς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἡξουσιν ἀπὸ  
of God, but yourselves being cast out. And they shall come from  
ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ<sup>2</sup> βορρᾶ καὶ νότου, καὶ ἀνα-  
east and west, and from north and south, and shall  
κλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ, εἰσὶν  
recline in the kingdom, of God. And lo, there  
ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται  
last who shall be first, and there are first who shall be  
ἔσχατοι.  
last.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ<sup>1</sup> ἐπροσῆλθόν<sup>2</sup> τινες Φαρισαῖοι,  
On the same day came to [him] certain Pharisees,  
λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης  
saying to him, Go out and proceed hence, for Herod  
θέλει σε ἀποκτεῖναι. 32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες  
desires <sup>2</sup>thee <sup>1</sup>to <sup>2</sup>kill. And he said to them, Having gone  
εἰπατε τῷ ἀλώπεκι ταύτην, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις  
say to that fox, Lo, I cast out demons and cures  
ἐπιτελῶ<sup>3</sup> σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ<sup>4</sup> τελειοῦμαι.  
I complete to-day and to-morrow, and the third [day] I am perfected;  
33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ  
but it behoves me to-day and to-morrow and the [day] following  
πορεύεσθαι· ὅτι οὐκ ἐνδέχεται<sup>5</sup> προφῆτην ἀπολίσθαι ἔξω  
to proceed; for it is not possible [for] a prophet to perish out of  
Ἱερουσαλὴμ. 34 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα  
Jerusalem, Jerusalem, who killest  
τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς  
the prophets, and stonest those who have been sent to  
αὐτήν, πῶς ἄν ποτε ἠθέλησα ἐπισυνάξει τὰ τέκνα σου, διὰ τὸν ὅτι  
her, how often would I have gathered thy children, in the way  
ἔορτις<sup>6</sup> κτήν<sup>7</sup> ἐαυτῆς ἰνοσιάν<sup>8</sup> ὑπὸ τὰς πτέρυγας,  
a hen [gathers] her brood under [her] wings,  
καὶ οὐκ ἠθέλησατε. 35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν<sup>9</sup> με<sup>10</sup> ἔρη-  
and ye would not. Behold, is left to you your house de-  
μος<sup>11</sup>· ἡμῖν δὲ λέγω<sup>12</sup> ὑμῖν, ὅτι<sup>13</sup> οὐ μὴ<sup>14</sup> ᾤμε<sup>15</sup> ἴδῃτε<sup>16</sup> ἕως ἡν<sup>17</sup>  
solate; <sup>2</sup>verily <sup>1</sup>and I say to you, that not at all me shall ye see until  
ἡ<sup>18</sup> ἔξῃ<sup>19</sup>, ὅτε<sup>20</sup> εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-  
it come when ye say, Blessed [is] he who comes in [the]  
ματι κυρίου.  
of [the] Lord.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν  
And it came to pass on his having gone into a house of one of the

our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to-morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, who killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

XIV. And it came to pass, he went into the house of one of the

1 — ὑμᾶς [L] TrA. 2 — οἱ TrA. 3 — τῆς LTTA. 4 — ὅψεσθε ye shall see TrA.  
5 — ἀπὸ [L] TrA. 6 — ὥρα hour TA. 7 — προσῆλθόν TrA. 8 — ἀποτελῶ LTTA. 9 — [ἡμέρα]  
day L. 10 — ὅρτις L. 11 — τὰ L. 12 — ἰσοσσία L. 13 — ἔρημος GLTTAW. 14 — λέγω δὲ GLTTAW.  
λέγω T. 15 — ὅτι [L] TrA. 16 — ἰδῃτέ με LTTA. 17 — ἄν TrA. 18 — ἔξῃ et it shall  
come LT TrA. 19 — ὅτε TrA.



chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and healed him, and let him go; 5 and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.

ἀρχόντων τῶν<sup>τ</sup> Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ rulers of the Pharisees on a sabbath to eat bread, that they ἦσαν παρατηροῦμενοι αὐτόν. 2 καὶ ἰδοὺ, ἀνθρώπος τις were watching him. And behold, a<sup>a</sup> man<sup>τ</sup> certain ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς there<sup>τ</sup> dropsical before him. And answering Jesus εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, ᾠέγων, ᾠ<sup>τ</sup> Εἰ<sup>τ</sup> ἔστιν τῷ σαββάτῳ<sup>τ</sup> ἰατρᾶ<sup>τ</sup>θεραπεύειν<sup>τ</sup>; 4 Οἱ δὲ ἡσώσαν. Is it lawful on the sabbath to heal? But they were silent. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν. 5 καὶ And taking hold [of him] he healed him, and let [him] go. And ᾠ<sup>τ</sup> ἀποκριθεὶς<sup>τ</sup> ᾠ<sup>τ</sup> πρὸς αὐτοὺς εἶπεν, ᾠ<sup>τ</sup> Τίνος ὑμῶν ὄνος<sup>τ</sup> ἢ βοῦς answering to them he said, Of which of you<sup>τ</sup> an<sup>τ</sup> ass<sup>τ</sup> or an<sup>τ</sup> ox εἰς φρέαρ<sup>τ</sup> ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν into<sup>τ</sup> a<sup>τ</sup> pit<sup>τ</sup> shall<sup>τ</sup> fall, and<sup>τ</sup> not<sup>τ</sup> immediately<sup>τ</sup> he<sup>τ</sup> will pull up him δὲν<sup>τ</sup> τῷ<sup>τ</sup> ἡμέρα τοῦ σαββάτου; 6 Καὶ οὐκ ἴσχυσαν ἀναπο- on the<sup>τ</sup> day<sup>τ</sup> sabbath? And they were not able to re- κριθῆναι αὐτῷ<sup>τ</sup> πρὸς ταῦτα. ply to him<sup>τ</sup> to these things.

7 And he put forth a parable to them which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπείκων And he spoke to those who were invited a parable, remarking πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, how the first places they were choosing out, saying to them, 8 Ὅταν κληθῇς ὑπὸ τινος εἰς γάμον, μὴ κατακλιθῇς When thou art invited by anyone to wedding feasts, do not recline εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾠ<sup>τ</sup> κεκλη- in the first place, lest a more honourable than thou may have μένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτόν καλέσας been invited by him, and having come he who thee and him invited ἐρεῖ σοι, Δὸς τούτῳ τόπον<sup>τ</sup> καὶ τότε ἄρξῃ μετ' shall say to thee, Give<sup>τ</sup> to<sup>τ</sup> this<sup>τ</sup> one<sup>τ</sup> place, and then thou begin with αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 10 ἀλλ' ὅταν κλη- shame the last place to take. But when thou art θῇς, πορευθεὶς ἠανάπεσον<sup>τ</sup> εἰς τὸν ἔσχατον τόπον<sup>τ</sup> ἵνα invited, having gone recline in the last place, that ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἰπῇ<sup>τ</sup> σοι, Φίλε, προσ- when he may come who has invited thee, he may say to thee, Friend, come ἀνάβηθι ἀνώτερον<sup>τ</sup> τότε ἔσται σοι δόξα ἐνώπιον<sup>τ</sup> τῶν up higher. Then shall be to thee glory before those who συνανακειμένων σοί. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- recline [at table] with thee; for everyone that exalts himself shall be θήσεται<sup>τ</sup> καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. humbled, and he that humbles himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

12 Ἐλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν, Ὅταν ποιῇς And he said also to him who had invited him, When thou makest ἄριστον ἢ δεῖπνον, μὴ φῶναι τοὺς φίλους σου μηδὲ τοὺς ἀδελ- a dinner or a supper, call not thy friends nor<sup>τ</sup> breth- φούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους ren<sup>τ</sup> thy nor thy kinsfolk nor<sup>τ</sup> neighbours rich, μὴποτε καὶ αὐτοὶ ἴσῃ ἀντακαλέσωσιν, καὶ γένηται<sup>τ</sup> σοι lest also they thee should invite in return, and<sup>τ</sup> be<sup>τ</sup> made<sup>τ</sup> thee

<sup>τ</sup> [τῶν] Α.    <sup>τ</sup> [λέγων] L.    — Εἰ TTrA.    <sup>τ</sup> θεραπεύσαι LTTrA.    <sup>τ</sup> + ἡ οὐ or not [L]TTrA.    — ἀποκριθεὶς LT[Α].    <sup>τ</sup> εἶπεν πρὸς αὐτούς L.    <sup>τ</sup> υἱὸς a son LTTrAW.    <sup>τ</sup> πεσεῖται LTTrA.    <sup>τ</sup> — ἐν (read τῇ on the) [L]Tr.    — τῇ T.    — αὐτῷ TTrA.    <sup>τ</sup> μετὰ LTTrAW.    <sup>τ</sup> ἀνάπεσαι G; ἀνάπεσε LTTrAW.    <sup>τ</sup> εἰπῇ he will say TTr.    <sup>τ</sup> + πάντων all LTTrA.    <sup>τ</sup> ἀντακαλέσωσιν σε LTTrA.    <sup>τ</sup> ἀνταπόδομά σοι TTrA.

ἀναπόδομα.<sup>13</sup> 13 ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς,  
 ἀναπήρους,<sup>14</sup> χωλούς, τυφλοὺς. 14 καὶ μακάριος ἔσθ' ὅτι οὐκ ἔχουσιν ἀναποδοῦναί σοι ἀναποδοθήσεται  
 for they have not [wherewith] to recompense thee; it shall be recompensed  
 ὅγάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.  
 for thee in the resurrection of the just.

15 Ἀκούσας δὲ τις τῶν συνακακισμένων ταῦ-  
 And having heard one of those reclining [at table] with [him] these  
 τα εἶπεν αὐτῷ, Μακάριος ὁς φάγεται ἄρτον ἐν τῇ  
 things said to him, Blessed [he] who shall eat bread in the  
 βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρωπὸς τις  
 kingdom of God. But he said to him, A man certain  
 ἐποίησεν δείπνον μέγα, καὶ ἐκάλεσεν πολλοὺς. 17 καὶ ἀπέ-  
 made a supper great, and invited many. And he

στειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς  
 sent his bondman at the hour of the supper to say to those who  
 κεκλημένοι, Ἐρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν πάντα. 18 Καὶ  
 had been invited, Come, for now ready is all. And  
 ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶ-  
 began with one [consent] to excuse themselves all. The first

τος εἶπεν αὐτῷ, Ἄγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην.  
 said to him, A field I have bought, and I have need  
 ἔξελθεῖν καὶ ἰδεῖν αὐτόν. ἐρωτῶ σε ἔχε με παρητημένον.  
 to go out and to see it; I pray thee hold me excused.

19 καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ  
 And another said, Pairs of oxen I have bought five, and  
 πορεύομαι δοκιμάσαι αὐτά. ἐρωτῶ σε ἔχε με παρητημένον.  
 I go to prove them; I pray thee hold me excused.

20 καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο  
 And another said, A wife I have married, and because of this  
 οὐ δύναμαι ἔλθειν. 21 καὶ παραγενόμενός ὁ δούλος ἐκείνους  
 I am unable to come. And having come that bondman

ἀπήγγειλεν πρὸς κύριόν αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκο-  
 reported to his lord these things. Then being angry the master  
 δεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς  
 of the house said to his bondman, Go out quickly into the

πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα-  
 streets and lanes of the city, and the poor and crip-  
 πήρους καὶ χωλούς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν  
 plod and lame and blind bring in here. And said

ὁ δούλος, Κύριε, γέγονεν ὥς ἐπέταξας, καὶ ἔτι  
 the bondman, Sir, it has been done as thou didst command, and still  
 τόπος ἐστίν. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον,  
 room there is. And said the lord to the bondman,

Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν,  
 Go out into the ways and hedges, and compel to come in,  
 ἵνα γεμισθῇ ὁ οἶκος μου. 24 λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν  
 that may be filled my house; for I say to you, that not one

ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.  
 of those men who have been invited shall taste of my supper.

13 But when thou mak-  
 est a feast, call the  
 poor, the maimed, the  
 lame, the blind: 14 and  
 thou shalt be blessed;  
 for they cannot recom-  
 pense thee: for thou  
 shalt be recompensed  
 at the resurrection of  
 the just.

15 And when one of  
 them that sat at meat  
 with him heard these  
 things, he said unto  
 him, Blessed is he that  
 shall eat bread in the  
 kingdom of God. 16  
 Then said he unto  
 him, A certain man  
 made a great supper,  
 and bade many: 17 and  
 sent his servant at  
 supper time to say to  
 them that were bidden,  
 Come; for all things  
 are now ready. 18 And  
 they all with one con-  
 sent began to make  
 excuse. The first said  
 unto him, I have  
 bought a piece of  
 ground, and I must  
 needs go and see it: I  
 pray thee have me  
 excused. 19 And ano-  
 ther said, I have  
 bought five yoke of  
 oxen, and I go to prove  
 them: I pray thee have  
 me excused. 20 And  
 another said, I have  
 married a wife, and  
 therefore I cannot  
 come. 21 So that serv-  
 ant came, and shewed  
 his lord these things.  
 Then the master of the  
 house being angry said  
 to his servant, Go out  
 quickly into the streets  
 and lanes of the city,  
 and bring in hither the  
 poor, and the maimed,  
 and the halt, and the  
 blind. 22 And the ser-  
 vant said, Lord, it is  
 done as thou hast com-  
 manded, and yet there  
 is room. 23 And the  
 lord said unto the ser-  
 vant, Go out into the  
 highways and hedges,  
 and compel them to  
 come in, that my house  
 may be filled. 24 For  
 I say unto you, That  
 none of those men  
 which were bidden  
 shall taste of my  
 supper.

■ ἀναπεῖρους LTrA. ο δὲ but T. ■ ὅστις whosoever TTrA. 9 ἐποίησε TTrA.  
 ■ μέγαν L. ■ εἰσιν T. — πάντα (read [all]) [L]T[TrA]. ■ πάντες παραιτεῖσθαι  
 LTrA. ■ + [καὶ] and L. ■ ἀνάγκην ἔχω L. γ ἐξελθὼν having gone out TTrA.  
 ■ — ἐκεῖνος (read the bondman) LTrA. ■ ἀναπεῖρους LTrA. b τυφλοὺς ■ καὶ χωλοὺς  
 LTrA. ■ δ which TTrA. d μου ■ οἶκος TTrA.

25 And there went great multitudes with him: and he turned, and said unto them, 26 If <sup>any</sup> man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build <sup>a</sup> tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet <sup>a</sup> great way off, he sendeth an embassy, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

XV. Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying,

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφείς· ἔλεγον πρὸς αὐτούς, 26 Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα· ἑαυτοῦ<sup>1</sup> καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα· καὶ τοὺς ἀδελφούς· καὶ τὰς ἀδελφάς, ἔτι· καὶ τὴν ψυχὴν αὐτοῦ, οὐ δύναται<sup>2</sup> μου μαθητὴς εἶναι· 27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν<sup>3</sup> αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται<sup>4</sup> μου εἶναι μαθητὴς. 28 τίς γάρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ<sup>5</sup> πρὸς<sup>6</sup> ἀπαρτισμόν; 29 ἵνα μήποτε ἔθνητος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξονται ἑμπαίζειν αὐτῷ, 30 λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31 Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ· εἰς πόλεμόν οὐχὶ καθίσας πρῶτον βουλευέται<sup>7</sup>· εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι<sup>8</sup> τῷ μετὰ ἑικοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἐπὶ αὐτῷ πόρρω<sup>9</sup> ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται<sup>10</sup> μου εἶναι<sup>11</sup> μαθητής. 34 καλὸν τὸ ἅλας<sup>12</sup>· ἐάν δὲ τὸ ἅλας<sup>13</sup> μωρανθῇ ἐν τίνι ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὡτα<sup>14</sup> ἀκούειν<sup>15</sup> ἀκούτω.

15 Ἦσαν δὲ ἐγγιζόντες αὐτῷ<sup>16</sup> πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ· 2 καὶ διεγγυζόν οἱ<sup>17</sup> Φαρισαῖοι

<sup>1</sup> αὐτοῦ LITRA. <sup>2</sup> τε LITRA. <sup>3</sup> εἶναι μου μαθητὴς TITRA. <sup>4</sup> — καὶ τὸ <sup>5</sup> ἑαυτοῦ LITRA. <sup>6</sup> εἶναι μου TITRA. <sup>7</sup> — τὰ (read [the means]) OTITRA. <sup>8</sup> εἰς τοὺς GLITRAW. <sup>9</sup> αὐτῷ ἐμπαίζειν LITRA. <sup>10</sup> ἑτέρῳ βασιλεῖ συμβαλεῖν LITRA. <sup>11</sup> βουλευέται will take counsel T. <sup>12</sup> ἀπαντῆσαι LITRAW. <sup>13</sup> πόρρω αὐτοῦ W. <sup>14</sup> εἶναι μου LITRA. <sup>15</sup> + οὖν therefore TITRA. <sup>16</sup> ἅλας T. <sup>17</sup> + καὶ also LITRA. <sup>18</sup> — ἀκούειν T. <sup>19</sup> αὐτῷ ἐγγιζόντες LITRAW. <sup>20</sup> + τε both (the) LITRA.



καὶ οἱ γραμματεῖς, λέγοντες, "Οτι οὗτος ἁμαρτωλοὺς  
and the scribes, saying, This [man] sinners  
προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 Εἶπεν δὲ πρὸς αὐτοὺς  
receives and eats with them. And he spoke to them

τὴν παραβολὴν ταύτην, λέγων, 4 Τίς ἄνθρωπος ἐξ ἑμῶν  
this parable, saying, What man of you  
ἔχων ἑκατὸν πρόβατα, καὶ ἂπολέσας "ἐν ἐξ αὐτῶν," οὐ  
having a hundred sheep, and having lost one of them, "not  
καταλείπει τὰ ἑννενηκονταεννέα" ἐν τῇ ἐρήμῳ καὶ πορεύεται  
leaves the ninety nine in the wilderness and goes

ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὐρῶν  
after that which has been lost, until he find it? And having found [it]

ἐπιτίθεισιν ἐπὶ τοὺς ὤμους. ἑαυτοῦ" χαίρων, 6 καὶ ἐλθὼν  
he lays [it] on his shoulders rejoicing, and having come

εἰς τὸν οἶκον "συγκαλεῖ" τοὺς φίλους καὶ τοὺς γείτονας, λέ-  
to the house he calls together friends and neighbours, say-  
γων αὐτοῖς, "Συγχαρήτέ" μοι, ὅτι εὗρον τὸ πρόβατόν μου  
ing to them, Rejoice with me, for I have found my sheep

τὸ ἀπολωλός. 7 λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἔσται ἐν τῷ  
that was lost. I say to you, that thus joy shall be in the

οὐρανῷ" ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑννενη-  
heaven over one sinner repenting, [more] than over "ninety  
κονταεννέα" δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.  
nine righteous ones, who "no need have of repentance.

8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν  
Or what woman drachmas having ten, if she should lose drachma

μίαν, οὐχ ἵππτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπι-  
one, lights not a lamp and sweeps the house and seeks care-  
μελῶς ἕως ἵδου" εὕρῃ; 9 καὶ εὐροῦσα "συγκαλεῖται"  
fully until she find [it]? and having found [it] she calls together

τὰς φίλας καὶ "τάς" γείτονας, λέγουσα, "Συγχαρήτέ" μοι, ὅτι  
friends and neighbours, saying, Rejoice with me, for  
εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν,  
I have found the drachma which I lost.

Ἡ χαρὰ γίνεται" ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρ-  
joy there is before the angels of God over one sin-  
τωλῷ μετανοοῦντι.  
ner repenting.

11 Εἶπεν δέ, "Ἀνθρώπος τις εἶχεν δύο υἱούς· 12 καὶ εἶπεν  
And he said, A man certain had two sons; and said

ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλ-  
the younger of them to [his] father, Father, give to me that "fall-  
λον μέρος τῆς οὐσίας. "καὶ" διεῖλεν αὐτοῖς τὸν βίον.  
ing ["to me"] portion of the property. And he divided to them the living.

13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν "ἅπαντα"  
And after not many days having gathered together all

ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ  
the younger son went away into a country distant, and there

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 14 δαπανή-  
wasted his property, living dissolutely. "Having

σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ὀϊσχυρὸς" κατὰ  
spent "but" he all there arose a famine violent throughout

τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ  
that country, and he began to be in want. And

This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger gathered all together, and took his journey into a far country, and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and

ἂ ἀπολέσῃ should he lose Tr. ἔξ αὐτῶν ἐν TTrA. ἐννενηκοντα εννέα LTrA. αὐτοῦ  
TTrA. συγκαλεῖ T. ε συγχαρήτέ T. ἐν τῷ οὐρανῷ ἔσται TA. ἰοῦ Tr. — τὰς LTrA.  
γίνεται χαρὰ TTrA. ὁ LTrA. πάντα LTrA. ἰσχυρὰ LTrA W.





σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὁργίσθη  
 'fattened, because safe and well him 'he 'received. 'He 'was 'angry  
 δὲ καὶ οὐκ ᾔθελεν εἰσελθεῖν. ὁ ὁὖν πατὴρ αὐτοῦ  
 'but and was not willing to go in. 'The 'therefore father of him  
 ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πα-  
 'having gone besought him. But he answering said to 'fa-

τρί, 'Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν  
 ther ['his], Lo, so many years I serve thee and never 'commandment  
 σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ  
 'thy 'transgressed 'I, and to me never didst thou give a kid that with  
 τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ οὐίός σου οὗτος  
 my friends I might make merry; but when 'thy 'son 'this

ὁ καταφαγὼν σου τὸν βίον μετὰ ἑπορνῶν ἦλθεν, ἔθυσας  
 who devoured thy living with harlots came, thou didst kill  
 αὐτῷ τὸν ἡμόσχον τὸν σιτευτόν. 31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον,  
 for him the 'calf 'fattened. But he said to him, Child,

σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.  
 thou always with me art, and all that [is] mine 'thine 'is.

32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου  
 But to make merry and rejoice was becoming, because 'thy 'brother

οὗτος νεκρὸς ἦν, καὶ ἀνέζησεν. καὶ ἀπολωλὼς ἦν, καὶ  
 'this 'dead 'was, and is alive again; and 'lost 'was, and

εὐρέθη.  
 is found.

16 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός  
 And he said also to his disciples, A man

τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον καὶ οὗτος διε-  
 'certain 'there 'was 'rich, who had a steward, and he was  
 βλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ  
 accused to him as wasting his goods. And

φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ  
 having called him he said to him, What [is] this I hear concerning  
 σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου. οὐ γὰρ ὀδυνήσῃ  
 thee? render the account of thy stewardship; for thou canst not

ἔτι οἰκονομεῖν. 3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,  
 any longer be steward. And said 'within 'himself 'the 'steward,

Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ'  
 What shall I do, for my lord is taking away the stewardship from  
 ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. 4 ἔγνω  
 me? To dig I am unable; to beg I am ashamed. I know

τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονο-  
 what I will do, that, when I shall have been removed [from] the steward-  
 μίας, δέξωνται με εἰς τοὺς οἴκους παύτων. 5 Καὶ προσ-  
 ship, they may receive me into their houses. And call-

καλεσάμενος ἕνα ἕκαστον τῶν ἡρεωφειλετῶν τοῦ κυρίου  
 ing to [him] 'one 'each of the debtors 'lord

ἑαυτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;  
 of 'his he said to the first, How much owest thou to my lord?

6 Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἑλαίου. Καὶ εἶπεν αὐτῷ,  
 And he said, A hundred baths of oil. And he said to him,

Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πενήτη.  
 Take thy bill and sitting down quickly write fifty.

received him safe and sound. 28 And he was angry, and would not go in; therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: 30 but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fattened calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

XVI. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he

• δὲ but LTrA. f + αὐτοῦ his LTrA. g + τῶν the LTrA. h σιτευτόν μόσχον TrA.  
 i ἐζησεν is alive TrA. k — καὶ T. l — ἦν (read ἀπολωλὼς had been lost) LTrA.  
 m — αὐτοῦ (read the disciples) TrA. n δύνῃ TrA. o + ἐκ from [L]TrA. p ἑαυτῶν  
 TrA. q χρεωφειλετῶν LTrA. r ὁ δὲ LTrA. s τὰ γράμματα bills LTrA.

to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth

κοντα. 7 Ἐπειτα ἑτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; Then to another he said, And thou how much owest thou? Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι And he said, A hundred cors of wheat. And he says to him, Take σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. 8 Καὶ ἐπῆνεσεν thy bill and write eighty. And praised ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίη- the lord the steward unrighteous because prudently he had σεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς done. For the sons of this age more prudent than the υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν. 9 Καγὼ sons of the light in generation their own are. And I ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς to you say, Make to yourselves friends by the mammon ἀδικίας, ἵνα ὅταν ἐκλίπητε δέξονται ὑμᾶς εἰς τὰς of unrighteousness, that when ye fail they may receive you into the αἰωνίους σκηνάς. 10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ eternal dwellings. He that is faithful in the least also ἐν πολλῷ πιστὸς ἐστίν· καὶ ὁ ἐν ἐλαχίστῳ ἀδίκος in much faithful is; and he that in the least unrighteous καὶ ἐν πολλῷ ἀδίκος ἐστίν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ also in much unrighteous is. If therefore in the unrighteous μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; mammon faithful ye have not been, the true who to you will entrust? 12 καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ And if in that which is another's faithful ye have not been, ὑμέτερον τίς ὑμῖν δώσει; 13 Οὐδεὶς οἰκίτης δύναται δυοῖ your own who to you will give? No servant is able two κυρίους δουλεῦν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον lords to serve, for either the one he will hate, and the other ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. he will love; or one he will hold to, and the other he will despise. οὐ δύνασθε θεῷ δουλεῦν καὶ μαμωνᾷ. Ye are unable to serve and mammon.

14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάρ- And heard these things all also the Pharisees, covet- γυροὶ ὑπάρχοντες, καὶ ἐξεμνηστήριζον αὐτόν. 15 καὶ εἶπεν being, and they derided him. And he said αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν to them, Ye are they who justify themselves before τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν men, but God knows your hearts; for that among ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ ἐστίν. men highly thought of an abomination before God is. 16 Ὁ νόμος καὶ οἱ προφῆται ἕως ἰωάννου ἀπὸ The law and the prophets [were] until John: from τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς at that time the kingdom of God is announced, and everyone into αὐτὴν βιάζεται. 17 Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ it forces. But easier it is [for] the heaven and τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. the earth to pass away, than of the law one tittle to fail. 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἕτεραν Everyone who puts away his wife and marries another

ε — καὶ LTrA. ς τὰ γράμματα bills LTrA. ζ καὶ ἐγὼ TTrA. η ἑαυτοῖς ποιήσατε TA. θ ἐκλίπη it shall fail LTrA. ι + [αὐτῶν] (read their eternal dwellings) L. κ δώσει ὑμῖν TTr. λ — καὶ TTr[A]. μ — ἐστίν (read [is]) GLTTrAW. ν μέχρι TTrA. ξ ἰωάννου Tr.

μοιχεύει· καὶ ἑπᾶς" ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς  
 commits adultery; and everyone who her put away from a husband  
 γαμῶν μοιχεύει.  
 marries commits adultery.

19 Ἀνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο  
 Now a man certain there was rich, and he was clothed in  
 πορφύραν καὶ βύσσον, εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς.  
 purple and fine linen, making good cheer daily in splendour.

20 πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος, ἔδς" ἐβέβλητο  
 And a poor man certain there was, by name Lazarus, who was laid  
 πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος," 21 καὶ ἐπιθυμῶν χορ-  
 at his porch being full of sores, and desiring to be

τασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης  
 satisfied from the crumbs which fell from the table  
 τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἑάπελειχον τὰ  
 of the rich man; but even the dogs coming licked

ἑλκῆα αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ  
 his sores. And it came to pass died the poor man, and

ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ  
 was carried away he by the angels into the bosom

Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. 23 καὶ ἐν  
 of Abraham. And died also the rich man, and was buried. 23 And in

τῷ ᾧδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βα-  
 the shades having lifted up his eyes, being in tor-

σάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν  
 ments, he sees Abraham afar off, and Lazarus in

τοῖς κόλποις αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ  
 his bosom. And he crying out said, Father

Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ  
 Abraham, have compassion on me, and send Lazarus, that he may dip

τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσ-  
 the tip of his finger in water, and cool tongue

σάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 Εἶπεν δὲ  
 my; for I am suffering in this flame. But said

Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀκέλαβες σὺ τὰ  
 Abraham, Child, recollect that didst fully receive thou

ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά·  
 thy good things in thy lifetime, and Lazarus likewise evil things.

νῦν δὲ ὁδε" παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 26 καὶ ῥεπὶ  
 But now he is comforted, and thou art suffering. And besides

πᾶσιν τούτοις, μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστὶν ῥικ-  
 all these things, between and you chasm great has been

ται, ὅπως οἱ θέλοντες διαβῆναι ἐν τεύθειν" πρὸς ὑμᾶς  
 fixed, so that they who desire to pass hence to you

μὴ δύνανται, μὴ δὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.  
 are unable, nor they thence to us can pass

27 Εἶπεν δὲ, Ἐρωτῶ σὺν σε, πάτερ, ἵνα πέμψῃς  
 And he said, I beseech then thee, father, that thou wouldst send

αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, 28 ἔχω γὰρ πέντε ἀδελ-  
 him to the house of my father, for I have five bro-

φούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ  
 there, so that he may earnestly testify to them, that not also they

adultery: and whoso-  
 ever marrieth her that  
 is put away from her  
 husband committeth  
 adultery.

19 There was a cer-  
 tain rich man, which  
 was clothed in purple  
 and fine linen, and  
 fared sumptuously  
 every day: 20 and there  
 was a certain beggar  
 named Lazarus, which  
 was laid at his gate,  
 full of sores, 21 and de-  
 siring to be fed with  
 the crumbs which fell  
 from the rich man's  
 table: moreover the  
 dogs came and licked  
 his sores. 22 And it  
 came to pass, that the  
 beggar died, and was  
 carried by the angels  
 into Abraham's bosom:  
 the rich man also died,  
 and was buried: 23 and  
 in hell he lift up his  
 eyes, being in torments,  
 and seeth Abraham  
 afar off, and Lazarus in  
 his bosom. 24 And he  
 cried and said, Father  
 Abraham, have mercy  
 on me, and send Laza-  
 rus, that he may dip  
 the tip of his finger in  
 water, and cool my  
 tongue; for I am tor-  
 mented in this flame.  
 25 But Abraham said,  
 Son, remember that  
 thou in thy lifetime  
 receivedst thy good  
 things, and likewise  
 Lazarus evil things:  
 but now he is comfort-  
 ed, and thou art tor-  
 mented. 26 And beside  
 all this, between us and  
 you there is a great gulf  
 fixed: so that they  
 which would pass from  
 hence to you cannot;  
 neither can they pass  
 to us, that would come  
 from thence. 27 Then  
 he said, I pray thee  
 therefore, father, that  
 thou wouldst send  
 him to my father's  
 house: 28 for I have  
 five brethren; that he  
 may testify unto them,  
 lest they also come in-

■ — πᾶς LITRA.

† — ἦν [L]ITRA.

§ — ὅς [L]ITRA.

h εἰλκωμένος LITRAW.

■ — ψυχίων τῶν (read τῶν that which) [L]TA; [τῶν ψυχίων] τῶν Tr.

l — τοῦ GLITRAW. m — τὸν LITRA. n — σὺ (read ἀπέλαβες thou didst fully receive) GTTRA.

o ὁδε here (read παρακ. he is comforted) LITRAW.

p ἐν before T.

q ἐνθεν GLITRAW.

r — οἱ (read διαμ. can they pass) [L]A. s — σε οὖν LITRAW.





πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ; 9. Μὴ  
drink; and after these things shalt eat and drink thou?

ἡ χάριν ἔχει τῷ δούλῳ· ἕκείνῳ ὅτι ἐποίησεν τὰ διατά-  
Is he thankful to that bondman because he did the things com-  
manded him? I judge not. 10 οὕτως καὶ ὑμεῖς, ὅταν  
Thus also ye, when

ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δού-  
ye may have done all things commanded you, say, Bond-  
λοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιή-  
men unprofitable we, for that which we were bound to do we have  
καμεν.  
done.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ  
And it came to pass in his going up to Jerusalem  
καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλι-  
that he passed through [the] midst of Samaria and Gali-  
λαιας. 12 καὶ εἰσερχομένον αὐτοῦ εἰς τινὰ κώμην ἀπήντησαν  
lee. And on his entering into a certain village met

αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν· 13 καὶ  
him ten leprosy men, who stood afar off. And  
αὐτοὶ ᾤσαν φωνὴν λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέη-  
they lifted up [their] voice saying, Jesus. Master, have compas-  
sion ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες  
sion on us. And seeing [them] he said to them, Having gone

ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπά-  
shew yourselves to the priests. And it came to pass in go-  
γειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι  
ing their they were cleansed. And one of them, seeing that

ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν  
he was healed, turned back, with voice loud glorifying  
θεόν· 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ,  
God, and fell on [his] face at his feet,  
εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. 17 ἀποκριθεὶς  
giving thanks to him: and he was Samaritan. Answering

δὲ ὁ Ἰησοῦς εἶπεν, Ὁὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἑξὲ  
and Jesus said, Not the ten were cleansed? but the  
ἐννέα ποῦ; 18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι  
nine where [are]? Were there not found [any] returning to give  
δόξαν τῷ θεῷ εἰμὴ ὁ ἄλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ,  
glory to God except this stranger? And he said to him,

Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.  
Having risen up go forth; thy faith has cured thee.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ  
And having been asked by the Pharisees, when is coming the  
βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ  
kingdom of God, he answered them and said, Comes not the

βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν,  
kingdom of God with observation; nor shall they say,

Ἰδοὺ ὧδε, ἢ ἰδοὺ· ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς  
Lo here, or Lo there; for lo, the kingdom of God is within you. And he  
ὑμῶν ἐστίν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται  
of you is. And he said to the disciples, Will come

en; and afterward thou shalt eat and drink? 9 Dost he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come,

ἔχει χάριν LTTra. ἕκείνῳ (read the bondman) LTTra. αὐτῷ GLTTraW.  
— οὐ δοκῶ [L]TTra. — ὅτι L. — ὅτι LTTraW. — αὐτὸν (read in the going up)  
T(Tra). μέσον LTTra. Σαμαρείας T. ἀπήντησαν T. αὐτῷ (read [him]) [L]Tra.  
Σαμαρίτης T. οὐχ LTr. — δὲ but L[Tr]. — ἰδοὺ Ta. + αὐτοῦ (read his  
disciples) L.

when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; 29 but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other

ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀν-  
 1 days, when ye will desire one of the days of the Son of  
 θρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν, Ἴδοὺ  
 man to see, and shall not see [it]. And they will say to you, Lo  
 ἕδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε μὴδὲ διώξῃτε. 24 ὥσπερ γὰρ  
 here, or Lo there; go not forth nor follow. For as  
 ἡ ἀστραπή ἣν ἀστράπτουσα ἐκ τῆς ὑπὸ οὐρανὸν  
 the lightning which lightens from the [one end] under heaven  
 εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ  
 to the [other end] under heaven shines, thus will be also the  
 υἱὸς τοῦ ἀνθρώπου ὅτι ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ  
 Son of man in his day. But first it behoveth  
 αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς  
 him many things to suffer, and to be rejected of generation  
 ταύτης. 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Πρωῦ Νῶε,  
 this. And as it came to pass in the days of Noe,  
 οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 thus shall it be also in the days of the Son of man.  
 27 ἥσθιον, ἔπινον, ἐγάμων, ἔτεγα-  
 They were eating, they were drinking, they were marrying, they were being  
 μίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,  
 given in marriage, until the day entered Noe into the ark,  
 καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. 28 ὁμοίως  
 and came the flood and destroyed all. In like manner  
 καὶ ὥς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἥσθιον, ἔπι-  
 and as it came to pass in the days of Lot; they were eating, they were  
 νον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ἐψόδο-  
 drinking, they were buying, they were selling, they were planting, they were  
 μουν· 29 ᾧ δὲ ἡμέρᾳ ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων ἔβρεξεν  
 building; but on the day went out Lot from Sodom it rained  
 πῦρ καὶ θεῖον ἀπὸ οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. 30 κα-  
 fire and sulphur from heaven and destroyed all. In  
 τὰ ταῦτα ἔσται ἡ ἡμέρα ὅτι υἱὸς τοῦ ἀνθρώπου ἀποκαλύπ-  
 this way shall it be in the day the Son of man is revealed.  
 τεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς, ἔσται ἐπὶ τοῦ δώματος, καὶ  
 In that day [he] who shall be on the housetop, and  
 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά·  
 his goods in the house, let him not come down to take away them;  
 καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω.  
 and he in the field likewise let him not return to the things behind.  
 32 μνημονεύετε τῆς γυναικὸς Λῶτ. 33 ὅς ἐὰν ζητήσῃ τὴν  
 Remember the wife of Lot. Whoever may seek  
 ψυχὴν αὐτοῦ ὥσῳ, ἀπολέσει αὐτήν· καὶ ὅς ἐὰν ἀπολέσῃ  
 his life to save, shall lose it; and whoever may lose  
 αὐτήν, ζωογονήσει αὐτήν. 34 λέγω ὑμῖν, ταύτην τῇ νυκτὶ  
 it, shall preserve it. I say to you, In that night  
 ἔσονται δύο ἐπὶ κλίνης μίας, ὅς εἰς παραληφθήσε-  
 there shall be two [men] upon bed one; the one shall be ta-  
 ται, καὶ ὁ ἕτερος ἀφεθήσεται. 35 δύο ἔσονται ἀλ-  
 ken, and the other shall be left. Two [women] shall be grind-

ἔκεῖ, ἢ (— ἡ Ττ) ἰδοὺ ὧδε ΤτΑ. 1 — ἡ Τ[ΤΑ]. ἢ ὑπὸ τὸν under the ΛΤτΑ. — καὶ  
 GL[Τ]τΑ. — ἐν τῇ ἡμέρᾳ αὐτοῦ L. P — τοῦ GLΤτΑ. W. 9 — τοῦ E. ἔγαμίζοντο  
 ΛΤτΑ. \* πάντας L. ΤΑ. καθὼς according as ΤτΑ. ταῦτα in the same way GLW;  
 τὰ αὐτὰ in the same way ΤτΑ. — τῷ (read a field) ΤτΑ. περιποιήσασθαι to gain  
 ΤτΑ. ὁ ἄν ΤτΑ. ἀπολέσει shall lose T. — αὐτήν (read [it]) L[Τ]τΑ. ὁ μίας L.  
 — ὁ GLΤτΑ. W. παραληφθήσεται ΛΤτΑ. ἔσονται δύο ΛΤτΑ.

θουσαι ἐπὶ τὸ αὐτό· <sup>1</sup>μία <sup>2</sup>παρὰλημφθήσεται, <sup>3</sup>καὶ ἡ <sup>4</sup>ἑτέρα  
 ing together; one shall be taken, and the other  
 ἀφεθήσεται. <sup>1</sup>37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ,  
 shall be left. And answering they say to him, Where,  
 κύριε; <sup>2</sup>Ὁ δὲ εἶπεν αὐτοῖς, Ὃπου τὸ σῶμα ἐκεῖ συναχθή-  
 Lord? And he said to them, Where the body [is] there will be gathered  
 σονται οἱ αἰετοί.<sup>3</sup>  
 together the eagles

18 Ἐλεγεν δὲ, <sup>1</sup>καὶ <sup>2</sup>παρὰβολὴν αὐτοῖς πρὸς τὸ δεῖν  
 And he spoke also a parable to them to the purport that it behooves  
 πάντοτε προσεύχεσθαι, <sup>1</sup>καὶ μὴ <sup>2</sup>ἠκκακεῖν, <sup>3</sup>2 λέγων,  
 always to pray [them] and not to faint, saying,  
 Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβοῦμενος  
 A judge certain there was in certain a city, God not fearing  
 καὶ ἀνθρώπου μὴ ἐντρέπομενος. <sup>3</sup>Χήρα δὲ <sup>4</sup>ἦν ἐν τῇ  
 and man not respecting. And a widow there was in  
 πόλει. ἐκεῖνη, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησόν  
 that city, and she was coming to him, saying, Avenge  
 με ἀπὸ τοῦ ἀντιδικου μου. <sup>4</sup>Καὶ οὐκ ᾔθελῆσεν <sup>5</sup>ἐπὶ χρόνον.  
 me of mine adverse party. And he would not for a time;  
 μετὰ <sup>6</sup>τὰ ταῦτα <sup>7</sup>εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι  
 but afterwards he said within himself, If even God I fear not  
 καὶ <sup>8</sup>ἀνθρώπου οὐκ <sup>9</sup>ἐντρέπομαι. <sup>5</sup>διὰ γε τὸ παρῆκεν μοι  
 and man not respect, yet because causes me  
 κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος  
 trouble this widow I will avenge her, lest perpetually  
 ἐρχομένη ὑπωπιάζῃ με. <sup>6</sup>Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί  
 coming she harass me. And said the Lord, Hear what  
 ὁ κριτὴς τῆς ἀδικίας λέγει. <sup>7</sup>Ὁ δὲ θεὸς οὐ μὴ <sup>8</sup>ποιήσει <sup>9</sup>τὴν  
 the judge unrighteous says. And God not shall execute the  
 ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων <sup>10</sup>πρὸς αὐτόν.  
 avenging of his elect who cry to him  
 ἡμέρας καὶ νυκτός, καὶ <sup>11</sup>μακροθυμῶν <sup>12</sup>ἐπ' αὐτοῖς; <sup>8</sup>λέγω  
 day and night, and [is] being patient over them? I say  
 ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. <sup>13</sup>πλὴν  
 to you, that he will execute the avenging of them speedily. Nevertheless  
 ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὕρήσει τὴν πίστιν  
 the Son of man having come indeed will he find faith  
 ἐπὶ τῆς γῆς;  
 on the earth?

9 Ἐπεν δὲ <sup>1</sup>καὶ <sup>2</sup>πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς  
 And he spoke also to some who trusted in themselves  
 ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παρα-  
 that they are righteous and despised the rest parabolē  
 βολὴν ταύτην. <sup>10</sup>Ἀνθρώποι δύο ἀνέβησαν εἰς τὸ ἱερόν  
 ble this: Men two went up into the temple  
 προσεύξασθαι. <sup>11</sup>Ὁ <sup>12</sup>εἰς Φαρισαῖος καὶ ὁ <sup>13</sup>ἕτερος τελώνης <sup>14</sup>11 ὁ  
 to pray; the one a Pharisee and the other a tax-gatherer. The  
 Φαρισαῖος σταθεῖς <sup>15</sup>πρὸς ἑαυτόν ταῦτα <sup>16</sup>προσηύχετο, Ὁ θεός,  
 Pharisee standing, with himself thus was praying, God,  
 ἵνα μὴ ἐμὲ ἁμαρτωρὸν ὡς οὗτοι ἀποδοῦναι.

left. Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is; thither will the eagles be gathered together.

XVIII. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, neither regarded man: 3 and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that

<sup>1</sup> + ἡ the EGLT[Tr].A. <sup>2</sup> παρὰλημφθήσεται LTTra. <sup>3</sup> ἡ δὲ TTrA. <sup>4</sup> + verse 36, Δύο  
 ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παρὰλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Two [men] shall be in the  
 field: the one shall be taken, and the other left E. <sup>5</sup> συναχθήσονται [καὶ αὐτοὶ] οἱ αἰετοί L;  
 καὶ οἱ αἰετοὶ ἐπισυναχθήσονται TTrA. <sup>6</sup> — καὶ LT[Tr].A. <sup>7</sup> + αὐτοὺς them LTTraW.  
<sup>8</sup> ἠκκακεῖν LTTraW; ἠκκακεῖν T. <sup>9</sup> + τις certain E. <sup>10</sup> ᾗ ἔλεον LTTraW. <sup>11</sup> ταῦτα δὲ Tr.A.  
 ἔσονται ἀνθρώπου nor man LTTra. <sup>12</sup> ποιήσει LTTra. <sup>13</sup> αὐτῷ TTrA. <sup>14</sup> μακροθυμῶν is patient  
 LTTra. <sup>15</sup> [καὶ] L. <sup>16</sup> — ὁ LTTra. <sup>17</sup> ταῦτα πρὸς ἑαυτόν Tr; — πρὸς ἑαυτόν T.





ρανῷ<sup>1</sup> καὶ δεῦρο ἀκολουθεῖ μοι<sup>2</sup> 23 Ὁ δὲ ἀκούσας ταῦτα<sup>3</sup>  
 ven, and come follow me. But he having heard these things  
 περιλυπὸς ἐγένετο<sup>4</sup> ἦν γὰρ πλούσιος σφόδρα. 24 Ἰδὼν δὲ<sup>5</sup>  
 very sorrowful became, for he was<sup>6</sup> rich very. But<sup>7</sup> seeing  
 αὐτὸν ὁ Ἰησοῦς<sup>8</sup> περιλυπὸν γενόμενον<sup>9</sup> εἶπεν, Πῶς δυσκό-  
 him<sup>10</sup> Jesus<sup>11</sup> very<sup>12</sup> sorrowful<sup>13</sup> having<sup>14</sup> become<sup>15</sup> said, How diffi-  
 λως οἱ τὰ χρήματα ἔχοντες<sup>16</sup> εἰσελεύσονται εἰς τὴν βασιλείαν<sup>17</sup>  
 cultly those<sup>18</sup> riches<sup>19</sup> having<sup>20</sup> shall enter into the kingdom  
 τοῦ θεοῦ. 25 Εὐκοπώτερον γὰρ ἔστιν κάμηλον διὰ τρυμαλιᾶς<sup>21</sup>  
 of God. For easier it is a camel through an eye  
 ῥαφίδος<sup>22</sup> εἰσελθεῖν<sup>23</sup> ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ<sup>24</sup>  
 of a needle to enter than a rich man into the kingdom of God  
 εἰσελθεῖν. 26 Εἶπεν<sup>25</sup> δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται<sup>26</sup>  
 to enter. And said those who heard, Then<sup>27</sup> who is able  
 σωθῆναι; 27 Ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις<sup>28</sup>  
 to be saved? But he said, The things impossible with men  
 δυνατὰ ἔστιν παρὰ τῷ θεῷ. 28 Εἶπεν δὲ ὁ Πέτρος, Ἰδοὺ,  
 possible<sup>29</sup> are with God. And<sup>30</sup> said<sup>31</sup> Peter, Lo,  
 ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. 29 Ὁ δὲ<sup>32</sup>  
 we left all and followed thee. And he  
 εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἔστιν ὃς ἀφῆκεν<sup>33</sup>  
 said to them, Verily I say to you, That no one there is who has left  
 οἰκίαν<sup>34</sup> ἢ γονεῖς ἢ ἀδελφούς ἢ γυναῖκα<sup>35</sup> ἢ τέκνα ἐνεκεν<sup>36</sup>  
 house or parents or brethren or wife or children for the sake of  
 τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐ<sup>37</sup> μὴ ἀπολάβῃ<sup>38</sup> πολ-  
 the kingdom of God, who shall not receive mani-  
 λαπλάσιον ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ<sup>39</sup>  
 fold more in this time, and in the age that is coming  
 ζωὴν αἰώνιον.  
 life eternal.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς,  
 And having taken to [him] the twelve he said to them,  
 Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται<sup>40</sup>  
 Behold, we go up to Jerusalem, and shall be accomplished  
 πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ<sup>41</sup>  
 all things which have been written by the prophets about the Son  
 ἀνθρώπου. 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαί-  
 of man; for he will be delivered up to the Gentiles, and will be  
 χθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται. 33 καὶ μα-  
 mocked and will be insulted and will be spit upon. And having  
 σιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ<sup>42</sup>  
 scourged they will kill him; and on the day third  
 ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ<sup>43</sup>  
 he will rise again. And they nothing of these things understood, and  
 ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον<sup>44</sup>  
 was this saying, hid from them, and they knew not  
 τὰ λεγόμενα.  
 that which was said.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὺ, τυφλὸς<sup>45</sup>  
 And it came to pass as he drew near to Jericho, a blind  
 τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν 36 ἀκούσας<sup>46</sup>  
 [man] certain sat beside the way begging. Having heard

and come, follow me. 23 And when he heard this, he was very sorrowful; for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 and they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 and

ἡ ἐγγενηθῆ TTrA. ἡ — περιλυπὸν γενόμενον I[Tr]A. ἡ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπο-  
 ρεῖται TTrA. ἡ τῆς βασιλείας τοῦ θεοῦ εἰσπο-  
 τῷ (— τῷ I[Tr]) θεῷ ἐστὶν LTrA. ἡ — ὁ T[Tr]A.  
 LTr A. ἡ — ὅτι T. ἡ ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς TA. ἡ ἐνεκεν T. ἡ οὐχὶ TA.  
 ἡ λάβῃ L. ἡ Ἱερουσαλὴμ TTrA. ἡ Ἱερειχὺ T. ἡ ἀπαιτῶν LTrA.

hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, Thou Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί<sup>1</sup> εἶη τοῦτο. and a crowd passing along he asked what might<sup>2</sup> be this. 37 ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. And they told him, Jesus the Nazarean is passing by. 38 Καὶ ἐβόησεν λέγων, Ἰησοῦ, υἱὲ<sup>3</sup> Δαβίδ,<sup>4</sup> ἐλέησόν με. And he called out saying, Jesus, Son of David, have pity on me. 39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα<sup>5</sup> σιωπήσῃ. And those going before rebuked him that he should be silent, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, γιὲ<sup>6</sup> Δαβίδ,<sup>7</sup> ἐλέησόν με. but he much more cried out, Son of David, have pity on me. 40 Σταθεὶς δὲ<sup>8</sup> ὁ<sup>9</sup> Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν<sup>10</sup> ἵγγισαντος δὲ αὐτοῦ ἐπρώτησεν αὐτόν, 41 Ἐλέ- him. And having drawn near he asked him, say- γων,<sup>11</sup> Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπεν, Κύριε, ἵνα ing, What to thee desirest thou I shall do? And he said, Lord, that ἀναβλέψω. 42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον<sup>12</sup>. I may receive sight. And Jesus said to him, Receive sight: ἡ πίστις σου σέσωκέν σε. 43 Καὶ παραχρῆμα ἀνέβλεψεν, thy faith hath healed thee. And immediately he received sight, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν<sup>13</sup> καὶ πᾶς ὁ λαὸς and followed him, glorifying God. And all the people ἰδὼν<sup>14</sup> ἔδωκεν αἶνον τῷ θεῷ. having seen [it] gave praise to God.

XIX. And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have

19 Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ.<sup>1</sup> ■ καὶ ἰδοί, And having entered he passed through Jericho. And behold, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχι- a man by name called Zacchæus, and he was a chief τελώνης, καὶ οὗτος ἦν<sup>2</sup> πλούσιος. 3 καὶ ἐζήτην ἰδεῖν τὸν tax-gatherer, and he was rich. And he was seeking to see Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ Jesus— who he is: and he was not able for the crowd, because ἡλικία μικρὸς ἦν. 4 καὶ προδραμὼν<sup>3</sup> ἔμπροσθεν ἀνέβη in stature small he was. And having run forward before, he went up ἐπὶ<sup>4</sup> συκομωραίαν,<sup>5</sup> ἵνα ἴδῃ αὐτόν<sup>6</sup>. ὅτι<sup>7</sup> δι<sup>8</sup> ἐκείνης into ■ sycamore, that he might ■ him, for by that [way] ἤμελλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀνα- he was about to pass. And as he came to the place, look- βλέψας ὁ Ἰησοῦς<sup>9</sup> εἶδεν αὐτόν, καὶ<sup>10</sup> εἶπεν πρὸς αὐτόν, ing up Jesus saw him, and said to him, Ζακχαῖε, σπεύσας κατάβηθι<sup>11</sup> σήμερον γὰρ ἐν τῷ οἴκῳ σου Zacchæus, making haste come down, for to-day in thy house δεῖ<sup>12</sup> με μεῖναι. 6 Καὶ σπεύσας κατέβη καὶ ὑπεδέξατο it behoveth me to remain. And making haste he came down and received αὐτόν χαίρων. 7 καὶ ἰδόντες<sup>13</sup> ἅπαντες<sup>14</sup> διεγόγγυζον, him rejoicing. And having seen [it] all murmured, λέγοντες, Ὅτι παρὰ ἁμαρτωλῶν ἀνδρὶ εἰσῆλθεν καταλῦσαι. saying, With ■ sinful man he has entered to lodge. 8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰδοὺ, τὰ But standing Zacchæus said to the Lord, Lo, the ἡμίση<sup>15</sup> τῶν ὑπαρχόντων μου,<sup>16</sup> κύριε, δίδωμι τοῖς πτωχοῖς<sup>17</sup>. half of my possessions, Lord, I give to the poor,

<sup>1</sup> + [ἀν] LTr.    <sup>2</sup> Δαυὶδ GW; Δαυεὶδ LTrA.    <sup>3</sup> σιγήσῃ LTrA.    <sup>4</sup> [δ] Tr.  
■ — λέγων T[Tr]A.    <sup>5</sup> Ἱεριχώ T.    <sup>6</sup> αὐτὸς (— ἦν [L]TrA) LTrA; — οὗτος T.    <sup>7</sup> + εἰς  
τὸ τοῦ (read ἔμπρ. fr[ont],) T[A].    <sup>8</sup> συκομωρεάν EGTTrAW; συκομωρεάν L.    <sup>9</sup> — δι<sup>8</sup>  
OLTTrAW.    ■ — εἶδεν αὐτόν, καὶ TTr[A].    <sup>10</sup> πάντες LTrAW.    <sup>11</sup> ἡμίσεια L; ἡμίσεια TTrA.  
■ μου τῶν ὑπαρχόντων TTrA.    <sup>12</sup> τοῖς πτωχοῖς δίδωμι TTrA.

καὶ εἰ τινὸς τι ἰσχυροφάντησα, ἀποδίδωμι τετρα-  
 and if of anyone anything I took by false accusation, I return four-  
 πλοῦν. 9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Ὅτι σήμερον σωτηρία  
 fold. And said to him Jesus, "To-day salvation  
 τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ  
 to this house is come, inasmuch as also he a son of Abraham  
 ἐστίν." 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι  
 is: for came the Son of man to seek and to save  
 τὸ ἀπολωλός.  
 that which has been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παρα-  
 But as were hearing they these things, adding he spoke a para-  
 βολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν  
 ble, because near he was Jerusalem, and thought  
 αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀνα-  
 they that immediately was about the kingdom of God to be  
 φαίνεσθαι. 12 εἶπεν οὖν, Ἀνθρωπὸς τις εὐγενὲς ἐπορεύθη  
 manifested. He said therefore, A man certain high born proceeded  
 εἰς χώραν μακρὰν, λαβεῖν ἐαυτῷ βασιλείαν καὶ ὑποστρέψαι.  
 to a country distant, to receive for himself a kingdom and to return.

13 καλέσας δὲ δέκα δούλους· αὐτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς,  
 And having called ten of his bondmen he gave to them ten minas,  
 καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι.  
 and said to them, Trade until I come.

14 Οἱ δὲ πολῖται αὐτοῦ ἔμισουν αὐτόν, καὶ ἀπέστειλαν πρεσ-  
 But his citizens hated him and sent an em-  
 βείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον  
 bassy after him, saying, We are unwilling [for] this [man]  
 βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν  
 to reign over us. And it came to pass on coming back again  
 αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ.  
 him having received the kingdom, that he directed to be called to him  
 τοὺς δούλους· τοὺς οἷς ἔδωκεν τὸ ἀργύριον, ἵνα  
 these bondmen to whom he gave the money, in order that  
 ἡνῶν. τίς τί διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ  
 he might know what each had gained by trading. And came up the

πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς.  
 first, saying, Lord, thy mina has produced ten minas.  
 17 Καὶ εἶπεν αὐτῷ, Ἐὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ  
 And he said to him, Well! good bondman; because in a very little  
 πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.  
 faithful thou wast, be thou authority having over ten cities.

18 Καὶ ἦλθεν ὁ δευτέρος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησεν  
 And came the second, saying, Lord, thy mina has made  
 πέντε μνᾶς. 19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω  
 five minas. And he said also to this one, And thou be over  
 πέντε πόλεων. 20 Καὶ ἕτερος ἦλθεν, λέγων, Κύριε, ἰδοὺ ἡ  
 five cities. And another came, saying, Lord, behold

μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. 21 ἐφοβοῦμην  
 thy mina, which I kept laid up in handkerchief. I feared  
 γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἵρεις ὃ  
 for thee, because a man harsh thou art; thou takest up what

taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up what

b — ἐστίν (read [is]) T.    εἶναι αὐτὸν Ἱερουσαλὴμ L; εἶναι Ἱερουσαλὴμ αὐτὸν TTrA.  
 d ἐν ᾧ LTrA.    δεδώσει he had given LTrA.    γνοὶ LTrA.    τί διεπραγματεύσαντο  
 what they had gained by trading TrA.    δέκα προσεργάσατο (προσεργ. Tr) LTrA.    εὖγε  
 well done LTrA.    ἡ μνᾶ σου, κύριε, TTrA,    ἐπάνω γίνου TrA.    m + ὁ the (ἕτερος  
 other) LTrA.



thou layedst not down,  
and I repeat that thou  
didst not sow. 22 And  
he saith unto him, Out  
of thine own mouth  
will I judge thee, thou  
wicked servant. Thou  
knewest that I was an  
austere man, taking  
up that I laid not  
down, and reaping  
that I did not sow:  
23 wherefore then gav-  
est not thou my money  
into the bank, that at  
my coming I might  
have required mine  
own with usury?  
24 And he said unto  
them that stood by,  
Take from him the  
pound, and give it to  
him that hath ten  
pounds. 25 (And they  
said unto him, Lord,  
he hath ten pounds.)  
26 For I say unto you,  
That unto every one  
which hath shall be  
given; and from him  
that hath not, even  
that he hath shall be  
taken away from him.  
27 But those mine ene-  
mies, which would not  
that I should reign  
over them, bring  
hither, and slay them  
before me.

28 And when he had  
thus spoken, he went  
before, ascending up  
to Jerusalem. 29 And  
it came to pass, when  
he was come nigh to  
Bethphage and Beth-  
any, at the mount  
called the mount of  
Olives, he sent two of  
his disciples, 30 say-  
ing, Go ye into the  
village over against  
you; in the which at  
your entering ye shall  
find a colt tied, where-  
on yet never man sat:  
loose him, and bring  
him hither. 31 And if  
any man ask you, Why  
do ye loose him? thus  
shall ye say unto him,  
Because the Lord hath  
need of him. 32 And  
they that were sent  
went their way, and  
found even as he had  
said unto them. 33 And  
as they were loosing  
the colt, the owners  
thereof said unto them,  
Why loose ye the colt?  
34 And they said, The  
Lord hath need of him.  
35 And they brought  
him to Jesus: and they

οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας. 22 Λέγει  
thou didst not lay down and thou reapest what thou didst not sow. 22 He says  
πρὸς αὐτὸν, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦ-  
but to him, Out of thy mouth I will judge thee, wicked bond-  
λε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος ἀσπληνὴς εἰμι, αἵρων ὃ  
man: thou knewest that I am a man harsh, am, taking up what  
οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα. 23 καὶ ὁ διατί  
I did not lay down and reaping what I did not sow! and why  
οὐκ ἔδωκας πρὸς ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ  
didst thou not give my money to the bank, that I  
ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; 24 Καὶ τοῖς παρε-  
coming with interest might have required it? And to those stand-  
σὺν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ  
ing by he said, Take from him the mina, and give [it] to him who  
τὰς δέκα μνᾶς ἔχοντι. 25 Καὶ εἶπον αὐτῷ, Κύριε, ἔχει  
the ten minas has. (And they said to him, Lord, he has  
δέκα μνᾶς. 26 Λέγω γάρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δο-  
ten minas.) For I say to you, that to everyone who has shall be  
θησεται ἀπὸ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται  
given; but from him who has not, even that which he has shall be taken  
ἀπ' αὐτοῦ. 27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους τοὺς  
from him. Moreover mine enemies those who  
μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε  
were unwilling [for] me to reign over them, bring here  
καὶ κατασφάζετε ἐμπροσθέν μου.  
and slay [them] before me.

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἐμπροσθεν, ἀναβαίνων  
And having said these things he went on before, going up  
εἰς Ἱεροσόλυμα. 29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθ-  
to Jerusalem. And it came to pass as he drew near to Beth-  
φαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἔλαιων,  
phage and Bethany, towards the mount called of Olives,  
ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ, 30 βεῖπὼν, Ὑπάγετε εἰς  
he sent two of his disciples, saying, Go into  
τὴν κατέναντι κώμην ἐν ᾗ εἰσπορεύόμενοι εὐρήσετε  
the opposite [to you] village, in which entering ye will find  
πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν  
a colt tied, on which no one ever yet of men sat:  
λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἰάν τις ἐρωτᾷ,  
having loosed it bring [it]. And if anyone you ask,  
Διατί λύετε; οὕτως εἰρεῖτε αὐτῷ, Ὅτι ὁ κύριος  
Why do ye loose [it]? thus shall ye say to him, Because the Lord  
αὐτοῦ χρεῖαν ἔχει. 32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι  
of it need has. And having departed those who had been sent  
εὑρον καθὼς εἶπεν αὐτοῖς. 33 λύντων δὲ αὐτῶν τὸν πῶλον  
found as he had said to them. And on their loosing the colt  
εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;  
said the masters of it to them, Why loose ye the colt?  
34 Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει. 35 Καὶ ἤγαγον  
And they said, The Lord of it need has. And they led  
αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμά-  
it to Jesus; and having cast their gar-

α — δε but TTrA. ο δια τί LTrA. π μου τὸ ἀργύριον LTrA. — τὴν (read a bank)  
LTrA. — καὶ LTrA. α αὐτὸ ἔπραξα LTrA. εἶπαν LTrA. — γὰρ for [L]TTrJA.  
— ἀπ' αὐτοῦ [L]TrA. — τούτους these TTrA. + αὐτοὺς them TTrA. Βηθανία A. α — αὐ-  
τοῦ (read the disciples) TTrJA. β λέγον LTr. c + καὶ and TTrA. d δια τί LTrA. ο — αὐτῷ  
[L]TTr[A]. εἶπαν LTrA. + ὅτι because LTrA. ε ἐπιρρίψαντες LTrA. α αὐτῶν LTrA.

τια ἐπὶ τὸν πῶλον, ἐπέβιβασαν τὸν Ἰησοῦν. 36 πορευο-  
ments on the colt, they put on [it] Jesus.

μένου. δὲ αὐτοῦ ὑπεστρώσαντες τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.  
And as he went they were strewing their garments in the way.

37 Ἐγγίζοντας δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους  
And as he drew near already at the descent of the mount

τῶν ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίρου-  
of Olives began all the multitude of the disciples, rejoic-

τες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν  
ing, to praise God with a voice loud for all which

εἶδον δυνάμεων, 38 λέγοντες, Εὐλογημένος ὁ  
they had seen [the] works of power, saying, Blessed the

ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου. εἰρήνη ἐν  
coming king in [the] name of [the] Lord. Peace in

οὐρανῷ καὶ δόξα ἐν ὑψίστοις. 39 Καὶ τινες τῶν Φαρισαίων  
heaven and glory in [the] highest. And some of the Pharisees

ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον  
from the crowd said to him, Teacher, rebuke

τοῖς μαθηταῖς σου. 40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω  
thy disciples. And answering he said to them, I say

ὑμῖν, ὅτι ἐάν οὗτοι σιωπήσωσιν οἱ λίθοι κεκραξέοντα.  
to you, that these should be silent the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἐκλαυσεν ἐπ' αὐτῇ,  
And he drew near, seeing the city he wept over it,

42 λέγων, Ὅτι εἰ ἔγνων καὶ σύ, καί γε ἐν τῇ ἡμέρᾳ  
saying, If thou hadst known, even thou, even at least in day

σου ταῦτα, τὰ πρὸς εἰρήνην σου. νῦν δὲ ἐκρύβη ἀπὸ  
thy this, the things for peace thy: but now they are hid from

ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ καὶ περιβα-  
thine eyes; for shall come days upon thee that shall cast

λοῦσαι οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσιν σε  
about thine enemies a rampart thee, and shall close around thee

καὶ συνέξουσιν σε πάντοθεν, 44 καὶ ἐδαφιοῦσιν  
and keep in thee on every side, and shall level with the ground

σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον  
thee and thy children in thee, and shall not leave in thee a stone

ἐπὶ λίθῳ. ἀνὼν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς  
upon a stone, because thou knewest not the season of visitation

σου.  
thy.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς  
And having entered into the temple he began to cast out those

πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς,  
selling in it and buying, saying to them,

Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν. ὑμεῖς δὲ  
It has been written, My house a house of prayer is; but ye

αὐτὸν ἐποιήσατε σπήλαιον ληστών. 47 Καὶ ἦν διδάσκων  
it have made a den of robbers. And he was teaching

τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
day by day in the temple; and the chief priests and the scribes

cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the

mount of Olives, the whole multitude of the disciples began to re-

joice and praise God with a loud voice for all the mighty works

that they had seen; 38 saying, Blessed be the King that cometh

in the name of the Lord: peace in heaven, and glory in the

highest. 39 And some of the Pharisees from among the multitude

said unto him, Master, rebuke thy disciples. 40 And he answered

and said unto them, I tell you that, if these should hold their

peace, the stones would immediately cry out. 41 And when he was

come near, he beheld the city, and wept over it, 42 saying, If thou

hadst known, even thou, at least in this thy day, the things

which belong unto thy peace! but now they are hid from thine

eyes. 43 For the days shall come upon thee, that thine enemies

shall cast a trench about thee, and compass thee round, and

keep thee in on every side, 44 and shall lay thee even with the

ground, and thy children within thee; and they shall not leave in thee

one stone upon another; because thou knewest not the time

of thy visitation.

45 And he went into the temple, and began to cast out them that

sold therein, and them that bought; 46 saying unto them, It is writ-

ten, My house is the house of prayer: but ye have made it a den

of thieves. 47 And he taught daily in the temple. But the chief

priests and the scribes

κ ἐαυτῶν Tr. π πάντων LTr. m — ἐρχόμενος T. α ἐν οὐρανῷ εἰρήνην TTrA. εἶπαν LTrA. p — αὐτοῖς [Tr.] A. q [ὅτι] Tr. σιωπήσουσιν shall be silent LTrA. κ κράξουσιν TTrA. α αὐτὴν LTrA W. v καί γε GT; — καί γε [L] Tr [A]. — σου LTr [A]. z [σου] LTrA. γ παρεμβαλοῦσιν shall place near Tz. λ λίθον ἐπὶ λίθον (λίθω L) ἐν σοὶ LTrA. α — ἐν αὐτῷ καὶ ἀγοράζοντας TTrA. b + ὅτι L; + καὶ ἐστὶν and shall be TTrA. — ἐστὶν TTrA.

and the chief of the people sought to destroy him,<sup>48</sup> and could not find what they might do: for all the people were very attentive to hear him.

ἐξήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ<sup>48</sup> καὶ ἦσαν ἐπὶ αὐτὸν ἐκτρέφοντες, καὶ οὐκ εὗρισκον<sup>1</sup> τὸ τί ποιήσωσιν, ὅλας γὰρ ἅπας ἐξεκρέματο<sup>2</sup> αὐτοῦ ἀκούων.<sup>3</sup>  
 were seeking him to destroy, and the first of the people, and found not what they might do, for the people all were hanging on him listening.

XX. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believest thou him not? 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. 7 And they answered, that they could not tell whence it was. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ ἔειπον ἰπρὸς αὐτόν, λέγοντες, Ἐῖπέ<sup>1</sup> ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς καὶ γὼ ἓνα λόγον, καὶ εἰπατέ μοι 4 Τὸ βάπτισμα τῷ Ἰωάννῳ ἦν ἢ ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ οὐ συνέλογίσαντο πρὸς ἑαυτούς, λέγοντες, Ὅτι ἐὰν εἰπώμεν, ὅτι ἐξ οὐρανοῦ, ἐρεῖ ὁ Θεὸς ὅτι οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἰπώμεν, ὅτι ἐξ ἀνθρώπων, πάντες ὁ λαὸς καταθήσει ἡμᾶς· πεπεισμένοι γάρ ἐστιν Ἰωάννην προφήτην εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. 8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And again he sent another servant: and they bent him also, and untreated him shamefully, and sent him away empty. 12 And again he sent a third: and

9 Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἐγένετο ἄνθρωπος ὁ ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδωκε αὐτὸν γεωργοῖς, καὶ ἀπέδωκεν χρόνους ἰκανοὺς. 10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος αὐτῷ οἱ δὲ γεωργοὶ βδελύσσοντες αὐτὸν ἐξαπέστειλαν κενόν. 11 καὶ προσέθετο ἕτερον πέμψαι αὐτῷ δούλον· οἱ δὲ κακείνον δειράντες καὶ ἀτιμίσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο πέμψαι αὐτῷ ἕτερον πέμψαι αὐτῷ δούλον· οἱ δὲ κακείνον δειράντες καὶ ἀτιμίσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο πέμψαι αὐτῷ ἕτερον πέμψαι αὐτῷ δούλον· οἱ δὲ κακείνον δειράντες καὶ ἀτιμίσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο πέμψαι αὐτῷ ἕτερον πέμψαι αὐτῷ δούλον· οἱ δὲ κακείνον δειράντες καὶ ἀτιμίσαντες ἐξαπέστειλαν κενόν.

<sup>d</sup> ἠύρισκον LTr. <sup>e</sup> ἐξεκρέματο T. <sup>f</sup> — ἐκείνων (read one of the days) LTrA. <sup>g</sup> ἐρεῖς priests TA. <sup>h</sup> ἔειπεν TTrA. <sup>i</sup> λέγοντες πρὸς αὐτὸν LT; — λέγοντες TTrA. <sup>k</sup> Εἶπὸν TTrA. <sup>l</sup> — ἓνα (read [one]) LTrA. <sup>m</sup> + τὸ T. <sup>n</sup> Ἰωάννην Tr. <sup>o</sup> συνέλογίζοντο L. <sup>p</sup> + ἡμῖν to us L. <sup>q</sup> Διὰ τί ELTrA. <sup>r</sup> — οὐν [L] TTrA. <sup>s</sup> ὁ λαὸς ἅπας TTrA. <sup>t</sup> Ἰωάννην Tr. <sup>v</sup> λέγειν πρὸς τὸν λαὸν L. <sup>w</sup> Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος L. <sup>x</sup> — τις GLTTAW. <sup>y</sup> ἐξέδωκε TA. <sup>z</sup> — ἐν (read καιρῷ at [the] season) LTrA. <sup>a</sup> δώσουσιν they shall give LTTTrA. <sup>b</sup> ἐξαπέστειλαν αὐτὸν δειράντες TA. <sup>c</sup> ἕτερον πέμψαι LTTTrA. <sup>d</sup> τρίτον πέμψαι LTTTrA.

γρίτων·<sup>11</sup> οἱ δὲ καὶ τοῦτον<sup>12</sup> τραυματίσαντες ἐξέβαλον.  
 a third; and they also him having wounded cast (him) out.

13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιῶ; πέμψω  
 And said the lord of the vineyard, What shall I do? I will send  
 τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες<sup>13</sup> ἐντρα-  
 my son the beloved; perhaps him having seen they will

πήσονται. 14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ ἐδιελογίζοντο<sup>14</sup>  
 respect. But having seen him the husbandmen reasoned

πρὸς ἑαυτοὺς,<sup>15</sup> λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· ἰδεύτε<sup>16</sup>  
 among themselves, saying, This is the heir; come  
 ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.  
 let us kill him, that ours may become the inheritance.

15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.  
 And having cast forth him outside the vineyard they killed

Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;  
 [him]. What therefore will do to them the lord of the vineyard?

16 ἔλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει  
 He will come and will destroy these husbandmen, and will give

τὸν ἀμπελῶνα ἄλλοις. καὶ ἀκούσαντες δὲ<sup>17</sup> εἶπον, Μὴ  
 the vineyard to others. And having heard [it] they said, Not

γένοιτο. 17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστὶν τὸ  
 may it be! But he looking at them said, What then is that

γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ  
 has been written this, [The] stone which rejected they that

οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 Πᾶς  
 build, this is become head of [the] corner? Everyone

ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν  
 that falls on that stone will be broken, but on whosoever

πέσῃ λικμήσει αὐτόν. 19 Καὶ ἐζήτησαν<sup>18</sup> οἱ  
 it may fall it will grind to powder him. And sought the

ἀρχιερεῖς καὶ οἱ γραμματεῖς<sup>19</sup> ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας  
 chief priests and the scribes to lay on him hands

ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι  
 in that hour, and they feared the people; for they knew that

πρὸς αὐτοὺς ὁ τὴν παραβολὴν ταύτην εἶπεν.<sup>20</sup>  
 against them this parable he speaks.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἑγκαθέτους,<sup>21</sup> ὑπο-  
 And having watched [him] they sent secret agents, feign-

κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται  
 ing themselves righteous to be, that they might take hold

αὐτοῦ λόγου,<sup>22</sup> εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ  
 of him in discourse, to the [end] to deliver up him to the power and

τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτόν, λέγον-  
 to the authority of the governor. And they questioned him, say-

τες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ  
 ing, Teacher, we know that rightly thou sayest and teachest, and

οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν  
 acceptest not [any man's] person, but with truth the way

τοῦ θεοῦ διδάσκεις. 22 ἔξεστιν ἡμῖν<sup>23</sup> Καίσαρι φόρον δοῦναι  
 of God teachest: is it lawful for us to Caesar tribute to give

ἢ οὐ; 23 Κατανόησας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς  
 or not? But perceiving their craftiness he said to

they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him.

What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others.

And when they heard it, they said, God forbid. 17 And he beheld them, and said, What is this then that is written, The stone which the builders re-

jected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but whosoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this pa-

table against them.

And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 is it lawful for us to give tribute unto Caesar, or no?

But he perceived their craftiness, and said unto them, Why

ask ye me? For I am a Jew, as ye are: I fear God, I keep his commandments, that I may prosper, and I love him, above all things, above man, above all flesh: I cannot see Caesar, for I am a Jew: this do I say, and ye are Jews, ye are afraid of Caesar, and yet say, It is lawful for us to give tribute unto Caesar, and we do not? Therefore ye are wrong. For it is said, Honour God above all things: but ye say, Honour God, and honour Caesar: ye cannot do this: for it is said, Honour God above all things. Therefore ye are wrong.

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• κάκεινον L. • ἰδόντες LTT[A]. • διελογίζαντο L. • ἀλλήλους one another TT-A.  
 • δευτε LTTA. • οἱ δὲ ἀκούσαντες L. • εἶπαν LTTA. • ἐζήτουν L. • γραμματεῖς  
 καὶ οἱ ἀρχιερεῖς LTTA. • εἶπεν τὴν παραβολὴν ταύτην LTTA. • ἐγκαθέτους T. • λόγον  
 read of his discourse) Tr. • ὥστε so as LTTA. • ἡμᾶς TT-A.



tempt ye me? 24 Shew me = penny. Whose image and superscription hath it? They answered and said, Caesar's. 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

αὐτοὺς, <sup>τί</sup> με πειράζετε; 24 ἑπιδείξατέ μοι δηνάριον. <sup>Show me a denarius:</sup> them, Why me do ye tempt? <sup>τί</sup>νος ἔχει εἰκόνα καὶ ἐπιγραφὴν; <sup>24</sup> Ἀποκριθέντες. <sup>δὲ</sup> ἔειπον, <sup>whose 'has 'it 'image 'and 'inscription? And answering they said,</sup> Καίσαρος. 25 Ὁ δὲ εἶπεν αὐτοῖς, <sup>25</sup> Ἀπόδοτε τοῖνυν τὰ <sup>Caesar's. And he said to them, Render therefore the things</sup> Καίσαρος <sup>b</sup> Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 26 Καὶ <sup>of Caesar to Caesar, and the things of God to God. And</sup> οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ. <sup>ῥήματος ἐναντίον τοῦ</sup> λαοῦ. καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν. <sup>they were not able to take hold of his speech before the people; and wondering at his answer they were silent.</sup>

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses shewed at the bush, when he

27 Προσελθόντες δὲ <sup>τινες τῶν</sup> Σαδδουκαίων, οἱ ἄντι- <sup>And having come to [him] some of the Sadducees, who deny</sup> λεγοντες <sup>ἄνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν,</sup> 28 λέγον- <sup>28</sup> τες, Διδάσκαλε, <sup>28</sup> Μωσῆς <sup>ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς</sup> ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς <sup>ing, Teacher, Moses wrote to us, If anyone's brother</sup> ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀτεκνὸς ἄποθάνῃ, <sup>1</sup> ἵνα <sup>should die having a wife, and he childless should die, that</sup> λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα <sup>2</sup> αὐτοῦ. 29 Ἐπτά οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος <sup>29</sup> τῷ ἀδελφῷ αὐτοῦ. 29 Ἐπτά οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος <sup>to his brother. 29 Seven then brethren there were; and the first</sup> λαβὼν γυναῖκα ἀπέθανεν ἀτεκνός. 30 καὶ ἔλαβεν <sup>1</sup> ὁ <sup>having taken a wife died childless; and took the</sup> δευτέρος <sup>2</sup> τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἀτεκνός. 31 καὶ <sup>2</sup> ὁ τρίτος ἔλαβεν αὐτήν. <sup>1</sup> ὥσαύτως δὲ καὶ οἱ ἑπτὰ <sup>1</sup> οὐ κατ- <sup>the third took her; and likewise also the seven did not</sup> ἔλειπον τέκνα, καὶ ἀπέθανον. 32 Ὑστέρων <sup>1</sup> δὲ πάντων <sup>1</sup> ἀπέ- <sup>leave children, and died; 32 last and of all died</sup> θανεν καὶ ἡ γυνή. 33 Ἐν τῇ οὖν <sup>1</sup> ἀναστάσει <sup>1</sup> τίνος αὐτῶν <sup>also the woman. Therefore in the resurrection of which of them</sup> γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 34 Καὶ <sup>does she become wife? for the seven had her as wife. And</sup> ἀποκριθεὶς <sup>1</sup> εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου <sup>answering said to them Jesus, The sons of this age</sup> γαμοῦσιν καὶ <sup>1</sup> ἐκγαμίσκονται. 35 οἱ δὲ καταξιοθέντες τοῦ <sup>marry and are given in marriage; but those accounted worthy</sup> αἰῶνος ἐκείνου <sup>1</sup> τυχεῖν καὶ τῆς ἀναστάσεως τῆς <sup>1</sup> ἐκ <sup>that age to obtain and the resurrection which [is] from among</sup> νεκρῶν οὐτε γαμοῦσιν οὐτε <sup>1</sup> ἐκγαμίσκονται. 36 οὐτε <sup>1</sup> <sup>[the] dead neither marry nor are given in marriage; neither</sup> γὰρ ἀποθάνειν <sup>1</sup> ἐτι δύνανται. <sup>1</sup> ἰσάγγελοι γὰρ εἰσιν, καὶ <sup>for die any more they can; for equal to angels they are, and</sup> υἱοὶ εἰσιν τοῦ <sup>1</sup> θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37 Ὅτι δὲ <sup>sons are of God, of the resurrection sons being. But that</sup> ἐγείρονται οἱ νεκροί, καὶ <sup>1</sup> Μωσῆς <sup>1</sup> ἐμήνυσεν <sup>1</sup> ἐπὶ τῆς <sup>are raised the dead, even Moses shewed [in the part] on the</sup>

1 — τί με πειράζετε TTrA. 2 — δείξατέ GLTTAW. 3 — + [οἱ δὲ εἶδεν. καὶ εἶπεν] and they shewed [it]. And he said L. 4 — οἱ (read and they said) T. 5 — εἶπαν TTrA. 6 — πρὸς αὐτοὺς TTrA. 7 — τοῖνυν ἀπόδοτε TTrA. 8 — + τῷ Tr. 9 — τοῦ (read [his]) Δ. 10 — λέγοντες (read who say there is not (μὴ) resurrection) Tr. 11 — Μωϋσῆς LTTAW. 12 — ἢ should be LTTAW. 13 — ἔλαβεν TTrA. 14 — τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἀτεκνός TTrA. 15 — + [ὥσαύτως] likewise L. 16 — + καὶ even E. 17 — δὲ πάντων LTTAW. 18 — καὶ ἡ γυνὴ ἀπέθανεν TTrA. 19 — ἡ γυνὴ οὖν ἐν τῇ the woman therefore in the TA. 20 — ἀποκριθεὶς LTTAW. 21 — γαμίσκονται LTTAW. 22 — γαμίσκονται LTTAW. 23 — γαμίσκονται Δ. 24 — οὐδέ LTTAW. 25 — τοῦ TTrA.

βάτον, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν  
bush, when he called [the] Lord the God of Abraham and the God  
'Ισαὰκ καὶ τὸν θεὸν Ἰακώβ. 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν,  
of Isaac and the God of Jacob; but God he is not of [the] dead,  
ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. 39 Ἀποκριθέν-  
but of [the] living; for all for him live. 39 Answering  
τες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς  
'and some of the scribes said, Teacher, well  
εἶπας. 40 Οὐκέτι ἔτόλμων ἐπερωτᾶν αὐτὸν  
thou hast spoken. 40 Not any more and did they dare to ask him  
οὐδέν.  
anything.  
(i.e. nothing.)

41 Εἶπεν δὲ πρὸς αὐτοὺς, Πῶς λέγουσιν τὸν χριστὸν υἱὸν  
And he said to them, How do they say the Christ Son  
Ἰσραὴλ; 42 καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ  
'of David is? and himself David says in [the] book  
ψαλμῶν, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου.  
of Psalms. 42 Said the Lord to my Lord, Sit on my right hand,  
43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.  
until I place thine enemies [as] a footstool for thy feet.  
44 Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ  
David therefore Lord him calls, and how his son  
ἔστιν;  
is he?

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς  
And as were listening all the people he said to disciples  
αὐτοῦ, 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων  
'his, Beware of the scribes who like  
περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς  
to walk in robes, and love greetings in the  
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-  
market-places and first seats in the synagogues and first  
τοκλίσιας ἐν τοῖς δείπνοις. 47 οἱ κατεσθίουσιν τὰς οἰκίας  
places in the suppers; who devour the houses  
τῶν χρηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι  
of widows, and as a pretext at great length pray. These  
λήψονται περισσώτερον κρίμα.  
shall receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν  
And having looked up he saw the casting their gifts  
εἰς τὸ γαζοφυλάκιον πλουσίου. 2 εἶδεν δὲ καὶ τινὰ  
into the treasury rich, and he saw also a certain  
χήραν πενιχράν βάλλουσαν ἐκεῖ δύο λεπτά. 3 καὶ εἶπεν,  
'widow poor casting therein two lepta. And he said,  
'Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὐτῇ πλεῖον  
Of a truth I say to you, that widow poor this more  
πάντων ἔβαλεν. 4 ῥᾶπαντες γὰρ οὗτοι ἐκ τοῦ περισ-  
than all cast in; for all these out of that which was  
σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὐτῇ δὲ  
abounding to them cast into the gifts of God; but she

callethe the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not God of the dead, but of the living: for all live unto him. 39 Then certain of the scribes answering said, Master, thou hast well said. 40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, 43 till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 which devour widows' houses, and for shew make long prayers: the same shall receive greater damnation.

XXI. And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 for all these have cast in unto the offerings of God: but she

1 — τὸν LITra. 2 εἶπεν LITra. 3 γὰρ for TTrA. 4 εἶναι Δαυεὶδ υἱὸν TA.  
5 Δαυὶδ GW; Δαυεὶδ LITra. 6 αὐτὸς γὰρ for himself T. 7 + τῶν the L. 8 — ὁ  
(read [the]) LITra. 9 αὐτὸν κύριον TTrA. 10 αὐτοῦ υἱὸς TTrA. 11 — αὐτοῦ (read the disciples)  
TTr; πρὸς αὐτοὺς to them A. 12 οἱ κατεσθίουσιν those devouring L. 13 προσευχόμενοι  
praying L. 14 λήψονται LITra. 15 εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν TTrA. 16 [καὶ]  
τινα L; τινα [καὶ] A; — καὶ TTr. 17 λεπτὰ δύο Tr. 18 αὐτῇ ἢ πτωχῇ LTr. 19 πλεῖον LTA.  
P πάντες L. 20 — τοῦ θεοῦ T[Tr]A.

of her penury hath  
cast in all the living  
that she had.

ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα<sup>1</sup> τὸν βίον<sup>2</sup> ὃν εἶχεν  
out of her poverty all the livelihood which she had  
ἔβαλεν.  
did cast.

5 And as some spake  
of the temple, how it  
was adorned with  
goodly stones and  
gifts, he said, 6 *As*  
for the things which  
ye behold, the days  
will come, in the which  
there shall not be left  
one stone upon an-  
other, that shall not  
be thrown down.  
7 And they asked him,  
saying, Master, but  
when shall these things  
be? and what sign  
will there be when  
these things shall come  
to pass? ■ And he said,  
Take heed that ye  
be not deceived: for  
many shall come in  
my name, saying, I am  
Christ; and the time  
draweth near: go ye  
not therefore after  
them. 9 But when ye  
shall hear of wars and  
commotions, be not  
terrified: for these  
things must first come  
to pass; but the end is  
not by and by. 10 Then  
said he unto them,  
Nation shall rise a-  
gainst nation, and  
kingdom against king-  
dom: 11 and great  
earthquakes shall be  
in divers places, and  
famines, and pesti-  
lences; and fearful  
sights and great signs  
shall there be from  
heaven. 12 But before  
all these, they shall  
lay their hands on you,  
and persecute you, and  
deliver you up to the  
synagogues, and into  
prisons, being brought  
before kings and rulers  
for my name's sake.  
13 And it shall turn to  
you for a testimony.  
14 Settle it therefore  
in your hearts, not to  
meditate before what  
ye shall answer: 15 for  
I will give you a mouth  
and wisdom, which all  
your adversaries shall  
not be able to gainsay  
nor resist. 16 And ye  
shall be betrayed both  
by parents, and breth-

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς  
And as some were speaking about the temple, that with stones goodly  
καὶ ἀναθήμασιν<sup>1</sup> κεκόσμηται, εἶπεν, 6 Ταῦτα ἃ θεω-  
and consecrated gifts it was adorned, he said, [As to] these things which ye are  
ρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ  
beholding, will come days in which shall not be left stone upon  
λίθῳ<sup>2</sup> ὃς οὐ καταλυθήσεται. 7 Ἐπρωτῶτησαν δὲ αὐτόν, λέ-  
stone which shall not be thrown down. And they asked him, say-  
γοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ  
ing, Teacher, when then these things will be? and what the  
σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπεν,  
sign when are about these things to take place? And he said,  
Βλέπετε μὴ πλανηθῆτε<sup>3</sup> πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ  
Take heed ye be not led astray; for many will come in  
ὀνόματί μου, λέγοντες, Ὅτι<sup>4</sup> ἐγώ εἰμι<sup>5</sup> καί, Ὁ καιρὸς ἤγ-  
my name, saying, I am [he]; and, The time is  
γικεν. μὴ οὖν<sup>6</sup> πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ  
drawn near. Not therefore go ye after them. And when  
ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε δεῖ  
ye shall hear of wars and commotions, be not terrified; must  
γὰρ ταῦτα γενέσθαι<sup>7</sup> πρῶτον, ἀλλ' οὐκ εὐθέως τὸ  
for these things take place first, but not immediately [is] the  
τέλος. 10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἑπὶ<sup>8</sup>  
end. Then he was saying to them, Shall rise up nation against  
ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν<sup>9</sup> 11 σεισμοί τε μεγάλοι  
nation, and kingdom against kingdom; also earthquakes great  
κατὰ τόπους καὶ<sup>10</sup> λιμοὶ καὶ λοιμοὶ<sup>11</sup> ἔσονται, φόβη-  
in different places and famines and pestilences shall there be, fearful  
τρά<sup>12</sup> τε καὶ σημεῖα ἀπ' οὐρανοῦ<sup>13</sup> μεγάλα ἔσται. 12 Πρὸ  
sights and and signs from heaven great shall there be. Before  
δὲ τούτων ἀπάντων<sup>14</sup> ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας  
but these things all they will lay upon you hands  
αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς<sup>15</sup> συναγωγὰς καὶ  
their, and will persecute [you], delivering up to synagogues and  
φυλακάς, ἁγομένους<sup>16</sup> ἐπὶ βασιλεῖς καὶ ἡγεμόνας. ἔνεκεν  
prisons, bringing [you] before kings and governors, on account of  
τοῦ ὀνόματός μου. 13 ἀποβήσεται δὲ<sup>17</sup> ὑμῖν εἰς μαρτύριον<sup>18</sup>  
my name; but it shall turn out to you for a testimony.  
14 θέσθε<sup>19</sup> οὖν εἰς τὰς καρδίας<sup>20</sup> ὑμῶν μὴ προμελετᾶν ἀπο-  
Settle therefore in your hearts not to premeditate to make  
λογηθῆναι<sup>21</sup> 15 ἐγώ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ  
defence; for I will give you a mouth and wisdom, which  
οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι<sup>22</sup> πάντες<sup>23</sup> οἱ  
shall not be able to reply to nor to resist all those  
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ  
opposing you. But ye will be delivered up even by parents and

<sup>1</sup> πάντα LTr. <sup>2</sup> ἀναθήμασιν LTr. <sup>3</sup> + ὡς here L. <sup>4</sup> — ὅτι [L]Tr[A]. <sup>5</sup> — οὖν LTr[A].  
<sup>6</sup> γενέσθαι ταῦτα A. <sup>7</sup> ἐπ' LTr[A]. <sup>8</sup> καὶ κατὰ τόπους TTrA. <sup>9</sup> λιμοὶ καὶ λιμοὶ LTr[A].  
<sup>10</sup> φόβητρά LTrA. <sup>11</sup> ἀπ' οὐρανοῦ σημεῖα L. <sup>12</sup> πάντων GLTr[A]W. <sup>13</sup> + τὰς the Tr[A].  
<sup>14</sup> ἀπαγομένους leading [you] away TrA. <sup>15</sup> — δὲ but Tr[A]. <sup>16</sup> θέρε LTr[A]. <sup>17</sup> ἐν ταῖς  
καρδίαις LTrA. <sup>18</sup> ἀντιστῆναι οὐδὲ ἀντειπεῖν L; ἀντιστῆναι ἢ ἀντειπεῖν ([ἢ ἀντειπ.] Tr) TrA.  
<sup>19</sup> ἢ or G. <sup>20</sup> ἀπαντες TTrA.

ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν  
brethren and relations and friends, and they will put to death [some]

ἐξ ὑμῶν. 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ  
from among you, and ye will be hated by all because of

τὸ ὀνόμα- μου. 18 καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό-  
my name. And = hair of your head in no wise may

ληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν "κτῆσασθε" τὰς ψυχὰς ὑμῶν.  
perish. By your patient endurance gain your souls.

20 "Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων ὁ τῆν" Ἱερου-  
But when ye see "being" encircled "with" "armies" Jeru-

σαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε  
salem then know that has drawn near her desolation. Then

οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη" καὶ οἱ ἐν  
those in Judæa let them flee to the mountains; and those in

μέσῳ αὐτῆς ἐκχωρεῖτωσαν" καὶ οἱ ἐν ταῖς χώραις μὴ εἰσέρχέ-  
hor midst let them depart out, and those in the countries "not" "let" them

σῶσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ  
enter into her; for days of avenging these are,

πληρωθῆναι" πάντα τὰ γεγραμμένα. 23 οὐαὶ ᾧ δὲ" ταῖς  
that may be accomplished all things that have been written. But woe to those

ἐν γαστρὶ ἔχουσιν καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-  
with child and to those giving suck in those days,

ραις" ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργῇ τῆν"  
for there shall be "distress" great upon the land and wrath among the

τῷ λαῷ τοῦτῃ. 24 καὶ πεσούνται στόματι "μαχαίρας," καὶ  
this people. And they shall fall by [the] mouth of [the] sword, and

αἰχμαλωτισθήσονται εἰς "πάντα τὰ ἔθνη" καὶ Ἱερουσαλήμ  
shall be led captive into all the nations; and Jerusalem

ἔσται πατούμενη ὑπὸ ἔθνων ἄχρι" = πληρωθῶσιν  
shall be trodden down by [the] nations until be fulfilled [the]

καιροὶ ἔθνων. 25 Καὶ ἔσται" σημεῖα ἐν ἡλίῳ καὶ σελήνῃ  
times of [the] nations. And there shall be signs in sun and moon

καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχή ἔθνων ἐν ἀπορίᾳ,  
and stars, and upon the earth distress of nations with perplexity,

ἡ χροῖστος" θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώ-  
roaring of [the] sea and rolling surge, "fainting" at heart men

πων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ  
from fear and expectation of that which is coming on the

οἰκουμένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.  
habitable earth; for the powers of the heavens shall be shaken.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν  
And then shall they see the Son of man coming in

νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ  
a cloud with power and "glory" great. But "beginning

τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς  
these "things to come to pass look up and lift up" heads

ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ εἶπεν  
your, because draws near your redemption. And he spoke

παραβολὴν αὐτοῖς, "Ἰδετε τὴν συκὴν καὶ πάντα τὰ ὕδρα.  
parable to them: Behold the fig-tree and all the trees:

30 ὅταν προβάλῃσιν ἤδη, βλέποντες ἅψ' ἑαυτῶν  
when "they" sprout already, looking [on them] of yourselves

ren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls. 20 And when ye shall see Jerusalem compassed with armies,

then know that the desolation thereof is nigh. 21 Then let them which are in Judæa

flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there-into. 22 For these be the days of vengeance,

that all things which are written may be fulfilled. 23 But woe unto them that are with child,

and to them that give suck, in those days; for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword,

and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles,

until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars;

and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass,

then look up, and lift up your heads; for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 when they now shoot forth, ye and

" κτῆσεσθε ye shall gain LTrA.

ο — τῆν LTrA.

π πληρωθῆναι GLTTA:AW.

9 — δὲ

but LTrA.

τ — ἐν (read to this people) GLTTA:AW.

" μαχαίρας Tr.

τὰ ἔθνη

πάντα LTrA.

" ἄχρις L.

+ οὐ LTrA.

εἶποναι LTrA.

ἡ χροῖστος at [the]

sound GLTTA:AW



know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

γινώσκετε ὅτι ἤδη ἔγγυς τὸ θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα γινώσκετε ὅτι ἔγγυς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρ- kingdom of God. Verily I say to you, that in no wise will have ἐλθῇ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ passed away this generation until all shall have taken place. The οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ "παρέλθωσιν." 34 Προσέχετε δὲ ἑαυτοῖς, μήποτε "βαρυνθῶ- sin" ὑμῶν αἱ καρδίαι" ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις your hearts with surfeiting and drinking and cares βιωτικαῖς, καὶ αἰφνιδίος ἐφ' ὑμᾶς ἐπιστῇ" ἡ ἡμέρα ἐκείνη" of life, and suddenly upon you should come that day; 35 ὥς παγίς γάρ ἐπελεύσεται" ἐπὶ πάντας τοὺς καθημένους for as a snare shall it come upon all those sitting ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε "οὖν" ἐν upon the face of all the earth. Watch therefore at παντὶ καιρῷ δεόμενοι, ἵνα "καταξιωθῇτε" ἐκφυγεῖν ταῦ- every season praying, that ye may be accounted worthy to escape τα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῇνα ἔμπρο- "things" all which are about to come to pass, and to stand before σθεν τοῦ υἱοῦ τοῦ ἀνθρώπου. the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων" τὰς δὲ νύκτας And he was by day in the temple teaching, and by night ἔξερχόμενος ἡλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, going out he lodged on the mount called of Olives; 38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ and all the people came early in the morning to him in the ἱερῷ ἀκούειν αὐτοῦ. temple to hear him.

XXII. Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people. 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised,

22 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη And drew near the feast of unleavened [bread] which [is] called πάσχα. 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς passover; and "were seeking" the "chief priests" and the "scribes τὸ πῶς ἀνέλωσιν αὐτόν" ἐφοβούντο γάρ τὸν λαόν. as to how they might put "to death" him, for they feared the people. 3 Εἰσῆλθεν δὲ ὁ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον" And "entered" Satan into Judas who is surnamed Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. 4 καὶ ἀπελ- Iscariote, being of the number of the twelve. And having gone θὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ τοῖς στρατηγοῖς away he spoke with the chief priests and the captains τὸ πῶς "αὐτόν" παραδῶ "αὐτοῖς." 5 καὶ ἐχάρησαν, καὶ as to how him he might deliver up to them. And they rejoiced, and συνέθεντο αὐτῷ ἀργύριον δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ agreed "him" "money" "to give." And he promised, and

"παρελεύσονται shall pass away LTTra.

"βαρυνθῶσιν GLTTraW.

b αἱ καρδίαι

ὑμῶν LTr.

c αἰφνιδίος ἐπιστῇ ἐφ' ὑμᾶς L; ἐπιστῇ ἐφ' ὑμᾶς αἰφνιδίος TTrA.

ἐπισελεύσεται γὰρ (read that day as a snare: for it shall come in) LTTra. d δε but (wa ch)

LTTra. e κατισχύσῃτε ye may prevail TTrA.

f διδάσκων ἐν τῷ ἱερῷ Tr. h — ὁ GLTTraW.

i καλούμενον is called TTrA. j + καὶ τοῖς γραμματεῦσιν and the scribes L. k — τοῖς TTrA.

l αὐτοῖς παραδῶ αὐτόν LTTra. m — καὶ ἐξωμολόγησεν (read he sought) L.

ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερον  
sought opportunity to deliver up him to them away from [the]  
ὄχλου.<sup>1</sup>  
crowd.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ἣν ᾗ ἐδει  
And came the day of unleavened [bread] in which — needful  
θύεσθαι τὸ πάσχα. 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην,<sup>1</sup>  
to be killed the passover. And he sent Peter and John,  
εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγω-  
saying, Having gone prepare for us the passover, that we may  
μεν. 9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;  
eat [it]. But they said to him, Where wilt thou we should prepare?  
10 Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν  
And he said to them, Lo, on your having entered into the city  
συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκο-  
will meet you a man, a pitcher of water carrying; fol-  
λουθήσατε αὐτῷ εἰς τὴν οἰκίαν· ὅθι εἰσπορεύεται· 11 καὶ  
low him into the house where he enters; and  
ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσ-  
ye shall say to the master of the house, Says to thee the teach-  
καλος, Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν  
er, Where is the guest-chamber where the passover with  
μαθητῶν μου φάγω; 12 Κακεῖνος ὑμῖν δείξει τὸ ἀνώγειον<sup>1</sup>  
my disciples I may eat? And he you will shew upper room  
μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 Ἀπελθόντες δὲ εὗρον  
a large furnished: there prepare. And having gone they found  
καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.  
as he had said to them; and they prepared the passover.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν, καὶ οἱ ὡδώδεκα<sup>1</sup>  
And when was come the hour he reclined [at table], and the twelve  
ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία  
apostles with him. And he said to them, With desire  
ἐπεθήμην τούτῳ τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με-πα-  
I desired this passover to eat with you before I suf-  
θεῖν. 16 λέγω γὰρ ὑμῖν, ὅτι οὐκέτι<sup>1</sup> οὐ μὴ φάγω ἔξ  
fer. For I say to you, that any more not at all will I eat of  
(lit. no more)  
αὐτοῦ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 Καὶ  
it until it be fulfilled in the kingdom of God. And  
δεξιόμενος<sup>1</sup> ἃ ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τούτο,  
having received a cup having given thanks he said, Take this,  
καὶ διαμερίσατε ἑαυτοῖς· 18 λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ  
and divide [it] among yourselves. For I say to you, that not at all  
πίω ἀπὸ τοῦ ἑγενήματος<sup>1</sup> τῆς ἀμπέλου ἕως ὅτου<sup>1</sup> ἡ  
will I drink of the fruit of the vine until the  
βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχαριστή-  
kingdom of God be come. And having taken a loaf, having given  
σας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστιν τὸ σῶμά  
thanks he broke, and gave to them, saying, This is a body  
μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τούτο ποιεῖτε ἕως τὴν ἐμὴν  
my, which for you is given: this do in the of me  
ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ ποτήριον<sup>1</sup> μετὰ τὸ δεῖπνῃ-  
remembrance. In like manner also the cup after supper, say-

and sought opportu-  
nity to betray him  
unto them in the ab-  
sence of the multitude.

7 Then came the day  
of unleavened bread,  
when the passover  
must be killed. 8 And  
he sent Peter and John,  
saying, Go and pre-  
pare us the passover,  
that we may eat. 9 And  
they said unto him,  
Where wilt thou that  
we prepare? 10 And  
he said unto them, Be-  
hold, when ye are en-  
tered into the city,  
there shall a man meet  
you, bearing a pitcher  
of water; follow him  
into the house where  
he entereth in. 11 And  
ye shall say unto the  
good man of the house,  
The Master saith unto  
thee, Where is the  
guest-chamber, where  
I shall eat the pass-  
over with my disci-  
ples? 12 And he shall  
shew you a large up-  
per room furnished:  
there make ready.  
13 And they went, and  
found as he had said  
unto them; and they  
made ready the pass-  
over.

14 And when the  
hour was come, he sat  
down, and the twelve  
apostles with him. 15  
And he said unto  
them, With desire I  
have desired to eat  
this passover with you  
before I suffer: 16 for  
I say unto you, I will  
not any more eat  
thereof, until it be  
fulfilled in the king-  
dom of God. 17 And  
he took the cup, and  
gave thanks, and said,  
Take this, and divide  
it among yourselves:  
for I say unto you,  
I will not drink of the  
fruit of the vine, until  
the kingdom of God  
shall come. 19 And he  
took bread, and gave  
thanks, and brake it,  
and gave unto them,  
saying, This is my  
body which is given  
for you: this do in re-  
membrance of me.  
20 Likewise also the  
cup after supper, say-

<sup>1</sup> ὁ ἄτερον ὄχλου αὐτοῖς LITtrA. <sup>2</sup> ἐν (read ἡ in which) TrA. <sup>3</sup> Ἰωάννην Tr. <sup>4</sup> εἶπεν  
LITtrA. <sup>5</sup> + [σοι] for thee L. <sup>6</sup> εἰς ἣν in which LITtrA. <sup>7</sup> ἀνάγαγον GLITtrAW. <sup>8</sup> εἰρήκει  
LITtrA. <sup>9</sup> — δώδεκα LITtrA. <sup>10</sup> — οὐκέτι [LT:]A. <sup>11</sup> αὐτὸ ἐπὶ LITtrA. <sup>12</sup> + τὸ τοῦ (the cup) L.  
<sup>13</sup> εἰς ἑαυτούς LITtrA. <sup>14</sup> — ὅτι TrA. <sup>15</sup> + ἀπὸ τοῦ νῦν henceforth T[TrA]. <sup>16</sup> ἑγενήματος  
LITtrAW. <sup>17</sup> οὐ TrA. <sup>18</sup> εἰς] A. <sup>19</sup> καὶ τὸ ποτήριον ὡσαύτως TrA.

ing, This cup is the new testament in my blood, which is shed for you. 21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to inquire among themselves, which of them it was that should do this thing.

σαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ  
 saying, This cup [is] the new covenant in  
 αἱματί μου, τὸ ὑπὲρ ὑμῶν ἵκχυνόμενον. 21 Πλὴν ἰδοὺ,  
 my blood, which for you is poured out. Moreover, behold,  
 ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.  
 the hand of him delivering up [me] [is] with [me] on the table;  
 22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ἵστανται κατὰ τὸ  
 and indeed the Son of man goes according to  
 ὥρισμένον. πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παρα-  
 it has been determined, but woe to that man by whom he is de-  
 δίδεται. 23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς,  
 delivered up. And they began to question together among themselves,

24 And there ~~is~~ also ~~is~~ strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, ~~as~~ My Father hath appointed unto me; 30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

24 Ἐγένετο δὲ καὶ φιλονικία ἐν αὐτοῖς, τό, τίς αὐτῶν  
And there was also a strife among them, this, which of them  
δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς  
is thought to be [the] greater. And he said to them, The kings  
τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες  
of the nations rule over them, and those exercising authority over  
αὐτῶν εὐεργέται καλοῦνται. 26 ὅμως δὲ οὐχ οὕτως· ἅλλ'  
them well-doers are called. But ye not thus [shall be]; but  
ὁ μείζων ἐν ὑμῖν ἡγενέσθω ὥς ὁ νεώτερος· καὶ ὁ  
the greater among you let him be the younger, and he that  
ἡγούμενος ὥς ὁ διακωνῶν. 27 τίς γὰρ μείζων, ὁ  
leads as he that serves. For which [is] greater, he that  
ἀνακείμενος ἢ ὁ διακωνῶν; οὐχὶ ὁ ἀνακείμε-  
reclines [at table] or he that serves? [Is] not he that reclines  
νος; ἐγὼ δὲ ὅμιμι μέσῳ ὑμῶν ὥς ὁ διακωνῶν.  
[at table]? But I am in [the] midst of you as he that serves.  
28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς  
But ye are they who have continued with me in  
πειρασμοῖς μου. 29 κἀγὼ διατίθεμαι ὑμῖν, καθὼς ἐθέτο  
my temptations. And I appoint to you, as appointed  
μοι ὁ πατήρ μου, βασιλείαν, 30 ἵνα ῥέσθιητε καὶ πίνητε  
to me my father, a kingdom, that ye may eat and may drink  
ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσθηθε ἐπὶ  
at my table in my kingdom, and may sit on  
θρόνους, κρίνοντας τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ.  
thrones, judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat: 32 *but* I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter.

31 Ἐπεὶ δὲ ὁ κύριος, Ἰμῶν, Σίμων, ἰδοὺ, ὁ σατανᾶς  
And ṣaid ṭhe ṽLord, Simon, Simon, lo, Satan  
ἐξῆτήσατο ὑμᾶς, τοῦ σιναῖσαι ὡς τὸν σῖτον· 32 ἐγὼ  
demanded to have you; for the sifting [you] as wheat; ἰ  
δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ· ἐκλείπῃ ἡ πίστις σου· καὶ σὺ  
but besought for thee, that may not fail thy faith; and ṭhou  
ποτε ἐπιστρέψας ἑστηρίξουν τοὺς ἀδελφούς σου. 33 Ὁ δὲ  
when hast turned back confirm thy brethren. And he  
εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ  
said to him, Lord, with thee ready I am both to prison and  
εἰς θάνατον πορεύεσθαι. 34 Ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε,  
to death to go. And he said, I tell thee, Petre,

<sup>1</sup> ἐκχυνόμενον LITrA.    <sup>2</sup> ὅτι (for) οὐ υἱὸς μὲν TTrA.    <sup>3</sup> κατὰ τὸ ὠρίσμενον πορεύεται LITrA.  
<sup>4</sup> συνήτεν LITrA.    <sup>5</sup> γινέσθω TTrA.    <sup>6</sup> ἐν μέσῳ ὑμῶν εἰμι TTrA.    <sup>7</sup> ἔσθητε LITrA.  
<sup>8</sup> καθίσσεσθε ye shall sit GLW; καθήσεσθε ye shall sit TTr; καθήσεσθε A.    <sup>9</sup> — Εἶπεν δὲ ὁ  
 κύριος TTrA.    <sup>10</sup> ἐκλήρι LITrA.    <sup>11</sup> στήρισον LITrA.

οὐ<sup>ν</sup> μὴ<sup>1</sup> φωνήσῃ σήμερον ἀλέκτωρ<sup>2</sup> πρὶν<sup>3</sup> ἢ<sup>4</sup> τρίς<sup>5</sup> ἅπαρ-  
in no wise shall crow to-day [the] a cock before that thrice thou wilt  
νήσῃ<sup>6</sup> μὴ<sup>1</sup> εἰδέναι με.<sup>7</sup>  
deny knowing me.

35 Καὶ εἶπεν αὐτοῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ<sup>8</sup> βάλαν-  
And he said to them, When I sent you without purse  
τίου<sup>9</sup> καὶ<sup>10</sup> πήρας καὶ<sup>11</sup> ὑποδημάτων, μὴ<sup>12</sup> τινος ὑστερήσατε;  
and provision bag and sandals, anything did ye lack?

Οἱ δὲ<sup>13</sup> εἶπον,<sup>14</sup> "Οὐδενός."<sup>15</sup> 36 Εἶπεν οὖν<sup>16</sup> αὐτοῖς, Ἀλλὰ  
And they said, Nothing. He said therefore to them, However  
νῦν<sup>17</sup> ὁ<sup>18</sup> ἔχων<sup>19</sup> βάλαντιον<sup>20</sup> ἀράτω, ὁμοίως καὶ<sup>21</sup> πήραν<sup>22</sup>  
'now he who has a purse let him take [it], in like manner also provision bag;  
καὶ<sup>23</sup> ὁ<sup>24</sup> μὴ<sup>25</sup> ἔχων<sup>26</sup> πωλησάτω τὸ<sup>27</sup> ἱμάτιον<sup>28</sup> αὐτοῦ καὶ<sup>29</sup> ἀγορασάτω<sup>30</sup>  
and he who has not [one] let him sell his garment and buy

μάχαιραν<sup>31</sup> 37 λέγω<sup>32</sup> γὰρ<sup>33</sup> ὑμῖν, ὅτι<sup>34</sup> ἐτι<sup>35</sup> τοῦτο<sup>36</sup> τὸ<sup>37</sup> γεγραμμένον<sup>38</sup>  
sword; for I say to you, that yet this that has been written  
δεῖ<sup>39</sup> τελεσθῆναι<sup>40</sup> ἐν<sup>41</sup> ἐμοί,<sup>42</sup> τὸ<sup>43</sup> καὶ<sup>44</sup> μετὰ<sup>45</sup> ἀνόμων<sup>46</sup> ἐλογίσθη·  
must be accomplished in me, And with [the] lawless he was reckoned:

καὶ<sup>47</sup> ἔτι<sup>48</sup> γὰρ<sup>49</sup> ἡ<sup>50</sup> τὰ<sup>51</sup> περὶ<sup>52</sup> ἐμοῦ<sup>53</sup> τέλος<sup>54</sup> ἔχει.<sup>55</sup> 38 Οἱ δὲ<sup>56</sup> εἶπον,<sup>57</sup>  
for also the things concerning an end have. And they said,

Κύριε, ἰδοὺ,<sup>58</sup> μάχαιραι<sup>59</sup> ὡδε<sup>60</sup> δύο.<sup>61</sup> Ὁ δὲ<sup>62</sup> εἶπεν αὐτοῖς,<sup>63</sup>  
Lord, behold, swords here [are] two. And he said to them,  
Ἰκανόν<sup>64</sup> ἐστίν.<sup>65</sup>  
Enough it is.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ<sup>66</sup> τὸ<sup>67</sup> ἔθος<sup>68</sup> εἰς<sup>69</sup> τὸ<sup>70</sup> ὄρος<sup>71</sup>  
And going forth he went according to custom to the mount  
των<sup>72</sup> ἑλαιῶν<sup>73</sup> ἠκολούθησαν δὲ<sup>74</sup> αὐτῷ<sup>75</sup> καὶ<sup>76</sup> οἱ<sup>77</sup> μαθηταὶ<sup>78</sup> αὐτοῦ.<sup>79</sup>  
of Olives, and followed him also his disciples.

40 γενόμενος δὲ<sup>80</sup> ἐπὶ<sup>81</sup> τοῦ<sup>82</sup> τόπου<sup>83</sup> εἶπεν αὐτοῖς, Προσεύχεσθε<sup>84</sup>  
And having arrived at the place he said to them, Pray  
μὴ<sup>85</sup> εἰσελθεῖν<sup>86</sup> εἰς<sup>87</sup> πειρασμόν.<sup>88</sup> 41 Καὶ αὐτὸς<sup>89</sup> ἀπεσπάρσθη ἀπ'<sup>90</sup>  
not to enter into temptation. And he was withdrawn from

αὐτῶν<sup>91</sup> ὥσει<sup>92</sup> λίθου<sup>93</sup> βολῇ<sup>94</sup>, καὶ<sup>95</sup> θείσ-τὰ<sup>96</sup> γόνατα<sup>97</sup> προσήνευχε,<sup>98</sup>  
them about a stone's throw, and falling on [his] knees he prayed,  
42 λέγων, Πάτερ, εἰ<sup>99</sup> βούλει<sup>100</sup> παρενεγκεῖν<sup>101</sup> τὸ<sup>102</sup> ποτήριον<sup>103</sup>  
saying, Father, if thou art willing to take away cup

τοῦτο<sup>104</sup> ἀπ'<sup>105</sup> ἐμοῦ<sup>106</sup>· πλὴν<sup>107</sup> μὴ<sup>108</sup> τὸ<sup>109</sup> θέλημά<sup>110</sup> μου, ἀλλὰ<sup>111</sup> τὸ<sup>112</sup> σὺν<sup>113</sup> γε-  
this from me; but not my will, but thine be  
νέσθω.<sup>114</sup> 43 Ὡφθη δὲ<sup>115</sup> αὐτῷ<sup>116</sup> ἄγγελος<sup>117</sup> ὅτι<sup>118</sup> οὐρανοῦ<sup>119</sup> ἐνισχύων<sup>120</sup>  
done. And appeared to him an angel from heaven strengthening

αὐτόν.<sup>121</sup> 44 καὶ<sup>122</sup> γενόμενος ἐν<sup>123</sup> ἀγωνίᾳ<sup>124</sup> ἐκτενέστερον<sup>125</sup> προσήνευχε.<sup>126</sup>  
him. And being in conflict more intently he prayed.  
Ἐγένετο δὲ<sup>127</sup> ῥ<sup>128</sup> ἰδρώς<sup>129</sup> αὐτοῦ<sup>130</sup> ὥσει<sup>131</sup> θρόμβοι<sup>132</sup> αἵματος<sup>133</sup> κατα-  
And became his sweat as great drops of blood falling

βαίνοντες<sup>134</sup> ἐπὶ<sup>135</sup> τὴν<sup>136</sup> γῆν.<sup>137</sup> 45 Καὶ ἀναστὰς<sup>138</sup> ἀπὸ<sup>139</sup> τῆς<sup>140</sup>  
down to the earth. And having risen up from  
προσευχῆς,<sup>141</sup> ἐλθὼν<sup>142</sup> πρὸς<sup>143</sup> τοὺς<sup>144</sup> μαθητάς<sup>145</sup> εἶρεν<sup>146</sup> αὐτοὺς<sup>147</sup> κοιμω-  
prayer, coming to the disciples he found them sleep-

the cock shall not  
crow this day, before  
that thou shalt thrice  
deny that thou know-  
est me.

And he said unto  
them, When I sent you  
without purse, and  
scrip, and shoes, lacked  
ye any thing? And  
they said, Nothing.  
36 Then said he unto  
them, But now, he  
that hath a purse, let  
him take it, and like-  
wise his scrip: and he  
that hath no sword,  
let him sell his gar-  
ment, and buy one.  
37 For I say unto you,  
that this that is writ-  
ten must yet be ac-  
complished in me, and  
he was reckoned a-  
mong the transgres-  
sors: for the things  
concerning have an  
end. 38 And they  
said, Lord, behold,  
here are two swords.  
And he said unto them,  
It is enough.

And he came out,  
and went, as he  
wont, to the mount of  
Olives; and his disci-  
ples also followed him.  
40 And when he was  
at the place, he said  
unto them, Pray that  
ye enter not into tempta-  
tion. 41 And he was  
withdrawn from them  
about a stone's cast,  
and kneeled down,  
and prayed, 42 saying,  
Father, if thou be  
willing, remove this  
cup from me: never-  
theless not my will,  
but thine, be done.  
43 And there appeared  
an angel unto him  
from heaven, strength-  
ening him. 44 And  
being in an agony he  
prayed more earnestly:  
and his sweat was as  
it were great drops of  
blood falling down to  
the ground. 45 And  
when he rose up from  
prayer, and was come  
to his disciples, he  
found them sleeping

ν. — μὴ (read shall not crow) TT<sup>a</sup>.

εἰδέναι LTR.

c ὁ δὲ εἶπεν but he said T; εἶπεν δὲ Tr.

[[γὰρ] LTR.

ciples] TT<sup>a</sup>.

m γενέσθω TT<sup>a</sup>W.

h [[ὁ] A) TA.

αὐτοὺς TT<sup>a</sup>.

εἰως until LT<sup>a</sup>.

βαλλαντίου LIT<sup>a</sup>W.

α βαλλάντιον LIT<sup>a</sup>W.

τὸ τὸ (concerning me has an end) TT<sup>a</sup>.

παρενεγκαι T; παρενεγκαι take away LTR.

από τοῦ from the LTR.

αὐτοῦ (read his disciples) E.

καταβαίνοντος TA.

με ἀπαρνήσῃ

Οὐδενός TT<sup>a</sup>.

— ἐτι LIT<sup>a</sup>.

ὅτι L.

αὐτοῦ (read the dis-

τὸ ποτήριον TT<sup>a</sup>.

καὶ ἐγένετο

κοιμωμένους





Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, "Ἀνθρῶπε, οὐκ εἰμί.  
And thou of them art. But Peter said, Man, I am not.

59 Καὶ διαστάσης ὥστε ὥρας μίας, ἄλλος τις διύσχυριζετο,  
And having elapsed about <sup>1</sup>hour <sup>2</sup>one, <sup>3</sup>other <sup>4</sup>a <sup>5</sup>certain strongly affirmed,

λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι-  
saying, In truth also this one with him was; for also a Gali-

λαῖός ἐστιν. 60 Εἶπεν δὲ ὁ Πέτρος, "Ἀνθρῶπε, οὐκ οἶδα ὃ  
lean he is. And <sup>1</sup>said <sup>2</sup>Peter, Man, I know not what

λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν  
thou sayest. And immediately, <sup>2</sup>yet <sup>3</sup>as he was speaking, <sup>4</sup>crew

τὸν ἀλέκτωρ· 61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ·  
<sup>1</sup>the <sup>2</sup>cock. And having turned, the Lord looked at Peter;

καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ,  
and <sup>1</sup>remembered <sup>2</sup>Peter the word of the Lord, how he said to him,

"Οτι πρὶν ἀλέκτορα φωνῆσαι ἂπαρνήσῃ με τρίς. 62 Καὶ  
Before [the] cock crow thou wilt deny me thrice. And

ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς.  
having gone forth outside Peter wept bitterly.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον  
And the men who were holding Jesus mocked

αὐτῷ, δέροντες· 64 καὶ περικαλύψαντες αὐτὸν ἔτυπτον  
him, beating [him]; and having covered up him they were striking

αὐτοῦ τὸ πρόσωπον, καὶ ἠρώτων αὐτόν, λέγοντες, Προ-  
his face, and were asking him, saying, Pro-

φήτευσον, τίς ἐστιν ὁ παίσας σε; 65 Καὶ ἕτερα πολλά  
phey, who is it that struck thee? And <sup>2</sup>other <sup>3</sup>things <sup>4</sup>many

βλασφημοῦντες ἔλεγον εἰς αὐτόν.  
blasphemously they said to him.

66 Καὶ ὡς ἐγένετο ἡμέρα συνήθη τὸ πρεσβυτέριον  
And when it became day were gathered together the elderhood

τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν  
of the people, both chief priests and scribes, and they led him

εἰς τὸ συνέδριον βεαυτῶν, λέγοντες, 67 Εἰ σὺ εἶ ὁ χριστός,  
into <sup>2</sup>sanhedrim <sup>3</sup>their, saying, If thou art the Christ,

εἰπέ ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἰπῶ, οὐ μὴ  
tell us. And he said to them, If you I should tell, not at all

πιστεύσητε· 68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκρι-  
would ye believe; and if also I should ask [you], not at all would ye

θῇτέ μοι, ἢ ἀπολύσητε. 69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ  
answer me, nor let [me] go. Henceforth shall be the Son

ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.  
a man sitting at [the] right hand of the power of God.

70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ  
And they said <sup>2</sup>all, Thou then art the Son of God? And he

πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. 71 Οἱ δὲ ἔειπον,  
to them said, Ye say, that I am. And they said,

τί ἔτι ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν  
What any more need have we of witness? for ourselves have heard

ἀπὸ τοῦ στόματος αὐτοῦ.  
from his [own] mouth.

73 Καὶ ἀναστὰς ἔβαν τὸ πλῆθος αὐτῶν ἡγαγεν  
And having risen up all the multitude of them led

Thou art also of them! And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of <sup>2</sup>truth this fellow also was with him: for he is a Galilean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together; and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you ye will not believe: 68 and if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

XXIII. And the whole multitude of them arose, and led

<sup>1</sup> ἔφη TTrA. <sup>2</sup> — ὁ (read [the]) GLTTrAW. <sup>3</sup> + σήμερον to-day TTrA. <sup>4</sup> — ὁ Πέτρος (read he wept) GTTrAJ. <sup>5</sup> αὐτόν him LTrTA. <sup>6</sup> — ἐτυπτον αὐτὸν τὸ πρόσωπον, καὶ [L]TTrA. <sup>7</sup> — αὐτόν TTrA. <sup>8</sup> ἀνήγαγον they led away TTrA. <sup>9</sup> αὐτῶν TTrAW. <sup>10</sup> εἶπον TTrA. <sup>11</sup> — καὶ LTrTA. <sup>12</sup> — μοι ἢ ἀπολύσητε TTrAJ. <sup>13</sup> + δὲ however LTrTA. <sup>14</sup> εἶπαν LTrTA. <sup>15</sup> ἔχομεν μαρτυρίας χρειαν TTrA. <sup>16</sup> ἡγαγον LTrTA. <sup>17</sup> J

him unto Pilate. 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ = King. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4 Then said Pilate to the chief priests and to the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were = Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of = long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν χριστὸν βασιλεῖα εἶναι. 3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτόν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ εἶπεν, Σὺ λέγεις. 4 Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. 5 Οἱ δὲ ἐπίσχον, λέγοντες, Ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6 Ὁ δὲ Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν. 7 καὶ ἐπὶ γινούσῃ ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱερουσαλὺμοις ἐν ταύταις ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρόδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν. 9 ὁ γὰρ θέλων ἐξῆκαν αὐτὸν, διὰ τὸ ἀκοῦειν πολλὰ περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς. 10 αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, ἐυτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρόδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν ἀνέπεμψεν αὐτὸν πρὸς Πιλάτῳ. 12 ἐγένοντο δὲ φίλοι οὗτοι. 12 Πιλάτος καὶ ὁ Ἡρόδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων προὔπῃρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς. 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, 14 εἶπεν πρὸς αὐτούς, Προσηνέκατέ

13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 said unto them, Ye have brought this

13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, 14 εἶπεν πρὸς αὐτούς, Προσηνέκατέ

1 Πιλάτον T. 2 εὗραμεν TTfA. 3 ἡμῶν (read our nation) LTTf[A]W. 4 φόρους Καίσαρι LTTfA. 5 + καὶ and [LTTf[A]]. 6 Πιλάτος T. 7 ἠρώτησεν TTA. 8 + καὶ even TTf[A]. 9 — Γαλιλαίαν T[A]. 10 + τὸν L. 11 ἐξ ἱκανῶν χρόνων θέλων many times wishing LTTfA. 12 — πολλὰ TTfA. 13 + καὶ also T. 14 — αὐτὸν (read [him]) [LTTf[A]]. 15 Πιλάτω T. 16 Ἡρόδης καὶ ὁ Πιλάτος (Heracl. T) TTA. 17 αὐτούς TTA. 18 συγκαλεσάμενος T.

μοι τὸν ἄνθρωπον· τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ  
to the this man, as turning away the people; and  
ἰδοῦ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας<sup>οὐδὲν</sup> εὑρον ἐν τῷ  
behold, I before you having examined [him] <sup>nothing</sup> found in

ἀνθρώπου· τοῦτῃ αἰτίῳ ὧν κατηγορεῖτε  
this man blamable [as to the things] of which ye bring accusation

κατ' αὐτοῦ· 15 ἄλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς  
against him; nor even Herod, for I sent <sup>up</sup> you to

αὐτόν, καὶ ἰδοῦ, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον  
him, and lo, nothing worthy of death is done

αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 Ἐνάγκη  
by him. Having <sup>chastised</sup> therefore him I will release [him]. <sup>Necessity</sup>

δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἓνα. 18 Ἄνέ-  
<sup>now</sup> he <sup>had</sup> to release to them at [the] feast one. <sup>they</sup>

κραζαν· δὲ <sup>παμπληθεῖς</sup>, λέγοντες, Αἶρε τοῦτον, ἀπόλυ-  
<sup>cried</sup> out <sup>but</sup> in a mass, saying, Away with this [man], <sup>re-</sup>

σον δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις ἦν· διὰ στάσιν  
lease <sup>and</sup> to us Barabbas; who was on account of <sup>insurrection</sup>

τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς  
<sup>a</sup> certain made in the city and murder cast into

φυλακὴν. 20 Πάλιν οὖν· ὁ Πιλάτος προσεφώνησεν,  
prison. Again therefore Pilate called to [them],

θέλων ἀπολῦσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν, λέγοντες,  
wishing to release Jesus. But they were crying out, saying,

Ἰσταύρωσον, σταύρωσον αὐτόν. 22 Ὁ δὲ τρίτον εἶπεν  
Crucify, crucify him. And he a third [time] said

πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν  
to them, What <sup>then</sup> evil did <sup>commit</sup> this [<sup>man</sup>]? No

αἰτίον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν  
cause of death found I in him. Having <sup>chastised</sup> therefore him

ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτού-  
I will release [him]. But they were urgent with <sup>voices</sup> loud, asking

μενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν  
for him to be crucified. And prevailed the voices of them

καὶ τῶν ἀρχιερέων. 24 Ὁ δὲ Πιλάτος ἐπέκρινεν γενέσθαι  
and of the chief priests. And Pilate adjudged <sup>to</sup> be done

τὸ αἷτημα αὐτῶν. 25 ἀπέλυσεν δὲ αὐτοῖς τὸν διὰ  
<sup>their</sup> request. And he released to them him who on account of

στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν  
insurrection and murder had been cast into the prison, whom

ἠτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.  
they asked for; but Jesus he delivered up to their will.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνος  
And as they led away him, having laid hold on <sup>Simon</sup>

τινος Κυρηναίου τοῦ ἐρχομένου ἀπὸ ἀγροῦ, ἐπέθηκαν  
<sup>a</sup> certain <sup>a</sup> Cyrenian coming from a field, they put upon

αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. 27 Ἠκολούθει  
him, the cross to bear [it] behind Jesus. <sup>Were</sup> following

δὲ αὐτῷ πολλὸ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ καὶ  
<sup>and</sup> him <sup>a</sup> great multitude of the people and of women, who also

unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man,

and release unto us Barabbas: 19 (who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore

chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified.

And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also be-

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wailed and lamented him. 22 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry? 32 And there were also two other, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 and saying, If thou be the king of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying,

ἐκόπτοντο καὶ ἐθρήνον αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτάς, ὁ Ἰησοῦς εἶπεν, θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ὑμεῖς, ἀλλὰ ὑμεῖς ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 29 ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Ἐπίσπετε ἐφ' ἡμᾶς καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. 31 ὅτι ἐν ᾧ τῷ ὕμνῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; 32 Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναireθῆναι. 33 Καὶ ὅτε ἀπήλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακοῦρους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. 34 ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον ἑκλήρον. 35 καὶ εἰστήκει ὁ λαὸς θεωρῶν· ἔξεμυκτήριζον δὲ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν· οὗτός ἐστιν ὁ χριστός. ὁ τοῦ θεοῦ ἐκλεκτός. 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 Ἦν δὲ καὶ ἐπιγραφὴ ὀγεγραμμένη ἐπ' αὐτῷ ῥάμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς. 39 Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.

This is the king of the Jews.

39 Εἷς δὲ τῶν κρεμασθέντων κακοῦργων ἐβλασφήμει αὐτόν, λέγων, Εἰ σὺ εἶ ὁ χριστός, σῶσον σεαυτόν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων,

α — ὁ TTrA. α + ai the TTrA. β οὐκ ἐθρεψαν nourished not LTTrA. γ Πέσατε TTrA. δ [τῷ] Tr. ε ἤλθον LTTrA. ζ [ὁ δὲ ... ποιοῦσιν] L. η κλήρους lots TA. θ — καὶ LT. ι — σὺν αὐτοῖς [L] TTrA. κ τοῦ θεοῦ ὁ TA. λ ἐνέπαιζον TA. μ — καὶ [L] TTrA. ν [Εἰ] L. ο ἐπιγεγραμμένη [L] Tr; — γεγραμμένη TA. π — γράμμασιν ... Ἑβραϊκοῖς [L] TTrA. ρ ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος [οὗτος] L LTTrA. σ — λέγων TTrA. τ Οὐχὶ σὺ εἶ ὁ χριστός; Art not thou the Christ? TTrA. υ ἐπιτιμῶν αὐτῷ ἐφη rebuking him said TTrA.

Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῇ αὐτῇ κρίματι εἶ;  
 "Not even dost thou fear God; [thou] that under the judgment art?

41 καὶ ἡμεῖς μὲν δίκαιως ἀξία γὰρ ὧν ἐπράξαμεν  
 And we indeed justly; for a due recompense of what we did

ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπράξεν. 42 Καὶ  
 we receive; but this [man] nothing amiss did. And

ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, "κύριε," ὅταν ἔλθῃς ἐν  
 he said to Jesus, Remember me, Lord, when thou comest in

τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω  
 thy kingdom. And said to him Jesus, Verily I say

σοι, ἡμέρον μετ' ἐμοῦ ἔσῃ ἐν τῇ παραδείσῳ.  
 to thee, To-day with me thou shalt be in Paradise.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην  
 And it was about [the] hour sixth, and darkness came over whole

τὴν γῆν ἕως ὥρας ἑννάτης. 45 καὶ ἐσκοτίσθη ὁ ἥλιος,  
 the land until [the] hour ninth; and was darkened the sun;

καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. 46 καὶ  
 and was rent the veil of the temple in [the] midst. And

φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς  
 having cried with a voice loud Jesus said, Father, into hands

σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν  
 thy I will commit my spirit. And these things having said

ἔξῃπνευσεν. 47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον  
 he expired. Now having seen the centurion that which took place

ἑδόξασεν τὸν θεόν, λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος  
 glorified God, saying, Indeed this man just

ἦν. 48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν  
 was. And all the who were come together crowds to

θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτοντες  
 this sight, seeing the things which take place, beating

τὰ στήθη αὐτῶν. 49 εἰστήκεισαν δὲ πάντες  
 their breasts returned. And stood all

οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συν-  
 those who knew him afar off, also women who fol-

ακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.  
 lowed with him from Galilee, beholding these things.

50 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς ὑπάρχων,  
 And behold, a man by name Joseph, a counsellor being,

ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συγκατατεθειμένος  
 a man good and just, (he had not assented

τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως  
 to the counsel and the deed of them,) from Arimathea a city

τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασι-  
 of the Jews, and who was waiting for also himself the king-

λείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ  
 dom of God, he having gone to Pilate begged the

σῶμα τοῦ Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ  
 body of Jesus. And having taken down it he wrapped it

Dost not thou fear God, seeing thou art in the same condemnation? 41 and we indeed justly; for we receive the due reward of our deeds: but this hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and just: 51 (the same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen,

▼ — τῷ (read he said, Jesus, remember) TTrA.

(read he said) T[Tr]A. y σοι λέγω TTrA.

■ ἐνάτης LTTrA. b τοῦ ἡλίου ἐκλιπόντος (darkness came) from the sun failing T.

■ ἐσχίσθη δὲ T. d παρατίθεμαι I commit LTTrAW. ■ καὶ τοῦτο and this T; τοῦτο δὲ TTrA.

■ ἑκατοντάρχης TTr. ■ ἐδόξαζεν LTTrA. ■ συμπαραγενόμενοι TA. i θεωρήσαντες having

seen LTTrA. k — ἐαυτῶν (read the breasts) TTrA. l αὐτῷ LTTrA. m + ἀπὸ from LT.

■ συνακολουθούσαι TTrA. ■ + καὶ and T. ■ συγκατατίθεμενος T; συγκατατεθειμένος A.

q — καὶ and LTTrA. ■ — καὶ αὐτὸς LTTrA. ■ Πιλάτῳ T. t — αὐτὸ (read [it])

LTTrA.

LTTrA.

and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the sabbath drew on:

σινδόνι καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὃ  
in a linen-cloth and placed it in a tomb hewn in a rock, in which  
οὐκ ἦν οὐδέ πω οὐδεὶς κείμενος. 54 καὶ ἡμέρα ἦν παρα-  
was no one ever yet laid. And day it was pre-  
σκευή, καὶ σάββατον ἐπέφωσκεν.  
paration, and Sabbath was coming on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. XXIV. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their

55 Κατακολουθήσασι δὲ καὶ γυναῖκες, αἵτινες ἦσαν  
And having followed also women, who were  
συνεληλυθῆναι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ  
come with him out of Galilee, saw the  
μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 56 ὑποστρέψασαι δὲ  
tomb, and how was laid his body. And having returned  
ἠτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἡσύχα-  
they prepared aromatics and ointments, and on the sabbath remained  
σαν κατὰ τὴν ἐντολήν. 24 τῇ δὲ μὲν τῶν σαβ-  
quiet, according to the commandment. But on the first [day] of the week  
βάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἃ  
at early dawn they came to the tomb, bringing which  
ἠτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς. 2 Ἐν-  
they had prepared aromatics, and some [others] with them. 2 They  
ρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 καὶ  
found and the stone rolled away from the tomb; and  
εἰσελθούσαι οὐχ εἶδον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 καὶ  
having entered they found not the body of the Lord Jesus. And  
ἐγένετο ἐν τῷ ἐκπληροῦσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ,  
it came to pass they were perplexed they about this, that behold,  
ἡ δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἱσθήσεσιν ἀστραπτούσαις.  
two men stood by them in garments shining.  
5 Ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν ἐκ τοῦ πρόσω-  
And filled with fear becoming they and bowing the face  
πον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, τί ζητεῖτε τὸν ζῶντα  
to the earth, they said to them, Why seek ye the living  
μετὰ τῶν νεκρῶν; 6 οὐκ ἔστιν ὧδε, ἀλλ' ἡγέρθη· μνησθητε  
with the dead? He is not here, but is risen: remember  
ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7 λέγων, Ὅτι  
how he spake to you, yet being in Galilee, saying,  
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας  
It becometh the Son of man to be delivered up into hands  
ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ  
of men, and to be crucified, and the third day  
ἀναστῆναι. 8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 9 καὶ  
to arise. And they remembered his words; and  
ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα  
having returned from the tomb they related these things all  
τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. 10 Ἦσαν δὲ ἡ Μαγδαλὴν ἡ  
to the eleven and to all the rest. Now it was Magdalene  
Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν  
Mary and Joanna and Mary of James, and the rest with  
αὐταῖς, αἵ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 Καὶ  
them, who told to the apostles these things. And

αὐτὸν him LTTA.

οὐδεὶς οὐδέ πω T; οὐδεὶς οὕτω LTA.

παρασκευῆς LTTA.

καὶ LTTAW.

+ αἱ the LTR.

αὐτῷ T[Tr]A.

+ αὐτῷ him TA.

βαθέως LTTAW.

ἐπὶ τὸ μνήμα ἦλθον T.

καὶ τινες σὺν αὐταῖς LTTA.

εἰσελ-

ούσαι δὲ LTTA.

ἀπορεῖσθαι LTTA.

ἄνδρες δύο GLTTAW.

ἑσθῆτι ἀστραπτούσῃ

shining raiment LTTA.

τὰ πρόσωπα the faces TTR.

εἶπαν LTTA.

ἀλλὰ TTA.

τὸν υἱὸν τοῦ ἀνθρώπου οἱ δὲ TTA.

πάντα ταῦτα T.

ἦσαν δὲ TTA.

Ἰωάννα Tr.

+ ἡ the [...] LTT[A]W.

αἱ LTT[A].



ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, <sup>appeared before them like idle talk</sup> words <sup>theirs,</sup> <sup>and they disbelieved them.</sup> 12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν <sup>But Peter having risen up</sup> and ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὑθόνια <sup>to the tomb, and having stooped down he sees the linen clothes</sup> <sup>lying alone, and went away home wondering at that which</sup> <sup>had come to pass.</sup> <sup>had come to pass.</sup>

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ <sup>And lo, two of them were going on same the</sup> <sup>day to a village being distant furlongs sixty from Jeru-</sup> <sup>usalem, whose name [is] Emmaus;</sup> <sup>and they were conversing with</sup> <sup>another about all which had taken place these things.</sup> <sup>And</sup> <sup>it came to pass as they conversed and reasoned, that himself</sup> <sup>Jesus having drawn near went with them; but the eyes</sup> <sup>of them were holden [so as] not to know him.</sup> <sup>And he said</sup> <sup>to them, What words [are] these which ye exchange with</sup> <sup>one another as ye walk, and are downcast in countenance?</sup> <sup>And answering the one, whose name [was] Cleopas, said to</sup> <sup>him, Thou alone sojournest in Jerusalem, and hast not known</sup> <sup>the things which are come to pass in it in these days?</sup>

18 Ἀποκριθεὶς δὲ ὁ εἰς ὄνομα Κλεόπας, εἶπεν πρὸς <sup>And answering the one, whose name [was] Cleopas, said to</sup> <sup>him, Thou alone sojournest in Jerusalem, and hast not known</sup> <sup>the things which are come to pass in it in these days?</sup> <sup>And he said to them, What things? And they said to him, The things</sup> <sup>concerning Jesus the Nazarean, who was a man a prophet,</sup> <sup>mighty in deed and word before God and all the</sup> <sup>people;</sup> <sup>and how delivered up him the chief priests and</sup> <sup>our rulers to judgment of death, and crucified him.</sup> <sup>But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things</sup> <sup>were done.</sup> <sup>Yea, and certain women</sup> <sup>also of our company</sup> <sup>made us astonished, which were early</sup>

21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι <sup>But we were hoping he it is who is about to redeem</sup> <sup>Israel.</sup> <sup>But then with all these things third this</sup> <sup>day brings to-day since these things came to pass.</sup> <sup>And withal</sup> <sup>women certain from amongst astonished us, having been</sup>

τὰ ταῦτα these LTTA. — verse 12 [L] [Tr]. <sup>κεῖμενα μόνα</sup> A; — <sup>κεῖμενα</sup> Tr. <sup>αὐτὸν</sup> Tr. <sup>ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι</sup> T. <sup>συνζητεῖν</sup> LTTA. <sup>οὐ</sup> οὐ TTTA. <sup>καὶ ἐστάθησαν</sup> ([; καὶ ἐστά.] A) <sup>σκυθρωποί.</sup> (question ends at walk) And they stood down-cast in countenance. TTTA. <sup>οὐ</sup> οὐ LTTA. <sup>αὐτῶν</sup> αὐτῶν L. <sup>ὄνομα</sup> ὄνομα Tr. <sup>ἐν</sup> ἐν (read [in]) GTTAW. <sup>εἰπὼν</sup> εἰπὼν TTTA. <sup>Ναζαρηνοῦ</sup> Ναζαρηνοῦ TTTA. <sup>ἐν</sup> ἐν L. <sup>αὐτὸν</sup> αὐτὸν L. <sup>καὶ</sup> καὶ also LTTA. <sup>σήμερον</sup> σήμερον (read it brings) TTTA.

words seemed to them idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; 20 and how the chief priests and our rulers delivered him to judgment of death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early



the sepulchre; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made — though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, — he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread.

"ὄρθρῃαι" ἐπὶ τὸ μνημεῖον 23 καὶ μὴ ευροῦσαι τὸ σῶμα αὐτοῦ  
early to the tomb, and not having found his body  
ἦλθον, λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν  
came, declaring also a vision of angels to have seen, who say  
αὐτὸν ζῆν. 24 καὶ ἀπὸ τῶν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ  
he is living. And "went" some "of those" with "us" to the  
μνημεῖον καὶ εἶδον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον,  
tomb and found [it] so as also the women said,  
αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς εἶπεν πρὸς αὐτοῦς, Ὡ  
but him they saw not. And he said to them, O  
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς  
senseless and slow of heart to believe in all which  
ἐλάλησαν οἱ προφῆται· 26 οὐχὶ ταῦτα εἶδει  
spoke the prophets. "Not" these "things" was "it" needful "for  
παθεῖν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;  
"to" suffer "the" Christ, and to enter into his glory?  
27 Καὶ ἀρχάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προ-  
And beginning from Moses and from all the pro-  
φητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ  
phets he interpreted to them in all the scriptures the things  
περὶ ἑαυτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ  
concerning himself. And they drew near to the village where  
ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο "πορρωτέρω" πορεύεσθαι.  
they were going, and he appeared "farther" to "be" going.  
29 καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι  
And they constrained him, saying, Abide with us, for  
πρὸς ἑσπέραν ἐστίν, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθεν  
towards evening it is, and has declined the day. And he entered in  
τοῦ μείναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῇ κατακλιθῆναι  
to abide with them. And it came to pass — "reclined"  
αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον "εὐλόγησεν,"  
[at "table"] he with them, having taken the bread "blessed,"  
καὶ κλάσας ἐπέδιδον αὐτοῖς. 31 αὐτῶν δὲ διηνοιχθῆσαν οἱ  
and having broken he gave [it] to them. And their "were" opened  
ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο  
"eyes" and they knew him. And he disappeared  
ἀπ' αὐτῶν. 32 Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδιά  
from them. And they said to one another, "Not" "heart"  
ἡμῶν καιομένη ἦν ἐν ἡμῖν ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,  
"our" "burning" was in us as he was speaking to us in the way,  
καὶ ὥς διήνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες  
and as he was opening to us the scriptures? And rising up  
αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εἶδον συνη-  
the same hour they returned to Jerusalem, and they found gathered  
θροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας,  
together the eleven and those with them, saying,  
"Ὅτι ἡγέρθη ὁ κύριος ὁντως," καὶ ὤφθη Σίμωνι. 35 Καὶ  
"Is" "risen" the "Lord" indeed, and appeared to Simon. And  
αὐτοῖς ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς  
they related the things in the way, and how he was known to them  
ἐν τῇ κλάσει τοῦ ἄρτου.  
in the breaking of the bread.

ἡ ὄρθρῃαι LITRAW. ο — καὶ LITRA.  
μήνευσεν TTA. αὐτοῦ EG; αὐτοῦ LITRA.  
+ ἡδη already [L]ITRA. εὐλόγησεν L.  
LITRA. ἡ θροισμένους gathered LITRA.

Μωσέως LITRAW. διηρμήνευεν L; διερ-  
προσποιήσατο LITRA. πορρωτέρω LITRA.  
εἶπαν TTA. γ [ἐν ἡμῖν] TTA. — καὶ  
ὄντως ἡγέρθη ὁ κύριος LITRA.

36 Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν  
 And these things as they <sup>1</sup>telling, <sup>2</sup>himself <sup>3</sup>Jesus stood in  
 μέσῳ αὐτῶν <sup>4</sup>καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. <sup>5</sup>37 Πτοηθέντες  
 midst <sup>1</sup>their and says to them, Peace to you. <sup>2</sup>Terrified  
 δὲ καὶ ἔμβοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.  
<sup>1</sup>but and <sup>2</sup>filled with <sup>3</sup>fear <sup>4</sup>being they thought a spirit they beheld.  
 38 καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διὰ τί δια-  
 And he said to them, Why troubled <sup>1</sup>ye? and wherefore <sup>2</sup>rea-  
 λογισμοὶ ἀναβαίνουνσιν ἐν ταῖς καρδίαις ὑμῶν; <sup>3</sup>39 ἴδετε  
 sonings <sup>1</sup>do come up in <sup>2</sup>hearts <sup>3</sup>your? <sup>4</sup>see  
 τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι.  
 my hands and my feet, that <sup>1</sup>he <sup>2</sup>I <sup>3</sup>am.  
 ψηλαφήσατέ με καὶ ἴδετε ὅτι πνεῦμα σὰρκα καὶ ὀστά οὐκ  
 Handle me and <sup>1</sup>see, for a spirit flesh and bones <sup>2</sup>not  
 ἔχει, καθὼς ἐμε θεωρεῖτε ἔχοντα. <sup>3</sup>40 Καὶ τοῦτο εἰπὼν  
 has, <sup>1</sup>me <sup>2</sup>ye <sup>3</sup>see having. And this having said  
 ἔπεδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. <sup>4</sup>41 ἔτι δὲ  
 he shewed to them [his] hands and feet. But yet  
 ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν  
 while they were disbelieving for joy and were wondering, he said  
 αὐτοῖς, Ἐχετέ τι βρώσιμον ἐνθάδε; <sup>2</sup>42 Οἷ δὲ ἐπέδωκαν  
 to them, Have ye anything eatable here? And they gave  
 αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου. <sup>3</sup>43 καὶ  
 to him <sup>1</sup>of <sup>2</sup>a fish <sup>3</sup>broiled part and of <sup>4</sup>honeycomb. And  
 λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. <sup>4</sup>44 Εἶπεν δὲ αὐτοῖς,  
 having taken [it] before <sup>1</sup>them <sup>2</sup>he ate. And he said to them,  
 Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἐτι ὦν σὺν ὑμῖν,  
 These [are] the words which I spoke to you yet being with you,  
 ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ  
 that must be fulfilled all things that have been written in the law  
 ἢ Μωσέως καὶ τῶν προφῆταις καὶ ψαλμοῖς περὶ ἐμοῦ. <sup>2</sup>45 Τότε  
 of Moses and prophets and psalms concerning me. Then  
 διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνίνααι τὰς γραφάς.  
 he opened their understanding to understand the scriptures,  
 46 καὶ εἶπεν αὐτοῖς, Ὅτι οὕτως γέγραπται, καὶ οὕτως  
 and said to them, Thus it has been written, and thus  
 ἔδει παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν  
 it behoved <sup>1</sup>to suffer <sup>2</sup>the <sup>3</sup>Christ and to rise from among [the] dead  
 τῇ τρίτῃ ἡμέρᾳ, <sup>4</sup>47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ  
 the third day; and should be proclaimed in his name  
 μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξά-  
 repentance and remis-ion of sins to all nations, begin-  
 μενον ἀπὸ Ἱερουσαλὴμ. <sup>2</sup>48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων.  
 ning at Jerusalem. <sup>1</sup>Ye and are witnesses of these things.  
 49 καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς  
 And lo, I send the promise of <sup>1</sup>Father  
 μου ἐφ' ὑμᾶς ὑμεῖς δὲ καθίσате ἐν τῇ πόλει Ἱερουσαλὴμ  
 my upon you; but ye remain in the city of Jerusalem  
 ἕως οὗ ἐνδύσθητε δύναμιν ἐξ ὕψους.  
 till ye be clothed with power from on high.

ο — ὁ Ἰησοῦς GLITra. d — καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν T. ° + [ἐγὼ εἰμι, μὴ φοβεῖσθε]  
 I am [he], fear not L. f διὰ τί LTra. g τῇ καρδίᾳ heart LTra. h ἐγὼ εἰμι αὐτός LTra.  
 i σάρκας T. ° — verse 40 TTr. j ἔδειξεν LTc; [ἐπ]έδειξεν A. ° καὶ θαυμαζόντων ἀπὸ  
 τ.ς χαρᾶς L. ° — καὶ ἀπὸ μελισσίου κηρίου LT[TrA]. ° πρὸς αὐτοὺς TTrA. P + μου (read  
 my words) [L]JTrA. q Μωσέως LTTrAw. ° + [τοῖς] the Tr. ° — καὶ οὕτως ἔδει [L]JTrA.  
 εἰς το T. ° ἀρξάμενοι TTrA. ° — δὲ ἐστε ([ἐστε] Tr) (read [are]) TTrA. ° καὶ γὰρ and I T.  
 ° ἐξαποστέλλω send out TTrA. j — Ἱερουσαλὴμ GLITra. ° ἐξ ὕψους δύναμιν TTrA.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God. Amen.

50 Ἐξήγαγεν· δὲ αὐτοὺς ἕξω· ἕως βείς· Βηθανίαν, καὶ ἔπαρας τὰς·χείρας·αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἔγένετο ἐν·τῷ·εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν· it came to pass as 'was 'blessing 'he them he was separated from them. 52 καὶ ἀνεφέρετο εἰς τὸν οὐρανόν· 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν· ὑπέστρεψαν εἰς Ἱερουσάλημ μετὰ χαρᾶς μεγάλης· 53 καὶ ἦσαν· 'διαπαντὸς· ἐν τῷ ἱερῷ, 'αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν. Ἑ· Ἀμήν· blessing God. Amen.

ἢΤὸ κατὰ Λουκᾶν εὐαγγέλιον.  
The 'according to 'Luke 'glad 'tidings..

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.  
THE 'ACCORDING TO 'JOHN 'HOLY 'GLAD 'TIDINGS.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. In [the] beginning was the Word, and the Word was with God, and the Word was God. He was in [the] beginning with God. All things through him came into being, and without him came into being not even one [thing] which has come into being. In him 'life 'was, and the life was the light of men. And the light in the darkness appears, and the darkness 'it 'apprehended not.

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all might through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But many received him, to whom he gave power

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν. There was a man sent from God, 'name αὐτῷ Ἰωάννης. He came for a witness, that he might witness concerning the light, that all 'might believe through him. 'Was not 'he the light, but that he might witness concerning the light. 'Was 'the 'light true that which lightens every man coming into the world. In the world he was, and the world through him came into being, and the world him knew not. To his own he came, and his own him received not; many received him, he gave to them authority

■ — ἔξω [L] TIT A. b πρὸς LITra. ■ — καὶ ἀνεφέρετο εἰς τὸν οὐρανόν T. d — προσκυνήσαντες αὐτὸν T. ■ διὰ παντὸς LA. i [αἰνοῦντες καὶ] εὐλογοῦντες T A; — καὶ εὐλογοῦντες T. ■ — Ἀμήν G [L] TITra. h Κατὰ Λουκᾶν T A; — Τὸ κατὰ Λουκᾶν εὐαγγέλιον E GLTW. i — ἄγιον E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην T) OLTAW; κατὰ Ἰωάννην T. k ἐν. ὃ γέγονεν ἐν (read one [thing]). That which was in him was life) LITra. l ἐστιν is LT. m Ἰωάννης Tz n ἔλαβαν Tr.

τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα  
children of God to be, to those that believe on "name  
αὐτοῦ. 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ  
'his; who not of bloods nor of will of flesh nor  
ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.  
of will of man but of God were born.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν,  
And the Word flesh became, and tabernacled among us,  
καὶ ἰθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ  
(and we discerned 'his glory, a glory as of an only-begotten with  
πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ὁ Ἰωάννης" μαρτυρεῖ  
■ father, full of grace and truth. John witnesses

περὶ αὐτοῦ, καὶ κέκραγεν, λέγων, Οὗτος ἦν ὃν εἶπον,  
concerning him, and cried, saying, This was he of whom I said,  
'Ο ὅστις μου ἐρχόμενος, ἐμπροσθέν μου γέγονεν' ὅτι  
He who after ■ comes, "precedence 'of 'me 'has, for  
πρῶτός μου ἦν. 16 Ῥκαί" ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς  
before me he was. And of his fulness we

πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17 ὅτι ὁ νόμος  
all received, and grace upon grace. For the law  
διὰ Μωσέως" ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ  
through Moses was given; the grace and the truth through Jesus  
χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ" μονο-  
Christ came. "God 'no 'one 'has 'seen at any time; the only-

γενὴς "υἱός," ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξη-  
begotten Son, who is in the bosom of the Father, he de-  
γήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,"  
clared (him). And this is the witness of John,  
ὅτε ἀπέστειλαν" οἱ Ἰουδαῖοι ἐξ Ἱερουσαλὺμ ἱερεῖς καὶ  
when "sent "the "Jews from Jerusalem priests and

"Λευίτας," ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; 20 Καὶ  
Levites, that they might ask him, Thou who art thou? And  
ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν, "Ὅτι οὐκ εἰμὶ  
he confessed and denied not, and confessed, "Not "am  
ἐγώ· ὁ χριστός. 21 Καὶ ἠρώτησαν αὐτόν, Ὅτι οὖν; Ἡλίας  
"I the Christ. And they asked him, What then? Elias

εἶ σὺ; "Καὶ" λέγει, Οὐκ εἰμὶ. Ὁ προφῆτης εἶ σὺ; Καὶ  
art thou? And he says, I am not. The prophet art thou? And  
ἀπεκρίθη, Οὐ. 22 "Εἶπον" ὁ οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπό-  
he answered, No. They said therefore to him, Who art thou? that an  
κρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ  
answer we may give to those who sent us: what sayest thou about

σεαυτοῦ; 23 Ἐφθ, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
thyself? He said, I [am] a voice crying in the wilderness,  
Εὐθύνατε τὴν ὁδὸν κυρίου· καθὼς εἶπεν Ἡσαΐας ὁ προ-  
Make straight the way of [the] Lord, ■ said Esaias the pro-  
φήτης. 24 Καὶ οἱ" ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρι-  
phet. And those who had been sent were from among the Phari-

σαίων. 25 καὶ ἠρώτησαν αὐτόν καὶ εἶπον" αὐτῷ, Τί οὖν  
sees. And they asked him and said to him, Why then  
βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὐτε" Ἡλίας, οὐτε"  
baptizest thou, if thou art not the Christ, nor Elias, nor

to become the sons of God, even to them that believe on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory ■ of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I said, after me is cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And then y asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Phari-sees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

ο Ἰωάννης Tr. P ὅτι for GLTTA. q Μωϋσέως LTTAW. r — ὁ (read [the]) Tr. s θεός God Tr. t Ἰωάννου Tr. v + πρὸς αὐτόν to him LTA. w Δευτείας TTA. x ἐγὼ οὐκ εἰμὶ LTTA. y τί οὖν; Ἡλείας εἶ; T: τί οὖν; σὺ Ἡλίας εἶ; Tr: σὺ οὖν τί; Ἡλίας εἶ; A. z — καὶ T. a εἶπαν LTTA. b — οὖν L. c — οἱ (read [those who]) TTA. d εἶπαν LTTA. e οὐδὲ LTTA. f Ἡλείας T.



26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. 27 he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

ὁ προφήτης; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης<sup>h</sup> λέγων, Ἐγὼ<sup>i</sup> the prophet? <sup>2</sup>Answered <sup>2</sup>them <sup>1</sup>John saying, I baptizw ἐν ὕδατι μέσος<sup>hδὲ</sup> ὑμῶν ἕστηκεν<sup>h</sup> ὃν ὑμεῖς baptize with water; but in [the] midst of you stands [one] whom ye οὐκ οἰδατε 27 αὐτός ἐστιν<sup>iδ</sup> ὁπίσω μου ἐρχόμενος, ὃς know not; he it is who after me comes, who ἐμπροσθέν μου γέγονεν<sup>h</sup> οὐ ἐγὼ οὐκ εἰμὶ ὁ ἄξιος ἵνα <sup>2</sup>precedence <sup>2</sup>of 'me <sup>1</sup>has, of whom I <sup>2</sup>not 'am worthy that λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. 28 Ταῦτα ἐν I should loose of him the thong of the sandal. These things ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάν- Bethabara took place across the Jordan, where was John νης<sup>h</sup> βαπτίζων.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης<sup>h</sup> τὸν Ἰησοῦν ἐρχόμενον On the morrow <sup>2</sup>sees <sup>1</sup>John Jesus coming πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων to him, and says, Behold the Lamb of God, who takes away τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν περὶ<sup>h</sup> οὐ ἐγὼ the sin of the world. He it is concerning whom I εἶπον, Ὅπισω μου ἐρχεται ἀνὴρ, ὃς ἐμπροσθέν μου γέγονεν, said, After me comes a man, who precedence <sup>2</sup>of 'me <sup>1</sup>has, ὅτι πρῶτός μου ἦν. 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα because before me he was. And I knew not him; but that φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ<sup>h</sup> he might be manifested to Israel, therefore came I with ὕδατι βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης<sup>h</sup> λέγων, Ὅτι water baptizing. And <sup>2</sup>bore witness <sup>1</sup>John saying, Ὅτι τεθεάμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ<sup>h</sup> περιστερὰν ἐξ οὐ- I have beheld the Spirit descending as <sup>1</sup>dove out of hea- ρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. 33 καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐγὼ<sup>h</sup> he who sent me to baptize with water, he to me said, Upon ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' whom thou shalt see the Spirit descending and abiding on αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. him, he it is who baptizes with [the] <sup>2</sup>Spirit <sup>1</sup>Holy. 34 καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱός And I have seen, and have borne witness that this is the Son τοῦ θεοῦ.

35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης<sup>h</sup> καὶ ἐκ On the morrow again <sup>2</sup>was standing <sup>1</sup>John, and <sup>2</sup>of τῶν μαθητῶν αὐτοῦ δύο. 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπα- <sup>2</sup>his <sup>2</sup>disciples <sup>1</sup>two. And looking at Jesus walk- τούντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 Καὶ ἤκουσαν ing, he says, Behold the Lamb of God! And <sup>2</sup>heard αὐτοῦ οἱ δύο μαθηταὶ<sup>h</sup> λαλοῦντος, καὶ ἠκολούθησαν τῷ <sup>2</sup>him <sup>2</sup>the <sup>2</sup>two <sup>2</sup>disciples speaking, and followed

■ Again the next day after John stood, and two of his disciples; 36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jo-

Ἰωάννης Tr. h — δὲ but TTrA. i στήκει TrA. k — αὐτός ἐστιν G[L]TTrA. l [δ] TrA. — ὃς ἐμπροσθέν μου γέγονεν G[L]TTrA. n — ἐγὼ [L]TTrA. o + ἐγὼ I T[Tr]A. p Βη- θαβαρᾷ E; Βηθανία Bethany GLTTrAW. q + ὁ LTr[Tr]A. r Ἰωάννης Tr. — ὁ Ἰωάννης (read he sees) GLTTrAW. s ἐπὶ LTrA. t τῷ LTr[Tr]A. u ὡς GLTTrAW. v — ὁ 2TrA. y + [ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου] who takes away the sin of the world L — οἱ δύο μαθηταὶ αὐτοῦ T.

Ἰησοῦ. 33 στραφείς ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς  
 Jesus. Having turned but Jesus, and beheld them  
 ἀκολουθοῦντας, λέγει αὐτοῖς, 39 Τί ζητεῖτε; Οἱ δὲ εἰπον  
 following, says to them, What seek ye? And they said  
 αὐτῷ, Ῥαββί, ὃ λέγεται ἑρμηνευόμενον διδάσκαλε, ποῦ  
 to him, Rabbi, which is to say, being interpreted Teacher, where  
 μένεις; 40 Λέγει αὐτοῖς, Ἐρχεσθε καὶ εἰδετε. Ἦλθον  
 abidest thou? He says to them, Come and see. They went  
 καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν  
 and where he abides; and with him they abode day  
 ἐκεῖνην ὥρα δὲ ἦν ὡς δεκάτη. 41 Ἦν Ἀνδρέας  
 that. [The] hour now was about [the] tenth. Was Andrew  
 ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων  
 the brother of Simon Peter one of the two who heard  
 παρὰ Ἰωάννου, καὶ ἀκολουθῶντων αὐτῷ. 42 εὕρισκε  
 [this] from John, and followed him. Finds  
 οὗτος ὁ πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει  
 he first brother his own Simon, and says  
 αὐτῷ, Εὕρηκαμεν τὸν μεσίαν, ὃ ἐστὶν μεθερμηνευόμενον  
 to him, We have found the Messiah, which is being interpreted  
 ὁ χριστός. 43 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.  
 the Christ. And he led him to Jesus.  
 ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἰ Σίμων ὁ υἱὸς  
 And looking at him Jesus said, Thou art Simon the son  
 Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.  
 of Jonas; thou shalt be called Cephas, which is interpreted Stone.  
 44 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν  
 On the morrow desired Jesus to go forth into  
 Γαλιλαίαν· καὶ εὕρισκε Φίλιππον καὶ λέγει αὐτῷ, Ἀκολουθε  
 Galilee, and he finds Philip and says to him, Follow  
 μοι. 45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως  
 me. Now was Philip from Bethsaida, of the city  
 Ἀνδρέου καὶ Πέτρου. 46 εὕρισκε Φίλιππος τὸν Ναθαναὴλ  
 of Andrew and Peter. Finds Philip Nathanael  
 καὶ λέγει αὐτῷ, Ὁν ἔγραψεν Ὁ Μωσῆς ἐν τῷ νόμῳ καὶ  
 and says to him, [Him] whom wrote of Moses in the law and  
 οἱ προφῆται, εὕρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν  
 the prophets, we have found, Jesus the son of Joseph who  
 ἀπὸ Ναζαρέτ. 47 καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ  
 [is] from Nazareth. And said to him Nathanael, Out of  
 Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος,  
 Nazareth can any good thing be? Says to him Philip,  
 Ἐρχου καὶ ἴδε. 48 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον  
 Come and see. Saw Jesus Nathanael coming  
 πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἰδε ἀληθῶς Ἰσραηλ-  
 to him, and says concerning him, Behold truly an Israel-  
 ιτης, ἐν ᾧ ὁλόγοι οὐκ ἔστιν. 49 Λέγει αὐτῷ Ναθαναὴλ,  
 ite, in whom guile is not. Says to him Nathanael,  
 Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ,  
 Whence me knowest thou? Answered Jesus and said to him,  
 unto him, Before that

33 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas; thou shalt be called Cephas; which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that

c — δὲ τ. εἶπαν LTTA. ραββί τ. μεθερμηνευόμενον LTA. ὁ ψεσθε γε  
 shall see TTA. ἦλθον TTA. + οὖν therefore [L]TTA. εἶδαν LTTA. 1 — 11  
 GLTTAW. m + [δὲ] and L. Ἰωάννου Tr. πρῶτον LTTA. p — GLTTAW.  
 q — καὶ [L]TTA. τ — δὲ and GTTAW. Ἰωάννου of John LTr; Ἰωάννου TA. τ — ὁ  
 Ἰησοῦς (read he desired) GLTTAW. v + ὁ Ἰησοῦς Jesus (finds) LTTAW. Μαυσῆς  
 LTTAW. z — τὸν [L]Tr. Naζαρέθ EGW. z — καὶ τ. + LTA. b — ὁ  
 LTTAW. Ἰσραηλῆις Tr. — ὁ GLTTAW.

Philip called these,  
when thou wast under  
the fig tree, I saw thee,  
49 Nathanael answered  
and saith unto him,  
Rabbi, thou art the  
Son of God; thou art  
the King of Israel.  
50 Jesus answered and  
said unto him, Because  
I said unto thee, I saw  
thee under the fig tree,  
believest thou? thou  
shalt see greater things  
than these, 51 And he  
saith unto him, Verily,  
verily, I say unto you,  
Hereafter ye shall see  
heaven open, and the  
angels of God ascend-  
ing and descending  
upon the Son of man.

Πρὸ τοῦ σέ Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν,  
Before that <sup>2</sup>thee <sup>1</sup>Philip <sup>2</sup>called, [thou] being under the fig-tree,  
εἰδὼν σε. 50 Ἀπεκρίθη· Ναθαναὴλ· καὶ λέγει·· σαῦτῃ, <sup>1</sup>·Ραββί.  
I saw thee. <sup>2</sup>Answered <sup>1</sup>Nathanael and says to him, Rabbi,  
σύ εἶ ὁ υἱὸς τοῦ θεοῦ, σύ· εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.  
thou art the Son of God, thou art the King of Israel.  
51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·· Ὅτι εἰπόν σοι,· εἰδὼν  
Answered <sup>1</sup>Jesus and said to him, Because I said to thee, I saw  
σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζων τούτων  
thee under the fig-tree, believest thou? Greater things than these  
ἴσχει. 52 Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν,  
thou shalt see. And he says to him, Verily verily I say to you,  
ἂν ᾗ ἄρτι· ὅψεσθε τὸν οὐρανὸν ἀνεγρότα, καὶ τοὺς ἀγ-  
Henceforth ye shall see the heaven opened, and the an-  
γέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν  
gels of God ascending and descending on the  
υἱὸν τοῦ ἀνθρώπου.  
Son of man.

II. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw now, and bear hence, and give to the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 and saith unto him, Every man at the beginning doth set forth good wine; and when men

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Καισάρειαις Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη. ἔδωκεν αὐτοῖς καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 3 καὶ ὁ Ἰησοῦς λέγει τῇ μητρὶ αὐτοῦ, ὁίνος οὐκ ἔχουσιν. 4 λέγει αὐτῇ ὁ Ἰησοῦς, τί ἐμοὶ καὶ ὦρταν; οὐ γὰρ ἔχω ὥρταν. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ὅ,τι ἂν λέγῃ ὑμῖν, ποιήσατε. 6 Ἦσαν δὲ ἐκεῖ ὕδρια λίθινα ἕξ κείμενα κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, χωροῦσαι ἀνά μετρητάς δύο ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὕδριας ὕδατος. 8 Καὶ λέγει αὐτοῖς, Ἄντηρά γε φέρετε τῷ ἀρχιτρικλίνῳ; ἡνεγκαν. 9 ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγενῆσθαι, οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ· φωνεῖ τὸν νυμφίον τὸν ἀρχιτρικλίνον λέγων, Πάς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον

<sup>ο</sup> + αυτω<sup>ω</sup> him [L] TTrA. <sup>ε</sup> — και λεγει [L] TTrA. <sup>ε</sup> — αυτω LTrA. <sup>h</sup> Παρβει τ.  
<sup>ο</sup> ο βασιλευς ε[λ] L. <sup>κ</sup> + οτι that LTrA. <sup>ι</sup> οψη GLTTrAw. <sup>m</sup> — απ[ρ]  
αρι LTrA. <sup>ο</sup> τη τριτη ημερα TrA. <sup>ο</sup> Κανα ELTr. <sup>ρ</sup> οινος ουκ ειχον, ουτ συνετελεσθη  
ο οινος του γαμου. ε[ι]τα wine they had not, for the wine of the marriage feast was finished.  
Then T. <sup>ο</sup> οινος ουκ εστιν wine there is not T. <sup>ρ</sup> + και and (Jesus) [L] T-A. <sup>ο</sup> λιθινας  
υδριας LTrA. <sup>ι</sup> κειμενα placed after Ιουδαϊων TrA. <sup>ο</sup> οι δε and they (carried) TrA.

γίθῃσιν, και ὅταν μεθυσθῶσιν τότε<sup>1</sup> τὸν ἑλάσσω·  
sets on, and when they may have drunk freely then the inferior;  
σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησεν  
thou hast kept the good wine until now. This <sup>1</sup>did  
τὴν<sup>2</sup> ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν <sup>3</sup>Κανᾷ<sup>4</sup> τῆς Γαλιλαίας,  
<sup>2</sup>beginning <sup>2</sup>of the <sup>3</sup>signs Jesus in <sup>4</sup>Cana of Galilee,  
καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν  
and manifested his glory; and <sup>2</sup>believed <sup>2</sup>on <sup>2</sup>him  
οἱ μαθηταὶ αὐτοῦ.  
<sup>1</sup>his <sup>1</sup>disciples.

12 Μετὰ τοῦτο κατέβη εἰς <sup>1</sup>Καπερναούμ,<sup>2</sup> αὐτὸς καὶ ἡ  
After this he went down to Capernaum, he and  
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ<sup>3</sup> καὶ οἱ μαθηταὶ αὐτοῦ, καὶ  
his mother and <sup>3</sup>brethren <sup>3</sup>his and his disciples, and  
ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 Καὶ ἔγγυς ἦν τὸ πάσχα  
there they abode not many days. And near was the passover  
τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 14 καὶ  
of the Jews, and <sup>2</sup>went <sup>2</sup>up <sup>2</sup>to <sup>2</sup>Jerusalem <sup>2</sup>Jesus.  
εὑρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ  
he found in the temple those who sold oxen and sheep and  
περιστερὰς, καὶ τοὺς κερματιστάς καθήμενους· 15 καὶ ποιή-  
doves, and the money-changers sitting;  
σας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ  
made a scourge of cords <sup>2</sup>all <sup>2</sup>he <sup>2</sup>drove <sup>2</sup>out from the  
ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν  
temple, both the <sup>2</sup>sheep and the <sup>2</sup>oxen; and of the money-changers  
ἐξέχεεν τὸ κέρμα<sup>1</sup> καὶ τὰς τραπέζας ἀνέστρεψεν. 16 καὶ  
he poured out the coin and the tables overthrew. And  
τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἀράτε ταῦτα  
to these who <sup>2</sup>the <sup>2</sup>doves <sup>2</sup>sold he said, Take these things  
ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμ-  
hence; make not the house of my father a house of mer-  
πορίου. 17 Ἐμνήσθησαν <sup>2</sup>δὲ<sup>1</sup> οἱ μαθηταὶ αὐτοῦ ὅτι γε-  
chandise. And <sup>2</sup>remembered <sup>2</sup>his <sup>2</sup>disciples that writ-  
γραμμένον ἐστίν, Ὁ ζήλος τοῦ οἴκου σου κατέφαγέ<sup>1</sup>ν με.  
ten it is, The zeal of thine house has eaten <sup>2</sup>up <sup>2</sup>me.  
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον<sup>2</sup> αὐτῷ, Τί  
<sup>2</sup>Answered <sup>2</sup>therefore <sup>2</sup>the <sup>2</sup>Jews and said to him, What  
σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη  
<sup>2</sup>sign shewest thou to us that these things thou doest? <sup>2</sup>Answered  
ὁ<sup>1</sup> Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν<sup>2</sup>  
<sup>2</sup>Jesus and said to them, Destroy this temple, and in  
τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 εἶπον<sup>2</sup> οὖν οἱ Ἰουδαῖοι,  
three days I will raise up it. <sup>2</sup>Said <sup>2</sup>therefore <sup>2</sup>the <sup>2</sup>Jews,  
ἡ Τεσσαράκοντα<sup>1</sup> καὶ ἕξ ἔτεσιν ἠψοδομήθη<sup>2</sup> ὁ ναὸς οὗτος, καὶ  
Forty and six years was building this temple, and  
σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 Ἐκείνος δὲ ἐλέγεν  
thou in three days wilt raise up it? But he spoke  
περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἠγέρ-  
concerning the temple of his body. When therefore he was  
θη ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι  
raised up from among [the] dead <sup>2</sup>remembered <sup>2</sup>his <sup>2</sup>disciples that

have well drunk, them that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem. 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he

1 — τότε [L]T[TrA]. 2 — τὴν LTTA. 3 Κανᾷ ELTr. 4 Καφαρναούμ LTTAW.  
5 — αὐτοῦ [L]T[A]. 6 τα κέρματα the coins TrA. 7 + [καὶ] and L. 8 — δὲ and [L]TTrA.  
9 καταφάγεται will eat up GUT AW. 10 εἶπον LTTA. 11 — ὁ LTTAW. 12 [ἐν] Tr.  
13 Τεσσαράκοντα TrA. 14 ὁικοδομήθη T.



had said this unto them; and they believed the scripture, and the word which Jesus had said.

τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ ἔλεπεν ὁ Ἰησοῦς.  
word which <sup>h</sup>ad <sup>apoklon</sup> <sup>1</sup>Jesus.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 and needed not that any should testify of man: for he knew what was in man.

23 Ὡς δὲ ἦν ἐν ὁ Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.  
But there was in Jerusalem at the passover, at the feast, many believed on his name, beholding his signs which he was doing. But <sup>h</sup>imself <sup>1</sup>Jesus did not trust <sup>h</sup>imself to them, because of his knowing all [men], and <sup>h</sup>at <sup>h</sup>o <sup>h</sup>eed <sup>h</sup>o <sup>h</sup>ad that any should testify concerning man, for he knew what was in man.

III. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα· αὐτῷ, ἄρχων τῶν Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς τὸν Ἰησοῦν νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλή- λυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς ἂν μὴ ὁ θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἂν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἂν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. 7 μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ πού ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Ἀπε-

■ — αὐτοῖς GLTT<sup>ra</sup>. ■ δὲν LTT<sup>ra</sup>. ° + τοῖς GLTT<sup>ra</sup>. P [ἐν] LTT<sup>ra</sup>. ■ — ὁ LTT<sup>ra</sup>.  
■ αὐτὸν LTT<sup>ra</sup>. ■ — τοῦ L. ■ αὐτὸν him GLTT<sup>ra</sup>. v Ῥαββί T. ■ δύναται ταῦτα  
τα σημεῖα LTT<sup>ra</sup>. ■ — ὁ LTT<sup>ra</sup>. y — ὁ Tt. ■ — ὁ GLTT<sup>ra</sup> Jw. ■ τῶν οὐρανῶν of  
the heavens. T. b γεγεννημένον E. c ἀλλὰ Tt. d ὃ of L.

κριθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέ- and said unto him,  
 answered <sup>1</sup>Nicodemus and said to him, How can these things be? 10 Ἰησοῦς ἀπεκρίθη καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ  
 ὁσθαί; 10 <sup>2</sup>Ἀπεκρίθη ὁ <sup>1</sup>Ἰησοῦς and said to him, Thou art the  
 διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν  
 teacher of Israel, and these things knowest not? 11 <sup>3</sup>ἀμὴν  
 ἀμὴν λέγω σοι, ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἑώρα-  
 verily I say to thee, That which we know we speak, and that which we  
 καμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.  
 have seen we bear witness of; and our witness ye receive not.  
 12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἂν εἶπω  
 If earthly things I said to you, and ye believe not, how if I say  
 ὑμῖν τὰ ἐπουράνια πιστεύσετε; 13 καὶ οὐδεὶς ἀναβέβηκεν  
 to you heavenly things will ye believe? 13 And no one has gone up  
 εἰς τὸν οὐρανὸν εἰμὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς  
 into the heaven except he who out of the heaven came down, the Son  
 τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ· 14 καὶ καθὼς <sup>4</sup>Μωσῆς  
 of man who is in the heaven. And even as Moses  
 ἔψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ  
 lifted up the serpent in the wilderness, thus to be lifted up it behooves  
 τὸν υἱὸν τοῦ ἀνθρώπου· 15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν  
 the Son of man, that everyone that believes on him  
<sup>5</sup>μὴ ἀπόληται, ἀλλ' <sup>6</sup>ἔχῃ ζωὴν αἰώνιον. 16 οὕτως γὰρ  
 may not perish, but may have life eternal. For so  
 ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν <sup>7</sup>αὐτοῦ τὸν μονο-  
 loved <sup>1</sup>God the world that his Son the only be-  
 γενὴ ἐδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται,  
 gotten he gave, that everyone who believes on him may not perish,  
<sup>8</sup>ἀλλ' <sup>9</sup>ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν  
 but may have life eternal. For sent not <sup>1</sup>God  
 υἱὸν <sup>10</sup>αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ'  
 his Son into the world that he might judge the world, but  
 ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς  
 that <sup>11</sup>might <sup>12</sup>be saved <sup>13</sup>the <sup>14</sup>world through him. He that believes on  
 αὐτὸν οὐ κρίνεται· ὁ δὲ <sup>15</sup>μὴ πιστεύων ἤδη κέκριται,  
 him is not judged; but he that believes not already has been judged,  
 ὅτι μὴ πέπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ  
 because he has not believed on the name of the only begotten Son  
 θεοῦ. 19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς  
 of God. And this is the judgment, that the light has come into  
 τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος  
 the world, and <sup>16</sup>loved <sup>17</sup>men <sup>18</sup>rather <sup>19</sup>the <sup>20</sup>darkness  
 ἢ τὸ φῶς· ἦν γὰρ <sup>21</sup>πονηρὰ αὐτῶν τὰ ἔργα. 20 πᾶς γὰρ  
 than the light; for <sup>22</sup>were <sup>23</sup>evil <sup>24</sup>their <sup>25</sup>works. For everyone  
 ὁ φαῦλα πράσσωσιν μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ  
 that evil does hates the light, and comes not to the  
 φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· 21 ὁ δὲ ποιῶν τὴν  
 light, that may not be exposed his works; but he that practises the  
 ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ  
 truth comes to the light, that may be manifested his  
 ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.  
 works that in God they have been wrought.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς 22 After these things  
 After these things came Jesus and his disciples into came Jesus and his  
 disciples into the land

<sup>1</sup> — ὁ GLTFAW. <sup>2</sup> Μωϋσῆς LTTFAW. <sup>3</sup> ἐπ' αὐτὸν L; ἐν αὐτῷ in him TFA. <sup>4</sup> — μὴ  
 ἀπόληται ἀλλ' [L]TFA. <sup>5</sup> — αὐτοῦ (read the Son) T. <sup>6</sup> ἀλλὰ Tr. <sup>7</sup> — αὐτοῦ (read the  
 Son) TFA. <sup>8</sup> — δὲ but [L]TFA. <sup>9</sup> αὐτῶν πονηρὰ LTTA.

of Judæa; and there we tarried with them, and baptized: 23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not

τὴν Ἰουδαίαν· γῆν. καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. 23 ἦν· δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὡς βαπτίζοντο. 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν τοῦ Ἰωάννου. 26 καὶ ἦλθον αὐτῶν μετὰ τὸν Ἰωάννην καὶ εἶπον αὐτῷ, ὅτι ὁ Ἰωάννης ἔλεγε, ὅτι ὁ Χριστὸς ἔρχεται, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη ὁ Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἄλλο, ἢ ὃ δέδοται αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ οὖν μοι μαρτυρεῖτε ὅτι εἶπον, ὅτι ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην, ὁ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὐτὴ οὖν ἡ χαρὰ ἡ ἐμὴ πεπληρώται. 30 ἐκείνους αὖτε δεῖ αὐξάνειν, ἐγὼ δὲ ἐλαττοῦσθαι. 31 ὁ ἀνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. 32 καὶ ὁ ἑώρακεν καὶ ἤκουσεν τοῦτο· καὶ μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ

ο Ἰωάννης Tr. P — ὁ [T] Tr. A. q Ἰωάννου Tr. r Ἰουδαίου a Jew GLT Tr. A. W. s ἦλθον Tr. A. t εἶπαν Tr. A. u Παββεῖ Tr. v Ἐγὼ οὐκ εἰμι L. z — ἐπάνω πάντων ἐστίν T. — καὶ [L] Tr. A. a — τοῦτο T. b — ὁ θεὸς (read he gives) [L] Tr. A. c — δὲ and T.

ἀπειθῶν τῷ υἱῷ· οὐκ ὕψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ  
is not subject to the Son shall not — life, but the wrath of God

see life; but the wrath of God abideth on him.

μένει ἐπ' αὐτόν.  
abides on him.

¶ Ὡς οὖν ἔγνω ὁ κύριος<sup>1</sup> ὅτι ἤκουσαν οἱ Φαρισαῖοι,  
When therefore knew the Lord that heard the Pharisees,  
ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάν-  
that Jesus more disciples makes and baptizes than John  
νης.<sup>2</sup> 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβαπτίζειν, ἀλλ' οἱ  
(although indeed Jesus himself was not baptizing but

μαθηταὶ αὐτοῦ· 3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν πάλιν  
his disciples; he left Judaea, and went away again  
εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς  
into Galilee. And it was necessary for him to pass through

Σαμαρείας.<sup>3</sup> 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας<sup>4</sup> λεγο-  
Samaritania. He comes therefore to a city of Samaria call-

μένην Συχάρ,<sup>5</sup> πλησίον τοῦ χωρίου<sup>6</sup> ἔδωκεν Ἰακώβ  
ed Sychar, near the land which gave Jacob

Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ.  
to Joseph his son. Now was there fountain Jacob's;

ὁ οὖν Ἰησοῦς κεκοπιакὸς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως  
Jesus therefore, being wearied from the journey, sat thus

ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥσει<sup>7</sup> ἕκτη. 7 Ἐρχεται γυνή  
at the fountain. [The] hour was about [the] sixth. Comes a woman

ἐκ τῆς Σαμαρείας<sup>8</sup> ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,  
out of Samaria to draw water. Says to her Jesus,

Δός μοι<sup>9</sup> πίνειν.<sup>10</sup> 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς  
Give me to drink; for his disciples had gone away into

τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει ὁ οὖν αὐτῷ  
the city, that provisions they might buy. Says therefore to him

ἡ γυνὴ ἢ Σαμαρεῖτις; Πῶς σὺ Ἰουδαῖος ὦν παρ' ἐμοῦ  
the woman Samaritan, How thou a Jew being from me

πιεῖν<sup>11</sup> αἰτεῖς; οὐδὲν γυναικὸς Σαμαρεῖτιδος<sup>12</sup>; Ροῦ γὰρ  
to drink dost ask, being woman Samaritan? For no

συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.<sup>13</sup> 10 Ἀπεκρίθη Ἰησοῦς  
have intercourse Jews with Samaritans. Answered Jesus

καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς  
and said to her, If thou hadst known the gift of God, and who

ἐστίν ὁ λέγων σοι, Δός μοι πίνειν, σὺ ἀνῆτησας  
it is that says to thee, Give me to drink, thou wouldest have asked

αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 λέγει αὐτῷ ἡ  
him, and he would have given to thee water living. Says to him the

γυνὴ, Κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστίν  
woman, Sir, nothing to draw with thou hast, and the well is

βαθύ· πόθεν ἴδω<sup>14</sup> ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μέζων εἶ  
deep; whence then hast thou the water living? Art thou greater

τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς  
than our father Jacob, who gave us the well, and himself

ἐξ αὐτοῦ ἐπινεν, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;  
of it drank, and his sons and his cattle?

13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ  
Answered Jesus and said to her, Everyone that drinks of

IV. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (though Jesus himself baptized not, but his disciples,) 3 he left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied of his journey, sat thus on the well; and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water

<sup>1</sup> Ἰησοῦς Jesus T.    <sup>2</sup> Ἰωάννης Tr.    <sup>3</sup> Σαμαρίας T.    <sup>4</sup> Συχάρ E.    <sup>5</sup> οὐ GL.    <sup>6</sup> ὡς  
LTTTAW.    <sup>7</sup> πίνειν TT-A.    <sup>8</sup> ἰ — οὐν T.    <sup>9</sup> Σαμαρεῖτις T.    <sup>10</sup> πίν L; πίνειν TT-A.    <sup>11</sup> γυναικὸς  
Σαμαρεῖτιδος (Σαμαρίτιδος T) οὗτος LTTT-A.    <sup>12</sup> — οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις T.  
<sup>13</sup> [ἡ γυνή] A.    <sup>14</sup> — ὁ GLTTTAW.





ἦλθον<sup>1</sup> οἱ μαθηταὶ αὐτοῦ, καὶ ἑθαύμασαν<sup>2</sup> ὅτι μετὰ γυναῖκος  
 came his disciples, and wondered that with a woman  
 ἔλαλει· οὐδεὶς μὲντοι εἶπεν, Τί ζητεῖς; ἢ Τί λα-  
 he was speaking; no one however said, What ~~seekest~~ thou? or Why speakest  
 λῖς μετ' αὐτῆς;  
 thou with her?

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς  
 Left then her waterpot the woman and went away into  
 τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἄνθρω-  
 the city, and says to the men, Come, see a man  
 πον ὃς εἶπέν μοι πάντα ῥῶσα<sup>3</sup> ἐποίησα· μήτι οὗτός ἐστιν  
 who told me all things whatsoever I did: perchance this is  
 ὁ χριστός; 30 Ἐξῆλθον οὖν<sup>4</sup> ἐκ τῆς πόλεως, καὶ ἦρ-  
 the Christ! They went forth therefore out of the city, and came  
 χοντο πρὸς αὐτόν.  
 unto him.

31 Ἐν<sup>5</sup> δὲ τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταί, λέ-  
 But in the meantime were asking him the disciples, say-  
 γοντες, Ῥαββί, φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν  
 ing, Rabbi, eat. But he said to them, I meat  
 ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἰδατε. 33 Ἐλεγον οὖν<sup>6</sup> οἱ μαθη-  
 have to eat which ye know not. Said therefore the disci-  
 ται πρὸς ἀλλήλους, Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;  
 ples to one another, Anyone did bring him [anything] to eat?  
 34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ<sup>7</sup> τὸ  
 Says to them Jesus, My meat is that I should do the  
 θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.  
 will of him who sent me, and should finish his work.

35 οὐχ ὑμεῖς λέγετε, ὅτι ἐτι τετράμηνόν<sup>8</sup> ἐστιν καὶ ὁ θερισμὸς  
 Not ye say, that yet four months it is and the harvest  
 ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ  
 comes? Behold, I say to you, Lift up your eyes and  
 θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμόν<sup>9</sup> ἤδη.  
 see the fields, for white they are to harvest already.  
 36 καὶ<sup>10</sup> ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν  
 And he that reaps a reward receives, and gathers fruit  
 εἰς ζωὴν αἰώνιον· ἵνα<sup>11</sup> καὶ<sup>12</sup> ὁ σπείρων ὁμοῦ χαίρῃ  
 unto life eternal, that both he that sows together may rejoice  
 καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν<sup>13</sup> ὅ<sup>14</sup> ἀλη-  
 and he that reaps. For in this the saying is true,  
 θινός, ὅτι ἄλλος ἐστίν<sup>15</sup> ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.  
 That one it is who sows, and another who reaps.

38 ἐγὼ<sup>16</sup> ἀπέστειλα<sup>17</sup> ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε<sup>18</sup>  
 I sent you to reap on which not ye have laboured;  
 ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-  
 others have laboured, and ye into their labour have en-  
 θατε.  
 tered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν  
 But out of that city many believed on him  
 τῶν Σαμαρειτῶν,<sup>19</sup> διὰ τὸν λόγον τῆς γυναῖκος μαρ-  
 of the Samaritans, because of the word of the woman, which testi-

his disciples, and mar-  
 velled that he talked  
 with the woman; yet  
 no man said, What  
 seekest thou? or, Why  
 talkest thou with her?

28 The woman then  
 left her waterpot, and  
 went her way into the  
 city, and saith to the  
 men, 29 Come, see a  
 man, which told me all  
 things that ever I did:  
 not this the Christ?  
 30 Then they went out  
 of the city, and came  
 unto him.

31 In the mean while  
 his disciples prayed  
 him, saying, Master,  
 eat. 32 But he said  
 unto them, I have meat  
 to eat that ye know  
 not of. 33 Therefore  
 said the disciples  
 to another, Hath any  
 man brought him ought  
 to eat? 34 Jesus saith  
 unto them, My meat is  
 to do the will of him  
 that sent me, and to  
 finish his work. 35 Say  
 not ye, There are yet  
 four months, and then  
 cometh harvest? be-  
 hold, I say unto you,  
 Lift up your eyes, and  
 look on the fields; for  
 they are white already  
 to harvest. 36 And he  
 that reaps receiveth  
 wages, and gathereth  
 fruit unto life eternal:  
 that both he that sow-  
 eth and he that reap-  
 eth may rejoice to-  
 gether. 37 And here-  
 is that saying true, One  
 soweth, and another  
 reapeth. 38 I sent you  
 to reap that whereon  
 ye bestowed no labour:  
 other men laboured,  
 and ye are entered into  
 their labours.

39 And many of the  
 Samaritans of that  
 city believed on him  
 for the saying of the  
 woman, which testi-

<sup>1</sup> ἦλθον TTr. <sup>2</sup> ἑθαύμαζον were wondering GLTTFAW. <sup>3</sup> ῥα which T. <sup>4</sup> οὖν W. <sup>5</sup> ἐν GLTTFAW. <sup>6</sup> οὖν δὲ but [L]TTrA. <sup>7</sup> ποιῶ LTrA. <sup>8</sup> τετράμηνός GLTTFAW. <sup>9</sup> ἤδη (read already he that reaps) T. <sup>10</sup> καὶ [L]TTrA. <sup>11</sup> ἵνα TTr[A]. <sup>12</sup> καὶ TTr[A]. <sup>13</sup> ἀπέσταλκα have sent T. <sup>14</sup> Σαμαρειτῶν T.

fied. He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed, because of his own word; 42 and said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and

τυρούσης, "Οτι εἶπέν μοι πάντα ὅσα" ἐποίησα. 40 Ὡς  
tifying, He told me all things whatsoever I did. When  
οὖν ἦλθον πρὸς αὐτὸν οἱ Ὑσαμαρεῖται, ἠρώτων αὐτὸν  
therefore came to him the Samaritans, they asked him  
μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ  
to abide with them, and he abode there two days. And  
πολλῶν πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. 42 τῇ τε  
many more believed because of his word; and to the  
γυναικὶ ἔλεγον, "Ὅτι" οὐκ ἐστὶ διὰ τὴν σὴν λαλίαν πισ-  
woman they said, No longer because of thy saying we  
τεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν  
believe, for ourselves have heard, and we know that this is  
ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.  
truly the Saviour of the world, the Christ.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλ-  
But after the two days he went forth thence, and went  
θεν εἰς τὴν Γαλιλαίαν. 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρη-  
away into Galilee; for himself Jesus testified, we  
σεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.  
that a prophet in his own country honour has not.  
45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδόξαντο αὐτὸν  
When therefore he came into Galilee received him  
οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἰε-  
the Galileans, all things having seen which he did in Je-  
ρουσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν  
Jerusalem during the feast, for they also went to the  
ἑορτήν.  
feast.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς  
Came therefore Jesus again to Cana  
Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις  
of Galilee, where he made the water wine. And there was a certain  
βασιλικός, οὗ ὁ υἱὸς ἰσθῆναι ἐν Καπερναούμ. 47 οὗτος  
courtier, whose son was sick in Capernaum. He  
ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι-  
having heard that Jesus had come out of Judæa into Gali-  
λαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτὸν ἵνα κατα-  
lee, went to him, and asked him that he would  
βῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ ἀποθνήσκειν.  
come down and heal his son; for he was about to die.  
48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ  
Said therefore Jesus to him, Unless signs and  
τέρατα ἴδῃτε οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτὸν ὁ  
wonders ye see in no wise will ye believe. Says to him the  
βασιλικός, Κύριε, κατὰ βῆθι πρὶν ἀποθάνειν τὸ παιδίον μου.  
courtier, Sir, come down before I die my little child.  
50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ  
Says to him Jesus, Go, thy son lives. And  
ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ Ἰησοῦς,  
believed the man the word which said to him Jesus,  
καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐ-  
and went away. But already as he was going down his bondmen

† ὃ which TTA.    Ὑσαμαρεῖται T.    ὅτι L.    ὁ χριστός LTTA.    καὶ ἀπῆλθεν  
[L]TTA.    ὁ GLTTAW.    ὅς T.    ὅσα whatsoever LTTA.    ὁ Ἰησοῦς [καὶ] he  
came GLTTAW.    + ὁ Ἰησοῦς Jesus W.    Ἦν δέ T.    Καπερναούμ LTTAW.  
— αὐτὸν [L]TTA.    — καὶ [L]TTA.    ἐν LTTA.    αὐτὸς + ὁ LTTAW.    — αὐτοῦ  
(read the bondmen) T.

τοῦ ἰαήντησαν<sup>a</sup> αὐτῷ, <sup>met</sup> καὶ ἀπήγγειλαν<sup>b</sup> ἄλεγοντες, <sup>him, and reported, saying,</sup> "Ὅτι  
 ὁ παῖς σου<sup>c</sup> ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν<sup>d</sup>  
<sup>Thy child lives. He inquired therefore from them the hour</sup>  
 ἐν ᾗ κομψότερον ἔσχεν. <sup>ἔκαὶ εἶπον αὐτῷ, "Ὅτι χθές"</sup>  
<sup>in which better he got. And they said to him, Yesterday</sup>  
 ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. 53 Ἐγὼ  
<sup>(at the) hour seventh left him the fever. Knew</sup>  
 οὖν ὁ πατὴρ ὅτι ἐν<sup>e</sup> ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν  
<sup>therefore the father that [it was] at that hour in which said</sup>  
 αὐτῷ ὁ Ἰησοῦς, <sup>εἰς</sup> "Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτὸς  
<sup>to him Jesus, Thy son lives. And he believed himself</sup>  
 καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο ἡ πάλιν δεῦτερον σημεῖον  
<sup>and his house whole. This again second sign</sup>  
 ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γα-  
<sup>did Jesus, having come out of Judaea into Ga-</sup>  
 λιλαιαν.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ<sup>a</sup>  
<sup>After these things was a feast of the Jews, and went up</sup>  
 Ἰησοῦς εἰς Ἱεροσόλυμα. 2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις  
<sup>Jesus to Jerusalem. And there is in Jerusalem</sup>  
 ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγόμενη<sup>b</sup> Ἑβραϊστὶ  
<sup>at the sheppate a pool, which [is] called in Hebrew</sup>  
 Βηθεσδά, <sup>c</sup> πέντε στοὰς ἔχουσα. 3 ἐν ταύταις κατέκειτο  
<sup>Bethesda, five porches having. In the s were lying</sup>  
 πλῆθος <sup>d</sup> πολλὸν τῶν ἀσθενούντων, τυφλῶν, χωλῶν,  
<sup>a multitude great of those who were sick, blind, lame,</sup>  
 ξηρῶν, <sup>e</sup> ὁκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος  
<sup>withered, awaiting the of the water moving. Angel</sup>  
 γὰρ <sup>f</sup> κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτά-  
<sup>for from time to time descended in the pool, and agi-</sup>  
 ρασσεν τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν  
<sup>tated the water. He who therefore first entered after the agitation</sup>  
 τοῦ ὕδατος, <sup>g</sup> ὑγιὲς ἐγίνετο, <sup>h</sup> ὅ, ᾧ ποτε<sup>i</sup> κατεῖχετο νοσήματι.  
<sup>of the water, well became, whatever he was held by disease.</sup>  
 5 Ἦν δὲ <sup>j</sup> τις ἀνθρωπὸς ἐκεῖ τριακονταοκτὼ <sup>k</sup> ἔτη ἔχων ἐν  
<sup>But was a certain man there thirty eight years being in</sup>  
 τῇ ἀσθενείᾳ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ  
<sup>infirmity. Him seeing Jesus lying, and</sup>  
 γνούς ὅτι πολὺν ἤδη χρόνον <sup>l</sup> ἔχει, λέγει αὐτῷ, Θέλεις  
<sup>knowing that a long already time he has been, says to him, Desirest thou</sup>  
 ὑγιὲς γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενὴς, <sup>m</sup> Κύριε, ἀν-  
<sup>well to become? Answered him the infirm man, Sir, a</sup>  
 θρωπον οὐκ ἔχω, <sup>n</sup> ἵνα ὅταν ταραχθῇ τὸ ὕδωρ ἱβάλλῃ  
<sup>I have not; that when has been agitated the water he may put</sup>  
 με εἰς τὴν κολυμβήθραν. <sup>o</sup> ἐν ᾧ δὲ ἐρχομαι ἐγὼ ἄλλος πρό  
<sup>me into the pool; but while am coming I another before</sup>  
 μοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ Ἰησοῦς, <sup>p</sup> Ἐγείρα, <sup>q</sup> ἄρον  
<sup>me descends. Says to him Jesus, Arise, take up</sup>

told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

V. After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed,

υ ἰαήντησαν LITRA. <sup>a</sup> καὶ ἡγγειλαν T; [καὶ ἀπήγγειλαν] TRA. <sup>b</sup> λέγοντες T.  
 c αὐτοῦ (read that his child lives) LITRA. <sup>d</sup> τὴν ὥραν παρ' αὐτῶν LITRA. <sup>e</sup> εἶπον οὖν there-  
 f. re. they said TRA. <sup>f</sup> ἐχθές LITRA. <sup>g</sup> — ἐν T[Tr]. <sup>h</sup> — Ὅτι LITRA. <sup>i</sup> + δὲ now (this)  
 Tr[A]. <sup>j</sup> + ἡ the (feast) T. <sup>k</sup> — ὁ LITRA. <sup>l</sup> τὸ λεγόμενον T. <sup>m</sup> Βηθσαθά Beth-  
 zatha T. <sup>n</sup> — πολλὸν [L]ITRA. <sup>o</sup> — ὁκδεχομένων to end of verse 4 [G]ITRA. <sup>p</sup> + [κυρίου]  
 of [the] Lord L. <sup>q</sup> οἰφόμενον L. <sup>r</sup> τριακοντα καὶ (— καὶ [L]Tr) ὁκτώ GLITRA. <sup>s</sup> + αὐ-  
 του his (infirmity) [L]ITRA. <sup>t</sup> βάλλῃ GLITRA. <sup>u</sup> Ἐγείρα LITRA. <sup>v</sup> + [καὶ] and L.



and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. 11 He answered them, He that made me whole, the same said unto me, Take up *thy* bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up *thy* bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and

τὸν κράββατόν σου, καὶ περιπάτει. 9 Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράββατον αὐτοῦ, καὶ περιεπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἐξεστὶν σοὶ ἄραι τὸν κράββατον. 11 Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου καὶ περιπάτει. 12 Ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου καὶ περιπάτει; 13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. 14 Μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, αἱ εἰπὼν αὐτῷ, Ἰδὲ ὑγιὴς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν ᾖ σοι· τί σοι γένηται. 15 Ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν ὑγιῆ. 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἔως ἄρτι ἐργάζεται, καγὼ ἐργάζομαι. 18 Διὰ τοῦτο οὖν μάλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιεῖν τῷ θεῷ. 19 ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἢ ἂν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ὁ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ

<sup>2</sup> κράββατον LITRAW.

<sup>7</sup> — εὐθέως T.

<sup>8</sup> + καὶ and [L]T[Tr]A.

<sup>9</sup> + σου (read *thy*

bed) L.

<sup>10</sup> + ὅς δὲ who however LTR.

<sup>11</sup> — οὖν [L]T[Tr]A.

<sup>12</sup> — τὸν κράββατόν

σου T[Tr]A.

<sup>13</sup> κράββατόν L[Tr]W.

<sup>14</sup> ἀσθενῶν was impotent T.

<sup>15</sup> σοὶ τι GLITRAW.

<sup>16</sup> + [καὶ] and L.

<sup>17</sup> εἶπεν T.

<sup>18</sup> οἱ Ἰουδαῖοι τὸν Ἰησοῦν LITRA.

<sup>19</sup> — καὶ ἐζήτουν αὐτόν

ἀποκτείνειν G[L]T[Tr]A.

<sup>20</sup> — Ἰησοῦς (read he answered) T.

<sup>21</sup> — οὖν T.

ἂν T.

<sup>22</sup> ποιεῖ ὁμοίως T.

<sup>23</sup> εἶπεν T.

πάντα δείκνυσιν αὐτῷ ὃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων<sup>1</sup> δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.<sup>2</sup> 21 ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ. 23 ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ-τιμῶν τὸν υἱὸν οὐ-τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμήν ἀμήν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. 25 Ἀμήν ἀμήν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται<sup>3</sup> τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.<sup>4</sup> 26 ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἐν ἑαυτῷ. 27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ἐν ἑαυτῷ, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται<sup>5</sup> τῆς φωνῆς αὐτοῦ. 29 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. 30 οὐ δύναμαι ἐγὼ ποιεῖν ἄπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἣ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θελημα τοῦ πέμψαντός με πατρός.<sup>6</sup> 31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. 32 ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα<sup>7</sup> ὅτι ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὅτι οὐκ ἀπεστάλ-κατε πρὸς Ἰωάννην<sup>8</sup> καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ· 34 ἐγὼ

sheweth him all things that himself doeth and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For the Father hath life in himself; so hath he given to the Son to have life in himself; 27 and hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth.

<sup>1</sup> θαυμάζετε wonder τ. <sup>2</sup> ἀκούσονται TT. <sup>3</sup> ζήσονται LITTA. <sup>4</sup> καὶ τῷ υἱῷ ἔδωκεν TT A. — καὶ LITTA. <sup>5</sup> — δὲ and [L]T[Tr]A. <sup>6</sup> — πατρός (read of him who sent me) LITTA. <sup>7</sup> οἶδατε ye know τ. <sup>8</sup> Ἰωάννην Tr.



6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης  
After these things <sup>2</sup>went away <sup>1</sup>Jesus over the

τῆς Γαλιλαίας τῆς Τιβεριάδος· 2 καὶ ἠκολούθει αὐτῷ ὄχλος  
of Galilee (of Tiberias), and <sup>4</sup>followed <sup>6</sup>him <sup>1</sup>a crowd

πολύς, ὅτι ἑώραν αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ  
<sup>2</sup>great, because they saw of him the signs which he wrought upon

τῶν ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος τοῦ Ἰησοῦς,  
those who were sick. And <sup>2</sup>went up into <sup>2</sup>the <sup>2</sup>mountain <sup>1</sup>Jesus,

καὶ ἐκεῖ ἔκαθ' ἑαυτὸν μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ ἑγγὺς  
and there sat with his disciples; and <sup>2</sup>was <sup>2</sup>near

τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας οὖν ὁ Ἰη-  
the <sup>2</sup>passover, the feast of the Jews. <sup>2</sup>Having <sup>4</sup>lifted up <sup>2</sup>then <sup>1</sup>Je-

σοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολὺς ὄχλος  
sus [his] eyes, and having seen that a great crowd

ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, πόθεν  
is coming to him, he says to Philip, Whence

ἂγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; 6 Τοῦτο δὲ ἔλεγεν  
shall we buy loaves that <sup>2</sup>may eat <sup>2</sup>these? But this he said

πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλεν ποιεῖν. 7 ἀπε-  
trying him, for he knew what he was about to do. An-

κρίθη αὐτῷ Φίλιππος, Διακισίων δηναρίων ἄρτοι οὐκ  
answered him Philip, <sup>2</sup>For <sup>2</sup>two <sup>2</sup>hundred <sup>2</sup>denarii <sup>2</sup>loaves <sup>2</sup>not

ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.  
<sup>4</sup>are sufficient for them that each of them some little may receive.

8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς  
Says to him one of his disciples, Andrew the brother

Σίμωνος Πέτρον, 9 Ἔστιν παῖδάριον ἐν ᾧδε, ὃ ἔχει πέντε  
of Simon Peter, <sup>2</sup>Is <sup>2</sup>little <sup>2</sup>boy <sup>2</sup>a here, who has five

ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς  
<sup>2</sup>loaves <sup>2</sup>barley and two small fishes; but <sup>2</sup>these <sup>2</sup>what <sup>2</sup>are for

τοσούτου; 10 Εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους  
so many? And <sup>2</sup>said <sup>2</sup>Jesus, Make the men

ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἐάνεπεσον  
to recline. Now <sup>2</sup>was <sup>2</sup>grass <sup>2</sup>much in the place: <sup>2</sup>reclined

οὖν οἱ ἄνδρες τὸν ἀριθμὸν ἑπτὰ πεντακισχίλιοι. 11 ἔλαβεν  
therefore the men, the number about five thousand. <sup>2</sup>Took

δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκεν τοῖς  
and <sup>2</sup>the <sup>2</sup>loaves <sup>2</sup>Jesus, and having given thanks distributed to the

μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις ὁμοίως· καὶ  
disciples, and the disciples to those reclining; and in like manner

ἐκ τῶν ὀψαρίων ὅσον ᾔθελον. 12 ὥς δὲ ἐνεπλήσθησαν  
of the small fishes as much as they wished. And when they were filled

λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα  
he says to his disciples, Gather together the <sup>2</sup>over <sup>2</sup>and <sup>2</sup>above

κλάσματα, ἵνα μὴ τι ἀπόληται. 13 Συνήγαγον οὖν  
<sup>2</sup>fragments, that nothing may be lost. They gathered together therefore

καὶ ἐγένεσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε  
and filled twelve hand-baskets of fragments from the five

ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσεν τοῖς βεβρω-  
<sup>2</sup>loaves <sup>2</sup>barley which were over and above to those who had

VI. <sup>2</sup>After these things <sup>2</sup>Jesus went over the sea of Galilee, which is the Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

9 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

10 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

11 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

12 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

13 Then

VI. <sup>2</sup>After these things <sup>2</sup>Jesus went over the sea of Galilee, which is the Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

9 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

10 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

11 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

12 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

13 Then

ἠκολούθει δὲ LITTA.

ἠθεώρουν LITTA.

αὐτοῦ GLTTAW.

ὁ LITTA.

ἠκαθέζετο T.

τοὺς ὀφθαλμούς ὁ Ἰησοῦς LITTA.

τὸν LITTA.

ἀγοράσωμεν

should we buy LITTA.

ἀποκρίνεται answers T.

δ + ὁ T.

αὐτῶν LITTA.

τι (read a little) [LITTA].

ἐν (read παιδ. little boy) [LITTA].

ὅς LITTA.

δὲ LITTA.

δὲ and [LITTA].

ἀνέπεσαν LITTA.

ὡς TTA.

οὖν therefore (took) LITTA.

εὐχαρίστησεν καὶ ἔδωκεν gave thanks and distributed T.

ο — τοῖς μαθηταῖς, αἱ δὲ μαθη-

ταῖ LITTA.

ἐπερίσσευσαν LITTA.



those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea, 17 and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they saw Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them. It is I: be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: 24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking

κόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔφαθον, "Ἐλεγον, "Ὅτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης ὁ ἔρχόμενος εἰς τὸν κόσμον." 15 Ἰησοῦς οὖν γινούς ὅτι μέλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 Ὡς δὲ ὥψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἦρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτία ἦδη ἐγγέγονει, καὶ οὐκ ἔληλυθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἥ τε ἡ θάλασσα ἀνέμου μεγάλου πνέοντος ἀδυνατεῖτο. 19 ἔλθοντες οὖν βῶς ἑσταδίους ἑικοσιπέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι μὴ φοβεῖσθε. 21 Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐπὶ τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, εἰδὼν ὅτι πλοῖαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἑκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνέειληθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖαριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, 23 ἄλλα δὲ ἦλθεν πλοῖα ἑκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἐστὶν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ, seeking

— ὁ Ἰησοῦς (read he had done) TTR. — εἰς τὸν κόσμον ἐρχόμενος T. — αὐτόν (read [him]) LITRA. — φεύγει escapes T. — τὸ (read a ship) TTR. — Καφαρναοὺμ LITTAW. — κατέλαβεν δὲ αὐτοὺς ἡ σκοτία and darkness overtook them T. — οὐπω not yet LITRA. — Ἰησοῦς πρὸς αὐτούς T. — διεγείρετο TTR. — ὥσει L. — στάδια T. — εἰκοσι πέντε LITR. — ἐγένετο τὸ πλοῖον LITRA. — τὴν γῆν T. — εἶδον saw LITRA. — ἐκεῖνος εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ GLITRA. — πλοῖον ship GLITRA. — δὲ but TTR[A]. — ἦλθον T. — πλοῖα ships L. — καὶ GLITTAW. — πλοῖα small ships LITRA. — Καφαρναοὺμ LITTAW.

ναούμ,<sup>1</sup> ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὐρόντες αὐτὸν  
 naum,<sup>1</sup> seeking Jesus. And having found him  
 πέραν<sup>2</sup> τῆς θαλάσσης, εἶπον αὐτῷ, ῥαββί,<sup>3</sup> πότε ὦδε  
 the other side of the sea, they said to him, Rabbi, when here  
 γέγονας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν  
 hast thou come? <sup>2</sup>Answered <sup>3</sup>them Jesus and said, Verily  
 ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'  
 verily I say to you, Ye seek me, not because ye saw signs, but  
 ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 27 ἐργάζεσθε  
 because ye ate of the loaves and were satisfied. 27 Work  
 μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν  
 not [for] the food which perishes, but [for] the food  
 τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου  
 which abides unto life eternal, which the Son of man  
 ὑμῖν δώσει<sup>4</sup>· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.  
 to you will give; for him the Father sealed, [even] God.  
 28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν,<sup>5</sup> ἵνα ἐργαζώμεθα  
 They said therefore to him, What do we, that we may work  
 τὰ ἔργα τοῦ θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,  
 the works of God? <sup>2</sup>Answered Jesus and said to them,  
 Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε<sup>6</sup> εἰς ὃν  
 This is the work of God, that ye should believe on him whom  
 ἀπέστειλεν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιῆς  
<sup>2</sup>sent <sup>3</sup>he. They said therefore to him, What <sup>2</sup>then <sup>3</sup>dost  
 σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;  
<sup>4</sup>thou <sup>5</sup>sign, that we may see and may believe thee? what dost thou work?  
 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς  
 Our fathers the ~~manna~~ ate in the wilderness, as  
 ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς  
 it is written, Bread out of the heaven he gave them  
 φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω  
 to eat. <sup>2</sup>Said <sup>2</sup>therefore <sup>3</sup>to <sup>3</sup>them Jesus, Verily verily I say  
 ὑμῖν, Οὐ Μωσῆς<sup>7</sup> δέδωκεν<sup>8</sup> ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-  
 to you, <sup>2</sup>Not <sup>3</sup>Moses <sup>3</sup>has <sup>3</sup>given you the bread out of the hea-  
 νοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ-  
 ven; but my Father gives you the <sup>2</sup>bread <sup>2</sup>out <sup>2</sup>of <sup>2</sup>the <sup>2</sup>hea-  
 ρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος ὁ τοῦ θεοῦ ἐστιν ὁ  
<sup>2</sup>ven <sup>2</sup>true. For the bread of God is he who  
 καταβαίνειν ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσμῳ.  
 comes down out of the heaven, and life gives to the world.  
 34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν  
 They said therefore to him, Lord, always give to us  
 ἄρτον· τοῦτον. 35 Εἶπεν ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ  
<sup>2</sup>this bread. <sup>2</sup>Said <sup>2</sup>and <sup>2</sup>to <sup>2</sup>them Jesus, I am the  
 ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με<sup>9</sup> οὐ μὴ<sup>10</sup> πεινάσῃ·  
 bread of life: he that comes to me in no wise may hunger,  
 καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ<sup>11</sup> διψήσῃ<sup>12</sup> πώποτε. 36 ἀλλ'  
 and he that believes on me in no wise may thirst at any time. But  
 εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε<sup>13</sup> με<sup>14</sup> καὶ οὐ πιστεύετε. 37 πᾶν  
 I said to you that also ye have seen ~~me~~ and believe not. All  
 ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχό-  
 that <sup>2</sup>gives <sup>2</sup>me <sup>2</sup>the <sup>2</sup>Father to me shall come, and him that comes

for Jesus. <sup>2</sup>And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? <sup>26</sup>Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. <sup>27</sup>Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. <sup>28</sup>Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup>Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. <sup>30</sup>They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? <sup>31</sup>Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. <sup>32</sup>Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. <sup>33</sup>For the bread of God is he which cometh down from heaven, and giveth life unto the world. <sup>34</sup>Then said they unto him, Lord, evermore give ~~us~~ this bread. <sup>35</sup>And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. <sup>36</sup>But I said unto you, That ye also have seen me, and believe not. <sup>37</sup>All that the Father giveth me shall come to me; and him that cometh

<sup>1</sup> ῥαββί T. <sup>2</sup> δίδωσιν ὑμῖν gives to you T. <sup>3</sup> ποίωμεν should we do EGTITAW.  
<sup>4</sup> — ὁ T. <sup>5</sup> πιστεύετε TTA. <sup>6</sup> Μωσῆς LTTAW. <sup>7</sup> ἔδωκεν gave LTA. <sup>8</sup> + ὁ T.  
<sup>9</sup> οὖν therefore T; — δέ [L]TA. <sup>10</sup> ἐμὲ TTA. <sup>11</sup> πεινάσει shall hunger L. <sup>12</sup> διψήσει  
shall thirst LTTA. <sup>13</sup> — με [L]T.

to me I will in no wise  
cast out. 38 For I  
came down from hea-  
ven, not to do mine  
own will, but the will  
of him that sent me.  
39 And this is the Fa-  
ther's will which hath  
sent me, that of all  
which he hath given  
me I should lose no-  
thing, but should raise  
it up again at the last  
day. 40 And this is  
the will of him that  
sent me, that every  
one which seeth the  
Son, and believeth on  
him, may have ever-  
lasting life: and I  
will raise him up at  
the last day. 41 The  
Jews then murmured  
at him, because he  
said, I am the bread  
which came down from  
heaven. 42 And they  
said, Is not this Jesus,  
the son of Joseph,  
whose father and mo-  
ther we know? how is  
it then that he saith,  
I came down from  
heaven? 43 Jesus there-  
fore answered and said  
unto them, Murmur  
not among yourselves.  
44 No man can come  
to me, except the Fa-  
ther which hath sent  
me draw him: and I  
will raise him up at  
the last day. 45 It is  
written in the pro-  
phets, And they shall  
be all taught of God.  
Every man therefore  
that hath heard, and  
hath learned of the  
Father, cometh unto  
me. 46 Not that any  
man hath seen the Fa-  
ther, save he which is  
of God, he hath seen  
the Father. 47 Verily,  
verily, I say unto you,  
He that believeth on  
me hath everlasting  
life. 48 I am that  
bread of life. 49 Your  
Fathers did eat manna  
in the wilderness, and  
are dead. 50 This is  
the bread which com-  
eth down from hea-  
ven, that a man may

μενον πρὸς ἐμεῖ οὐ μὴ ἐκβάλω ἔξω 38 ὅτι καταβέβηκα  
to me not at all will I cast out. For I have come down  
ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ἔποιω τὸ θέλημα τὸ ἐμόν, ἀλλὰ  
out of the heaven, not that I should do will my, but  
τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο δὲ ἐστὶν τὸ  
the will of him who sent me. And this is the  
θέλημα τοῦ πέμψαντός με πατρὸς, ἵνα πάν ὃ δέδωκέν  
will of the who sent me Father, that [of] all that he has given  
μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν  
me, I should not lose [any] of it, but should raise up it in  
τῇ ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ  
the last day. And this is the will of him who  
πέμψαντός με, ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ πιστεύων  
sent me, that everyone who sees the Son and believes  
εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐγὼ  
on him, should have life eternal; and will raise up him I  
τῇ ἐσχάτῃ ἡμέρᾳ. 41 Ἐγὼ γινώσκω οὖν οἱ Ἰουδαῖοι περὶ  
at the last day. Were murmuring therefore the Jews about  
αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ  
him, because he said, I am the bread which came down out of the  
οὐρανοῦ. 42 καὶ ἔλεγον, Ὁὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς  
heaven. And were saying, Is not this Jesus the Son  
Ἰωσήφ, ὃν ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;  
of Joseph, of whom we know the father and the mother?  
πῶς ῥοῦν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;  
how therefore says he, Out of the heaven I have come down?  
43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύετε  
Answered therefore Jesus and said to them, Murmur not  
μετ' ἀλλήλων. 44 οὐδεὶς δύναται ἔλθειν πρὸς ἐμεῖ ἢ ἂν μὴ  
with one another. No one is able to come to me unless  
ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω  
the Father who sent me draw him, and I will raise up  
αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἐστὶν γεγραμμένον ἐν τοῖς προ-  
him at the last day. It is written in the pro-  
φήταις, Καὶ ἔσονται πάντες διδασκτοὶ τοῦ θεοῦ. Πᾶς  
phets, And they shall be all taught of God. Everyone  
οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται  
therefore that has heard from the Father and has learnt, comes  
πρὸς ἐμεῖ. 46 οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, ἐγὼ μὴ ὁ  
to me: not that the Father anyone has seen, except he who  
ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. 47 ἀμὴν  
is from God, he has seen the Father. Verily  
ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμεῖ ἔχει ζωὴν αἰώνιον.  
verily I say to you, He that believes on me has life eternal.  
48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ὑμῶν ἐφαγον  
I am the bread of life. Your Fathers ate  
ἐπὶ τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον. 50 οὗτός ἐστιν ὁ  
the manna in the desert, and died. This is the  
ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ  
bread which out of heaven comes down, that anyone of it

ἐμεῖ T. ἡ ἀπὸ from LTTA. ἔ ποιήσω T. — πατρός (read of him who sent)  
GLTTAW. — ἐν (read at the) TrA. ἡ γὰρ for (this) GLTTAW. τοῦ πατρὸς μου of  
my father LTTA. ἐγὼ L. + ἐν in (the) LT. οὐχὶ Tr. ῥοῦν now TTA.  
— οὗτος (read λέγει says he) LTTA. — οὖν G[L]TTAW. — ὁ Tr. μετὰ Tr.  
ἐμεῖ TTA. καὶ γὰρ LTTA. + ἐν in (the) GLTTAW. — τοῦ GLTTAW. — οὖν  
GLTTA. ἐμεῖ TTA. ἑώρακεν τις LTTAW. θεόν God T. — εἰς ἐμεῖ T[TA].  
ἐν τῇ ἐρήμῳ τὸ μάννα LTTA.





quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thy-

ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα δὲ ἐγὼ quickens, the flesh profits nothing; the words which I speak to you, spirit are and life are; but there are of you some who believe not. For <sup>2</sup>knew <sup>2</sup>from [<sup>2</sup>the] <sup>2</sup>beginning ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ <sup>1</sup>Jesus who they are who believe not, and who is he who παραδῶσιν αὐτόν. 65 καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν, shall deliver up him. And he said, Therefore have I said to you, ὅτι οὐδεὶς δύναται ἔλθειν πρὸς <sup>2</sup>με<sup>1</sup> ἐὰν μὴ ᾗ δεδομένος that no one is able to come to me unless it be given αὐτῷ ἐκ τοῦ πατρὸς μου. 66 Ἐκ τούτου πολλοὶ <sup>2</sup>to him from my Father. From that [time] many ἀπῆλθον τῶν μαθητῶν αὐτοῦ<sup>1</sup> εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' <sup>2</sup>went <sup>2</sup>away <sup>1</sup>of his <sup>2</sup>disciples back, and no more with αὐτοῦ περιπατοῦν. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, him walked. <sup>2</sup>Said <sup>2</sup>therefore <sup>1</sup>Jesus to the twelve, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη οὖν αὐτῷ <sup>2</sup>Also <sup>2</sup>ye <sup>2</sup>are <sup>2</sup>wishing to go away? <sup>2</sup>Answered <sup>2</sup>therefore <sup>2</sup>him Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς <sup>1</sup>Simon <sup>2</sup>Peter, Lord, to whom shall we go? words of life αἰωνίου ἔχεις; 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν eternal thou hast; and <sup>2</sup>have believed and have known ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 70 Ἀπε- that thou art the Christ the Son of God the living. An- κρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, swered them Jesus, Not I you the twelve did choose, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν; 71 Ἐλέγεν δὲ τὸν Ἰούδαν and of you one a devil is? But he spoke of Judas Σίμωνος <sup>1</sup>Ἰσκαριώτην οὗτος γὰρ ἡμελλεν αὐτὸν παρα- Simon's [son], Iscariote, for he was about him to de- διδόναι, εἰς ὧν ἐκ τῶν δώδεκα. liver up, one being of the twelve.

7 Καὶ ὡς περὶ ταῦτα ἦν ἐν τῇ Γαλι- And <sup>2</sup>was <sup>2</sup>walking <sup>1</sup>Jesus after these things in Gali- λαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι lee, <sup>2</sup>not <sup>2</sup>for <sup>2</sup>he <sup>2</sup>did desire in Judaea to walk, because ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. 2 Ἦν δὲ ἐγγὺς ἡ <sup>2</sup>were <sup>2</sup>seeking <sup>2</sup>him <sup>2</sup>the <sup>2</sup>Jews to kill. Now was near the ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς αὐτὸν feast of the Jews, the tabernacles. <sup>2</sup>Said <sup>2</sup>therefore <sup>2</sup>to <sup>2</sup>him οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰου- <sup>2</sup>his <sup>2</sup>brethren, Remove hence, and go into Ju- δαίαν, ἵνα καὶ οἱ μαθηταὶ σου ὁ θεωρήσωσιν <sup>2</sup>ἰδέωσιν <sup>2</sup>thy <sup>2</sup>disciples may see <sup>2</sup>thy works which ποιεῖς. 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ thou doest; for no one in secret anything does, and seeks αὐτοῦ ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον himself <sup>2</sup>in <sup>2</sup>public <sup>2</sup>to be. If these things thou doest, manifest

■ λελάληκα have spoken LTTTrAW. ■ ἄλλα TrW. ■ ἐμὲ T. ■ — μου (read the Father) LTTTrA. ■ + οὖν therefore T. ■ + ἐκ [L]Tr[A]. ■ τῶν μαθητῶν αὐτοῦ ἀπῆλθον LTTTrA. ■ — οὖν GLTTTrA. ■ ὁ ἅγιος the holy [one] GLTTTrA. ■ — τοῦ ζῶντος GLTTTrA. ■ Ἰσκαριώτων (read son of Simon Iscariote) LTTTrA. ■ ἐμελλεν LTTTrA. ■ παραδιδόναι αὐτόν LTTTrA. ■ — ὧν LTTTrA. ■ — καὶ T. ■ μετὰ ταῦτα περιεπάτει (ὁ [δ] Tr) Ἰησοῦς LTTTrAW. ■ θεωρήσουσιν shall TTTTrA. ■ σου τὰ ἔργα LTTTrA. ■ ἐν κρυπτῷ LTTTrA. ■ αὐτὸ ἐκ LTTTrA.

σεαυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον  
 thyself to the world. For neither <sup>his</sup> brethren believed

εἰς αὐτόν. 6 Λέγει "οὐκ" αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς  
 on him. <sup>Says</sup> <sup>therefore</sup> <sup>to</sup> <sup>them</sup> <sup>Jesus,</sup> <sup>Time</sup> <sup>my</sup>  
 οὐπω παρέστιν. ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἑτοιμος.  
 not yet is come, but <sup>time</sup> <sup>your</sup> always is ready.

7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ  
<sup>Is</sup> <sup>unable</sup> <sup>the</sup> <sup>world</sup> to hate you, but me it hates, because I  
 μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.  
 bear witness concerning it, that the works of it evil are.

8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ταύτην· ἐγὼ οὐπω ἀνα-  
 Ye, go ye up to this feast. I not yet am  
 βαίνω εἰς τὴν ἑορτήν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω  
 going up to this feast, for <sup>time</sup> <sup>my</sup> not yet

πεπληρωται. 9 Ταῦτα· δὲ εἰπὼν ταῦτο· εἰμὲν ἐν τῇ  
 has been fulfilled. And these things having said to them, he abode in

Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ  
 Galilee. But when were gone up his brethren then also

αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερώς, ἀλλ' ὡς ἐν  
 he went up to the feast, not openly, but as in  
 κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ,  
 secret. The <sup>therefore</sup> <sup>Jews</sup> were seeking him at the feast,

καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; 12 Καὶ γογγυσμός· πολλὸς  
 and said, Where is he? And <sup>gossiping</sup> <sup>much</sup>

περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον,  
 concerning him there was among the crowds. Some said,

"Ὅτι ἀγαθὸς ἐστίν· ἄλλοι δὲ ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν  
<sup>Good</sup> <sup>he</sup> <sup>is</sup>; but others said, No; but <sup>he</sup> deceives the

ὄχλον. 13 Οὐδεὶς μένοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ,  
 crowd. No one however publicly spoke concerning him,

διὰ τὸν φόβον τῶν Ἰουδαίων.  
 because of the fear of the Jews.

14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς  
 But now <sup>of</sup> <sup>the</sup> <sup>feast</sup> <sup>being</sup> <sup>the</sup> <sup>middle</sup> went up Jesus

εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. 15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι  
 into the temple, and was teaching; and <sup>were</sup> <sup>wondering</sup> <sup>the</sup> <sup>Jews</sup>

λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς;  
 saying, How <sup>this</sup> <sup>one</sup> <sup>letters</sup> <sup>knows</sup>, not having learned?

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἰπὼν, Ἡ ἐμὴ διδαχὴ οὐκ  
<sup>Answered</sup> <sup>them</sup> <sup>Jesus</sup> and said, My teaching <sup>not</sup>

ἐστὶν ἐμή, ἀλλὰ τοῦ πέμψαντός με· 17 ἐάν τις θέλῃ τὸ  
<sup>is</sup> <sup>mine</sup>, but his who sent me. If anyone desire

θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον  
 his will. to practise, he shall know concerning the teaching whether

ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀπ'  
 from God it is, or I from myself speak. He that from

ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν  
 himself speaks, his own glory seeks; but he that seeks the

δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ  
 glory of him that sent him, he true is, and

ἀδικία ἐν αὐτῷ οὐκ ἐστίν. 19 οὐ Μωσὴς ἔδεδωκεν  
 unrighteousness in him is not. <sup>Not</sup> <sup>Moses</sup> <sup>has</sup> <sup>given</sup>

self to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. 9 When he had said these words unto them he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that seeketh of himself his own glory, but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the

— οὖν T. — ταύτην (read the feast) LITTAW. — οὐκ not GTTA. — ἐμὸς καιρὸς  
 LITTA. — δὲ and GTTR. — αὐτὸς he (abode) T. — εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς  
 ἀνέβη LITTA. — ἀλλὰ LITTA. — ὡς T. — c περὶ αὐτοῦ ἦν πολλὸς LITTA; ἦν περὶ αὐτοῦ  
 πολλὸς T. — τῷ ὄχλῳ the crowd T. — δὲ and GTW. — ὁ LITTA. — ἐθαύμαζον οὐκ  
 were wondering therefore LITTAW. — + οὖν therefore LITTAW. — ὁ TTR. — τοῦ T.

1 Μωσὴς LITTAW. — ἔδωκεν GTTA LITTA.



ἔπεισεν<sup>1</sup>; 32<sup>2</sup> Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος  
did? <sup>2</sup>Heard <sup>1</sup>the <sup>2</sup>Pharisees of the crowd murmuring

περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ  
<sup>2</sup>concerning <sup>1</sup>him <sup>1</sup>these <sup>2</sup>things, and <sup>2</sup>sent <sup>1</sup>the <sup>2</sup>Pharisees <sup>2</sup>and  
οἱ ἀρχιερεῖς ὑπηρέτας,<sup>3</sup> ἵνα πιάσωσιν αὐτόν. 33 εἶπεν  
<sup>1</sup>the <sup>2</sup>chief <sup>2</sup>priests <sup>2</sup>officers, that they might take him. <sup>3</sup>Said

οὖν αὐτοῖς· ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον<sup>4</sup> μεθ' ὑμῶν  
<sup>2</sup>therefore <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Jesus, Yet <sup>1</sup>a little time with you  
εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζήτησέτε με καὶ  
I am, and I go to him who sent me. Ye will seek me and

οὐχ εὐρήσετε·<sup>5</sup> καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν.  
shall not find [me], and where <sup>2</sup>am <sup>1</sup>I ye are unable to come.  
35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ ἴστος  
<sup>2</sup>Said <sup>2</sup>therefore <sup>1</sup>the <sup>2</sup>Jews among themselves, Where <sup>2</sup>he

μέλλει<sup>6</sup> πορεύεσθαι ὅτι ἡμεῖς<sup>7</sup> οὐχ εὐρήσομεν αὐτόν; μὴ εἰς  
<sup>1</sup>is about to go that we shall not find him? to  
τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ  
the dispersion among the Greeks is he about to go, and

διδάσκειν τοὺς Ἕλληνας; 36 τίς ἐστιν ὁ λόγος<sup>8</sup> ὃν  
teach the Greeks? What is this word which  
εἶπεν, Ζήτησέτε με, καὶ οὐχ εὐρήσετε·<sup>5</sup> καὶ ὅπου εἰμι ἐγὼ  
he said, Ye will seek me, and shall not find [me]; and Where <sup>2</sup>am <sup>1</sup>I  
ὑμεῖς οὐ δύνασθε εἰλθεῖν;  
ye are unable to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσθήκει  
And in the last <sup>1</sup>day <sup>1</sup>the <sup>2</sup>great of the feast stood  
ὁ Ἰησοῦς, καὶ ἔκραξεν<sup>9</sup> λέγων, Ἐάν τις διψᾷ, ἐρχέσθω  
Jesus, and cried, saying, If anyone thirst, let him come

πρὸς με<sup>10</sup> καὶ πινέτω· 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν  
to <sup>1</sup>me and drink. He that believes on me, as said  
ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος  
the scripture, rivers out of <sup>1</sup>his belly shall flow of <sup>2</sup>water

ζῶντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελ-  
<sup>2</sup>living. But this he said concerning the Spirit which <sup>2</sup>were  
λον<sup>11</sup> λαμβάνειν οἱ πιστεύοντες<sup>12</sup> εἰς αὐτόν· οὐπω γὰρ ἦν  
<sup>2</sup>about <sup>2</sup>to <sup>2</sup>receive <sup>1</sup>those <sup>2</sup>believing <sup>2</sup>on <sup>2</sup>him; for not yet was

πνεῦμα ἁγίον<sup>13</sup>; ὅτι ὁ<sup>14</sup> Ἰησοῦς οὐδέπω<sup>15</sup> ἐδοξάσθη.  
[the] <sup>2</sup>Spirit <sup>1</sup>Holy, because Jesus not yet was glorified.  
40 πολλοὶ οὖν ἐκ τοῦ ὄχλου<sup>16</sup> ἀκούσαντες τὸν λόγον<sup>17</sup>  
Many therefore out of the crowd having heard the word

ἔλεγον, Ὁυτός ἐστιν ἀληθῶς ὁ προφήτης. 41 Ἄλλοι<sup>18</sup> ἔλεγον,  
said, This is truly the prophet. Others said,  
Ουτός ἐστιν ὁ χριστός. Ἄλλοι<sup>19</sup> δὲ<sup>20</sup> ἔλεγον, Μὴ γὰρ ἐκ  
This is the Christ. <sup>2</sup>Others <sup>2</sup>and said, <sup>2</sup>Then <sup>2</sup>out <sup>2</sup>of

τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχὶ<sup>21</sup> ἡ γραφὴ εἶπεν,  
<sup>1</sup>Galilee <sup>2</sup>the <sup>2</sup>Christ <sup>2</sup>comes? <sup>2</sup>Not <sup>1</sup>the <sup>1</sup>scripture <sup>2</sup>said,  
ὅτι ἐκ τοῦ σπέρματος<sup>22</sup> Δαβὶδ,<sup>23</sup> καὶ ἀπὸ Βηθλεὲμ τῆς κώμης  
that out of the seed of David, and from Bethlehem the village

ὅπου ἦν Δαβὶδ,<sup>24</sup> ὁ χριστὸς ἔρχεται;<sup>25</sup> 43 Σχίσμα οὖν ἦν  
where <sup>2</sup>was <sup>1</sup>David, the Christ comes? A division therefore in was <sup>2</sup>division among

ἡ ποιεῖ does T. οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἡ ὑπηρετας οἱ ἀρχιερεῖς καὶ  
οἱ Φαρισαῖοι T. ἡ αὐτοῖς GLTTAW. ἡ χρόνον μικρὸν LTTA. <sup>2</sup> + me L. μέλλει  
οὗτος T. <sup>2</sup> — ἡμεῖς (read εὐρή, we shall find) T. ὁ λόγος οὗτος LTTA. ἡ ἐκραξεν T.  
— πρὸς με T. ἡ ἡμελλον T. <sup>2</sup> πιστεύσαντες having believed LTTA. — ἁγίον  
LTTA. <sup>2</sup> + δεδομένον given L. <sup>2</sup> — οἱ LTTAW. οὐπω LTTA. <sup>2</sup> ἐκ τοῦ ὄχλου οὖν  
[some] out of the crowd therefore LTTA. <sup>2</sup> τῶν λόγων τούτων these words (— τού-  
των W) LTTAW. <sup>2</sup> + [ὅτι] A. <sup>2</sup> + [δὲ] and L. <sup>2</sup> οἱ τῆς LTTA. <sup>2</sup> — δὲ T. <sup>2</sup> οὐχ LTTA.  
Δαυὶδ GW; Δαυεὶδ LTTA. <sup>2</sup> ἔρχεται ὁ χριστός LTTA. <sup>2</sup> ἐγένετο ἐν τῷ ὄχλῳ LTTA.

hath done? ■ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among



the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

τῷ ὄχλῳ ἐγένετο<sup>11</sup> δι' αὐτόν. 44 τινες δὲ ἤθελον ἐξ αὐτῶν  
the crowd occurred because of him. But some desired of them  
πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἠέββαλεν<sup>12</sup> ἐπ' αὐτόν τὰς χεῖρας.  
to take him, but no one laid on him hands.  
45 ἦλθον οὖν οἱ ὑπηρεταὶ πρὸς τοὺς ἀρχιερεῖς καὶ Φαρι-  
Came therefore the officers to the chief priests and Phari-  
σαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, <sup>13</sup>Διὰ τί οὐκ ἠγάγετε αὐτόν;  
sees, and said to them they, Why did ye not bring him?  
46 Ἀπεκρίθησαν οἱ ὑπηρεταί, Οὐδέποτε οὕτως ἐλάλησεν<sup>14</sup>  
Answered the officers, Never thus spoke  
ἄνθρωπος ὥς οὗτος<sup>15</sup> ὁ ἄνθρωπος. 47 Ἀπεκρίθησαν οὖν<sup>16</sup>  
man as this man. Answered therefore  
αὐτοῖς<sup>17</sup> οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μὴ  
them the Pharisees, also ye have been deceived?  
τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν  
Any one of the rulers has believed on him, or of the  
Φαρισαίων; 49 Ἄλλ' ὁ ὄχλος οὗτος ὁ μὴ-γινώσκων τὸν  
Pharisees? But this crowd, which knows not the  
νόμον ἐπικατάρατοί<sup>18</sup> εἰσιν. 50 Λέγει Νικοδήμους πρὸς αὐτοὺς,  
law, accursed are. Says Nicodemus to them,  
ὃ ἐλθὼν νυκτὸς<sup>19</sup> πρὸς αὐτόν, <sup>20</sup>εἰς ᾧν ἐξ αὐτῶν; 51 Μὴ  
(he who came by night to him, one being of themselves,) 51 Mē  
ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ'  
Our law does judge the man, unless it have heard from  
αὐτοῦ πρότερον,<sup>21</sup> καὶ γινῶ τί ποιεῖ; 52 Ἀπεκρίθησαν καὶ  
himself first, and know what he does? They answered and  
εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; <sup>22</sup>ἐρεύνησον<sup>23</sup>  
said to him, Also thou of Galilee art? Search  
καὶ ἴδε, ὅτι προφῆτης ἐκ τῆς Γαλιλαίας<sup>24</sup> οὐκ ἐγήγερται.<sup>25</sup>  
and look, that a prophet out of Galilee has not arisen.  
53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.  
And went each to his house.

VIII. Jesus went unto the mount of Olives. And early in the morning, he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 they say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν· 2 ὁ ὄρθρον δὲ  
But Jesus went to the mount of Olives. And at dawn  
πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς  
again he came into the temple, and all the people came to  
αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 ἄγουσιν δὲ οἱ  
him; and having come down he was teaching them. Bring and the  
γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ  
scribes and the Pharisees to him a woman in adultery  
κατελημμένην, καὶ στήσαντες αὐτήν ἐν μέσῳ, 4 λέγουσιν  
having been taken, and having set her in [the] midst, they say  
αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπανοφώρῳ<sup>1</sup>  
to him, Teacher, this woman was taken in the very act  
μοιχομενῇ. 5 ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο  
committing adultery. Now in the law Moses us commanded  
τὰς τοιαύτας· λιθοβολεῖσθαι·<sup>2</sup> σὺ οὖν τί λέγεις;<sup>3</sup>  
such to be stoned: thou therefore what sayest thou?  
6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγο-  
But this they said tempting him that they might have to

<sup>1</sup> ἔβαλεν LTrA.

<sup>2</sup> Διὰ τί LTrAW.

<sup>3</sup> ἐλάλησεν οὕτως LTrA.

<sup>4</sup> — ὡς οὗτος ὁ ἄνθρω-

πος LTrA]. <sup>5</sup> καὶ λαλεῖ speaks T.

<sup>6</sup> — οὖν TA.

<sup>7</sup> [αὐτοῖς] Tr.

<sup>8</sup> ἀλλὰ LTrAW.

<sup>9</sup> ἐπάρατο LTrA.

<sup>10</sup> — ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν T.

<sup>11</sup> — νυκτὸς LTrA.

<sup>12</sup> + πρότερον

formerly LTrA.

<sup>13</sup> πρῶτον παρ' αὐτοῦ LTrA.

<sup>14</sup> εἶπαν LTrA.

<sup>15</sup> ἐραύνησον TrA.

<sup>16</sup> ἐκ τῆς Γαλιλαίας προφῆτης LTrA.

<sup>17</sup> οὐκ ἐγείρεται does not arise LTrA.

<sup>18</sup> — καὶ ἐπο-

ρεύθη ... ἀμάρτανε (viii. 11) [G] LTrA.

<sup>19</sup> ἐπ' αὐτοφώρῳ W.

<sup>20</sup> Μωσὶς W.

<sup>21</sup> λιθάζειν W.

<sup>22</sup> + περὶ αὐτῆς concerning her W.

γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ  
 cuse him. But Jesus having stooped down, with [his] finger  
 ἔγραφεν εἰς τὴν γῆν. 7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,  
 wrote on the ground. But as they continued asking him,  
 ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμαρτήτος ὦ-  
 having lifted up himself he said to them, The sinless one among  
 μὴν πρῶτος τὸν λίθον ἐπ' αὐτὴν βαλέτω. 8 καὶ πάλιν  
 you first the stone at her let him cast. And again  
 κάτω κύψας ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ ἀκούσαντες,  
 having stooped down he wrote on the ground. But they having heard,  
 καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς,  
 and by the conscience being convicted, went out one by one,  
 ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ  
 beginning from the elder until and the last; and Jesus  
 κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ· ἑστῶσα.<sup>1</sup>  
 was left alone Jesus, and the woman in [the] midst standing.  
 10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος  
 And having lifted up himself Jesus, and no one seeing  
 πλὴν τῆς γυναικός, εἶπεν αὐτῇ, Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι  
 but the woman, said to her, Woman, where are those  
 οἱ κατήγοροί σου, οὐδεὶς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν,  
 thine accusers, no one thee did condemn? And she said,  
 Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα-  
 No one, Sir. And said to her Jesus, Neither I thee do  
 κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.<sup>2</sup>  
 condemn: go, and no more sin.  
 12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησεν, λέγων, Ἐγὼ  
 Again therefore Jesus to them spoke, saying, I  
 εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι<sup>3</sup> οὐ μὴ  
 am the light of the world; he that follows me in no wise  
 περιπατήσει<sup>4</sup> ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς.  
 shall walk in the darkness, but shall have the light of the life.  
 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ  
 Said therefore to him the Pharisees, Thou concerning thyself  
 μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14 Ἀπεκρίθη  
 bearest witness; thy witness is not true. Answered  
 Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἀν ἐγὼ μαρτυρῶ περὶ ἐμαντοῦ,<sup>5</sup>  
 Jesus and said to them, Even if I bear witness concerning myself,  
 ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ  
 true is my witness, because I know whence I came and  
 ποῦ ὑπάγω· ὑμεῖς δὲ<sup>6</sup> οὐκ οἰδατε πόθεν ἔρχομαι καὶ<sup>7</sup> ποῦ  
 whither I go: but ye know not whence I come and whither  
 ὑπάγω. 15 Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω  
 I go. Ye according to the flesh judge, I judge  
 οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής<sup>8</sup>  
 no one. And if I judge also I, judgment my true  
 ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πα-  
 is, because alone I am not, but I and the who sent me Fa-  
 τήρ.<sup>9</sup> 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται,<sup>10</sup> ὅτι  
 ther. And in law also your it has been written, that  
 δύο ανθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 ἐγὼ εἰμι ὁ  
 of two men the witness true is. I am [one] who that bear witness of

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of

<sup>1</sup> οὐσα being w.

<sup>2</sup> — Ἡ γυνή w.

<sup>3</sup> αὐτοῖς ἐλάλησεν ὁ ([ὁ] tr.) Ἰησοῦς LITRA.

<sup>4</sup> μοι LITR.

<sup>5</sup> περιπατήσῃ should walk LITRAW.

<sup>6</sup> — δὲ but T.

<sup>7</sup> ἢ or GTTAW.

<sup>8</sup> ἀληθινὴ LITRA.

<sup>9</sup> — πατήρ (read he who sent me) T.

<sup>10</sup> P γεγραμμένον ἐστίν it is

written.

myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for his hour

not yet come.

μαρτυρῶν περὶ ἑαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ. ὁ bears witness concerning myself, and <sup>2</sup>bears <sup>1</sup>witness <sup>2</sup>concerning, <sup>1</sup>me <sup>1</sup>the πέμψας με πατήρ. 19 Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ <sup>2</sup>who <sup>2</sup>sent <sup>2</sup>me <sup>2</sup>Father. They said therefore to him, Where is πατήρ σου; Ἀπεκρίθη <sup>2</sup>ὁ <sup>1</sup>Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν thy Father? <sup>2</sup>Answered <sup>1</sup>Jesus, Neither me ye know nor πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἅν.<sup>1</sup> <sup>2</sup>my Father. If me ye had known, also <sup>2</sup>my Father ye would have known. 20 Ταῦτα τὰ ῥήματα ἐλάλησεν <sup>2</sup>ὁ <sup>1</sup>Ἰησοῦς <sup>2</sup>ἐν τῷ γαζοφυλακίῳ, These words spake Jesus in the treasury, and οὐδεὶς ἐπιάσεν αὐτόν, ὅτι οὐπω teaching in the temple; and no one took him, for not yet ἐληλύθει ἡ ὥρα αὐτοῦ. had come his hour.

21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, <sup>2</sup>Said <sup>2</sup>therefore <sup>2</sup>again <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Jesus, I go away, καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτάνῳ μου ἀποθανεῖσθε. ὅπου and ye will seek me, and in your sin ye will die; where ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 Ἐλεγον οὖν οἱ I go ye are unable to come. <sup>2</sup>Said <sup>2</sup>therefore <sup>1</sup>the

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world; I am not of this world; I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do

Ἰουδαῖοι, Μὴτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω <sup>2</sup>Jews, Will he kill himself, that he says, Where I go ye will die; ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ ye are unable to come? And he said to them, Ye from τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου beneath are, I from above am; Ye of τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 24 Εἶπον <sup>1</sup>this are, I am not of this world. I said

οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ therefore to you that ye will die in your sins; for if μὴ πιστεύητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ye believe not that I am [he], ye will die in <sup>2</sup>sins

ὑμῶν. 25 Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν <sup>1</sup>your. They said therefore to him, Thou who art? And εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Jesus, Altogether that which also I say to you.

26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ Many things I have concerning you to say and to judge; but he who πέμψας με ἀληθὴς ἐστίν, καὶ ὃ ἤκουσα παρ' αὐτοῦ, ταῦτα sent me true is, and I what I heard from him, these things

λέγω εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς I say to the world. They knew not that the Father to them ἔλεγον. 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ἐψώ- he spoke of. <sup>2</sup>Said <sup>2</sup>therefore <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Jesus, When ye shall have

σητὴ τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι· lifted up the Son of man, then ye shall know that I am [he], καὶ ἀπ' ἑαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ and from myself I do nothing, but as <sup>2</sup>taught <sup>1</sup>me

πατὴρ μου, ταῦτα λαλῶ. 29 καὶ ὁ πέμψας με, μετ' <sup>1</sup>my <sup>1</sup>Father, these things I speak. And he who sent me, with ἐμοῦ ἐστίν· οὐκ ἀφήκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ me is; <sup>2</sup>left <sup>2</sup>not <sup>2</sup>me <sup>2</sup>alone <sup>1</sup>the <sup>1</sup>Father, because I the things

<sup>1</sup> — ὁ GLTtrAw.

<sup>2</sup> ἂν ᾔδειτε LITra.

<sup>1</sup> — ὁ Ἰησοῦς (read he spoke) GLTtrAw.

<sup>2</sup> — ὁ Ἰησοῦς (read he said) LITra.

<sup>1</sup> ἔλεγον LITra.

<sup>2</sup> τοῦτου τοῦ κόσμου LITra.

<sup>1</sup> — καὶ LITra.

<sup>2</sup> [ὁ] Tr.

<sup>1</sup> λαλῶ LITra.

<sup>1</sup> — αὐτοῖς LITra.

<sup>2</sup> — μου (read the

Father) LITra.

<sup>1</sup> — ὁ πατήρ (read he left not) LITra.

ἀρεστὰ σὺ τῷ ποιῶ πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος  
pleasing to him do always. <sup>a</sup>These <sup>b</sup>things <sup>c</sup>as <sup>d</sup>he <sup>e</sup>spoke

always those things that please him. 30 As he spake these words, many believed on him.

πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
many believed on him.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ  
<sup>a</sup>Said, <sup>b</sup>therefore <sup>c</sup>Jesus to the <sup>d</sup>who <sup>e</sup>had <sup>f</sup>believed <sup>g</sup>on <sup>h</sup>him

Ἰουδαίους, Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς  
<sup>a</sup>Jews, If ye abide in <sup>b</sup>word <sup>c</sup>my, truly

μαθηταὶ μου ἐστέ· 32 καὶ γνῶσεσθε τὴν ἀλήθειαν, καὶ ἡ  
<sup>a</sup>disciples my ye are. And ye shall know the truth, and the

ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα  
truth shall set free you. They answered him, <sup>a</sup>Seed

Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς  
<sup>a</sup>Abraham's we are, and to anyone have been under bondage never; how  
(lit. to no one).

σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; 34 Ἀπεκρίθη αὐτοῖς  
<sup>a</sup>thou <sup>b</sup>sayest, Free ye shall become? <sup>c</sup>Answered <sup>d</sup>them

ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν  
<sup>a</sup>Jesus, Verily verily I say to you, that everyone that practises

τὴν ἀμαρτίαν δοῦλός ἐστιν τῆς ἀμαρτίας. 35 ὁ δὲ δοῦλος  
<sup>a</sup>a bondman is of sin. Now the bondman

οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.  
abides not in the house for ever; the Son abides for ever.

36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἐσ-  
If therefore the Son <sup>a</sup>you <sup>b</sup>shall <sup>c</sup>set free, really free ye

εσθε. 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με  
shall be. I know that <sup>a</sup>seed <sup>b</sup>Abraham's ye are; but ye seek me

ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ  
to kill, because <sup>a</sup>word <sup>b</sup>my has no entrance in you. 38 Ἐγὼ

ἑώρακα παρὰ τῷ πατρὶ μου λαλῶ· καὶ ὑμεῖς οὖν ἂν  
what I have seen with my Father speak; and ye therefore what

ἑώρακατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. 39 Ἀπεκρίθησαν  
ye have seen with your father do. They answered

καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς  
and said to him, <sup>a</sup>Our <sup>b</sup>Father <sup>c</sup>Abraham <sup>d</sup>is. <sup>e</sup>Says <sup>f</sup>to <sup>g</sup>them

ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ  
<sup>a</sup>Jesus, If children of Abraham ye were, the works of Abraham

ἐποιεῖτε. ἂν 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς  
ye would do; but now ye seek me to kill, a man who

τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ.  
the truth to you has spoken, which I heard from God:

τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ  
this Abraham did not. Ye do the works

πατρὸς ὑμῶν. Ὁ εἶπον Ροῦν αὐτῷ, Ἡμεῖς ἐκ πορνείας γού  
of your father. They said therefore to him, We of fornication <sup>a</sup>not

γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν θεόν. 42 Εἶπεν ροῦν  
<sup>a</sup>have been born; one Father we have, God. <sup>b</sup>Said <sup>c</sup>therefore

αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν  
<sup>a</sup>to <sup>b</sup>them <sup>c</sup>Jesus, If God Father of you were, ye would have loved

ἐμὲ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ'  
me, for I from God came forth and am come; for neither of

ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 43 διατί τὴν  
myself have I come, but he <sup>a</sup>me <sup>b</sup>sent. Why

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever commiteth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed, 37 I know that ye Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why

<sup>a</sup> πρὸς αὐτόν to him LTTra.

<sup>b</sup> — ὁ L[Tr].

<sup>c</sup> ἂ ἐγὼ LTTra; ἐγὼ ἂ Ἀ.

<sup>d</sup> — μου (read

the Father) LTTra. <sup>e</sup> ἂ ἤκουσατε what ye have heard LTTra.

LTTra. <sup>f</sup> εἶπαν LTTra.

<sup>g</sup> [ὁ] Tr.

<sup>h</sup> ἐστε ye are GLTTra.

<sup>i</sup> — ἂν GLTTra.

<sup>j</sup> οὐκ ἐγεννήθημεν were not born LTTra.

<sup>k</sup> — οὖν GLTTra.

<sup>l</sup> — ὁ L[Tr].

<sup>m</sup> διὰ τί LTTra.



do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 yet ye have not known him; but I know him: and if I

λαλιάν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τὸν ἐμὸν. 44 ὑμεῖς ἐκ πατρός τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, ἀδιὰ τί ὑμεῖς οὐ πιστεύετε μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτης εἰ σύ, καὶ δαιμόνιον ἔχεις; 49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου ὡν ἐκ τῶν ζῶντων καὶ κρίνων. 51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἔάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. 52 εἶπον αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ ἡγεύσεται θανάτου εἰς τὸν αἰῶνα. 53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον τίνα σεαυτὸν σὺ ποιεῖς; 54 Ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν ἐστὶν ὁ πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα

+ τοῦ θεοῦ GLTTA.    \* οὐκ T.    + [ὑμῖν] to thee L.    — δὲ but GLTTA.  
 = διὰ τί LTRA.    b — οὖν GLTTA.    c εἶπαν LTRA.    d Σαμαρεῖτης T.    e ἐμὸν λόγον LTRA.  
 f εἶπαν T.    — οὖν LTRA.    g γεύσεται should he taste GLTTAW.    i — σὺ (read  
 ποιεῖς makest thou) GLTTA.    h δοξάσω shall glorify LTRA.    i ἡμῶν OUR TTAW.

αὐτόν· <sup>καὶ</sup> εἰπὼν ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος  
him; and if I say that I know not him, I shall be like  
ὁ μὲν, <sup>ψεύστης</sup> ἄλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ  
you, a liar. But I know him, and his word  
τηρῶ. 56 Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα <sup>ῥῖδῃ</sup>  
I keep. Abraham your Father exulted in that he should see  
τὴν ἡμέραν τὴν ἐμὴν· καὶ εἶδεν καὶ ἐχάρη. 57 <sup>ἔειπον</sup> οὖν  
<sup>day</sup> my, and he saw and rejoiced. Said therefore  
οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις,  
the Jews to him, Fifty years [old] not yet art thou,  
καὶ Ἀβραὰμ ἐώρακας; 58 Εἶπεν αὐτοῖς ὁ <sup>Ἰησοῦς</sup>, Ἀμὴν  
and Abraham hast thou seen? <sup>Said</sup> to them <sup>Jesus</sup>, Verily  
ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. 59 Ἦραν  
verily I say to you, Before Abraham was I am. They took up  
οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη,  
therefore stones that they might cast at him; but Jesus hid himself,  
καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, <sup>διελθὼν</sup> διὰ μέσου αὐτῶν·  
and went forth out of the temple, going through the midst of them,  
καὶ παρήγεν οὕτως.<sup>11</sup>  
and <sup>passed</sup> on <sup>thus</sup>.

8 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2 καὶ  
And passing on he saw a man blind from birth. And  
ἠρώτησεν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς  
<sup>asked</sup> him <sup>his</sup> disciples saying, Rabbi, who  
ἤμαρτεν, οὗτος ἢ οἰογόνεις αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;  
sinned, this [man] or his parents, that blind he should be born?  
3 Ἀπεκρίθη ὁ <sup>Ἰησοῦς</sup>, Οὐτε οὗτος ἤμαρτεν οὔτε οἰογόνεις  
<sup>Answered</sup> Jesus, Neither this [man] sinned nor <sup>parents</sup>  
αὐτοῦ ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.  
<sup>his</sup>; but that should be manifested the works of God in him.  
4 <sup>ἐμὲ</sup> δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός <sup>με</sup>  
<sup>Me</sup> it behoves to work the works of him who sent me  
ἔως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.  
while day it is; <sup>comes</sup> night, when no one is able to work.  
5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. 6 Ταῦ-  
While in the world I may be, [the] light I am of the world. These  
τα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ  
things having said, he spat on [the] ground, and made clay of  
τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς  
the spittle, and applied the clay to the eyes  
τοῦ τυφλοῦ.<sup>11</sup> 7 καὶ εἶπεν αὐτῷ, Ὑπάγε, <sup>νίψαι</sup> εἰς τὴν  
of the blind [man]. And he said to him, Go, wash in the  
κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται, ἀπεσταλμένος.  
pool of Siloam, which is interpreted, Sent.  
ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. 8 Οἱ οὖν  
He went therefore and washed, and came seeing. The therefore  
γείτονες καὶ οἱ θεωροῦντες αὐτόν τὸ πρότερον ὅτι <sup>τυφλὸς</sup>  
neighbours and those who saw him before that blind  
ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθημένος καὶ προσαιτῶν;  
he was, said, <sup>Not</sup> this <sup>is</sup> he who was sitting and begging?  
9 Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν ἄλλοι· <sup>δέ</sup>, <sup>Ο</sup>τι ὁμοιος  
Some said, <sup>He</sup> it <sup>is</sup>, but others, <sup>Like</sup>  
He is like him: but he

should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and passed by.

IX. And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he

<sup>m</sup> kān LTTt. <sup>n</sup> ὑμῖν LTr. <sup>o</sup> ἀλλὰ LITtrAW. <sup>p</sup> εἶδῃ T. <sup>q</sup> Εἶπαν T. <sup>r</sup> — ὁ TTr. <sup>s</sup> — διελθὼν  
... οὕτως GLTTra. <sup>t</sup> Ῥαββεί T. <sup>u</sup> — ὁ GLTTraW. <sup>v</sup> ἡμᾶς us TTr. <sup>w</sup> ἡμᾶς us T.  
<sup>x</sup> + αὐτοῦ on him LTTra. <sup>y</sup> — τοῦ τυφλοῦ [L]TTrA. <sup>z</sup> νίψαι L. <sup>a</sup> προσαιτῶν a beggar  
GLTTraW. <sup>b</sup> — δέ but [L]TTrA. <sup>c</sup> ἔλεγον, Οὐχί, ἀλλ' (ἀλλὰ T) said, No, but TTrA;  
ἔλεγον [Οὐχί, ἀλλ'] &c

said, I am he, 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I received sight. 12 Then said they unto him, Where is he? He said, I know not.

αὐτῷ ἔστιν. Ἐκεῖνος<sup>d</sup> ἔλεγεν, Ὅτι ἐγὼ εἰμι. 10 Ἐλεγον αὐτῷ, Πῶς<sup>e</sup> ἀνεψχυσάν<sup>h</sup> σου<sup>i</sup> οἱ ὀφθαλμοί; 11 Ἀπεκρίθη ἐκεῖνος<sup>h</sup> καὶ εἶπεν, Ἰ ἄνθρωπος<sup>i</sup> λεγόμενος Ἰησοῦς ἔθηκεν<sup>h</sup> κλίμακα<sup>h</sup> καὶ ἐπέχρισέν<sup>h</sup> μου τοὺς ὀφθαλμούς, καὶ εἶπέν<sup>h</sup> μοι, Ὑπάγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι. 12 Τότε αὐτοὶ εἶπον, ὅπου ἐστὶν; ὁ αὐτὸς ἀπελθὼν<sup>h</sup> καὶ νιψάμενος ἀνέβλεψα. 12 ὁ αὐτοὶ εἶπον, ὅπου ἐστὶν; αὐτῷ, Πού ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα. 13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. 14 ἡν δὲ ἡμέρα<sup>h</sup> ἡ σάββατον<sup>h</sup> ὅτε<sup>h</sup> τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψεν αὐτοῦ τοὺς ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνίψαμην, καὶ βλέπω. 16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡμεῖς οὐκ ἴσμεν; σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν, Ὅτι προφήτης ἐστίν. 18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. 19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ἡμῶν ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; 20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. 21 πῶς δὲ νῦν

13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 but how now

<sup>d</sup> + δὲ however L. <sup>e</sup> + οὖν then [L]T[A]. <sup>f</sup> ἀνεψχυσάν LTTra. <sup>h</sup> — καὶ εἶπεν [L]TTr. <sup>i</sup> + ὁ (read the man that is called) Tt[A]. <sup>j</sup> + ὅτι TTr. <sup>k</sup> τὸν (read Go to Siloam) GLTTra. <sup>m</sup> οὖν therefore LTTra. <sup>n</sup> + [καὶ] and Tr. <sup>o</sup> εἶπαν LTTra. <sup>p</sup> — οὖν LTTra. <sup>q</sup> ἐν ἡμέρῃ in which day LTTra. <sup>r</sup> μου ἐπὶ τοὺς ὀφθαλμούς GLTTraW. <sup>s</sup> οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος LTTra. <sup>t</sup> + οὖν therefore LTTraW. <sup>v</sup> τί σὺ Tr. <sup>w</sup> ἡμεῖς Tr. <sup>x</sup> ἦν τυφλὸς Tr. <sup>y</sup> βλέπει ἄρτι LTTra. <sup>z</sup> + οὖν therefore LTr. <sup>aa</sup> — αὐτοῖς [L]TTr.

βλέπει οὐκ οἶδμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς  
 he sees we know not, or who opened his eyes  
 ἡμεῖς οὐκ οἶδμεν, αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.  
 we know not; he is of age, him ask,  
 αὐτὸς περὶ αὐτοῦ λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς  
 he concerning himself shall speak. These things said parents  
 αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνε-  
 his, because they feared the Jews; for already had agreed  
 τέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ  
 together the Jews, that if anyone him should confess [to be the]  
 χριστόν, ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς  
 Christ, put out of the synagogue he should be. Because of this parents  
 αὐτοῦ εἶπον, "Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε." 24 Ἐφώ-  
 his said, He is of age, him ask. They  
 νησαν οὖν ἡκ δευτέρου τὸν ἄνθρωπον· ὃς ἦν τυφλός, καὶ  
 en:led therefore a second time the man who was blind, and  
 εἶπον αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρω-  
 said to him, Give glory to God; we know that man  
 πος οὗτος ἁμαρτωλὸς ἐστιν. 25 Ἀπεκρίθη οὖν ἐκείνος  
 this sinner is, Answered therefore he  
 "καὶ εἶπεν, Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι  
 and said, If a sinner he is I know not. One [thing] I know, that  
 τυφλὸς ὦν ἄρτι βλέπω. 26 Εἶπον δὲ αὐτῷ πάλιν, Τί  
 blind being now I see. And they said to him again, What  
 ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; 27 Ἀπε-  
 did he to thee? how opened he thine eyes? He an-  
 κρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἤκούσατε· τί πάλιν  
 swered them, I told you already, and ye did not hear: why again  
 θέλετε ἀκοῦν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;  
 do ye wish to hear? also do ye wish his disciples to become?  
 28 Ἐλοιδόρησαν οὖν αὐτόν, καὶ εἶπον, Σὺ εἶ μαθητὴς  
 They tailed at therefore him, and said, Thou art disciple  
 ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί. 29 ἡμεῖς οἶδα-  
 his, but we of Moses are disciples. We know  
 μεν ὅτι Μωσῆς λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν  
 that to Moses has spoken God; but this [man] we know not  
 πόθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν  
 whence he is. Answered the man and said to them, In  
 γὰρ τοῦτ' ὁ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν  
 indeed this wonderful thing is, that ye know not whence  
 ἐστίν, καὶ ἀνέφξεν μου τοὺς ὀφθαλμούς. 31 οἶδαμεν δὲ ὅτι  
 he is, and he opened mine eyes. But we know that  
 ἁμαρτωλῶν ὁ θεός οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῇ, ἢ  
 sinners God does not hear; but if anyone God-fearing be,  
 καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει. 32 ἐκ τοῦ αἰῶνος  
 and the will of him do, him he hears. Ever  
 οὐκ ἤκούσθη, ὅτι ἡνοιξέν τις ὀφθαλμοὺς τυφλοῦ  
 it was not heard that opened anyone [the] eyes of [one] blind  
 γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἦ-  
 having been born. If not were this [man] from God he  
 δύνατο ποιεῖν οὐδέν. 34 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν  
 could do nothing. They answered and said to him, In

ἃ αὐτὸν ἐρωτήσατε, αὐτὸς (— αὐτὸς TTrA) ἡλικίαν ἔχει LTrA. ὃ εἰπὼν TTr. ἢ εἶπαν LTrA.  
 ἢ ἐπερωτήσατε T. ἢ τὸν ἄνθρωπον ἐκ δευτέρου LTrA. ἢ οὗτος ὁ ἄνθρωπος L. ἢ — καὶ εἶπεν  
 LTrA. ἢ οὖν therefore (they said) LTrA. ἢ — πάλιν LTrA. ἢ + οἱ δὲ (read But they  
 tailed) Tr. ὁ — οὖν GLTrA. ἢ εἶπαν T. ἢ μαθητὴς εἰ LTrA. ἢ Μωσέως LTrA. ἢ  
 Μωσέει LTrA; Μωσῆ T. ἢ τοῦτ' ὅτι TTrA. ἢ + τὸ θεῶν (wonderful thing) TTr.  
 ἢ ἡνοιξέν LTrA. ἢ — δὲ but LTrA. ἢ ὁ θεός ἁμαρτωλῶν LTrA. ἢ ἡνεφξέν T. ἢ εἶπαν LTrA.

seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise! we know that this man is a sinner. 25 He answered and said, Whether he be sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why hear ye him? we know that he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast alto-



gether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

X. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold; but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. ¶ This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ οἱ ἁμαρτῖαι σὺν ὅλῳ γεννήθης, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. 35 Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω. 36 Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὗρὼν αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 Εἶπεν ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. 38 Ὁ δὲ ἔφη, Πιστεύω, κύριε, καὶ προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40 Ἦκουσαν ἐκ τῶν Φαρισαίων καὶ ἑτέρων τῶν Ἰουδαίων αὐτὸν, καὶ εἶπον αὐτοῖς, Οὐκ ἔστιν ἡμεῖς τυφλοὶ ἐσμὲν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλοθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. 3 τοῦτο φωνῶν, ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 4 καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. 5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύγουνται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τὴν ἀλλοτρίαν τὴν φωνήν. 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἵνα οὐκ ἐγνώσαν τίνα ἦν ὃ ἐλάλει αὐτοῖς.

b — ὁ [Τ]. c — αὐτῷ [Τ]. d ἀνθρώπου of man T. e — καὶ εἶπεν [Α]. f + καὶ and GTTAW. g — δε and LTTA. h — καὶ TTA. i — ταῦτα T. k μετ' αὐτοῦ ὄντες LTTA. l εἶπαν T. m — οὐν [L]TTA. n φωνῇ he calls LTTA. o — καὶ TTA. p πάντα all (his own) LTTA. q ἀκολουθήσουσιν will they follow LTTAW. r ἡ

7 Εἶπεν οὖν <sup>2</sup>πάλιν αὐτοῖς<sup>1</sup> ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω  
<sup>2</sup>Said <sup>2</sup>therefore <sup>4</sup>again <sup>4</sup>to <sup>4</sup>them <sup>1</sup>Jesus, Verily verily I say  
 ὑμῖν, ὅτι<sup>1</sup> ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. 8 πάντες ὅσοι  
 to you, that I am the door of the <sup>1</sup>sheep. All whoever  
 ἔμπροσθέν μου ἦλθον<sup>1</sup> κλέπτει εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν  
 before me came thieves are <sup>1</sup>and robbers; but <sup>2</sup>did <sup>2</sup>not <sup>2</sup>hear  
 αὐτῶν τὰ πρόβατα. 9 ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις  
<sup>1</sup>them <sup>1</sup>the <sup>1</sup>sheep. I am the door: by me if anyone  
 εἰσέλθῃ σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ  
 enter in he shall be saved, and shall go in and shall go out, and  
 νομὴν εὐρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ  
 pasture shall find. The thief comes not except that he may steal  
 καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἔχωσιν,  
 and may kill and may destroy: I came that life they might have,  
 καὶ περισσὸν ἔχωσιν. 11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ  
 and abundantly might have [it]. I am the <sup>1</sup>shepherd <sup>1</sup>good. The  
 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβά-  
<sup>2</sup>shepherd <sup>2</sup>good his life lays down for the sheep:  
 τῶν. 12 ὁ μισθωτός· <sup>1</sup>δέ, καὶ οὐκ ὢν ποιμὴν, οὐδ' οὐκ  
 but the hired servant, and who is not [the] shepherd, whose <sup>2</sup>not  
 εἰσὶν<sup>1</sup> τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ  
<sup>2</sup>are <sup>2</sup>the <sup>2</sup>sheep <sup>2</sup>own, sees the wolf coming, and  
 ἀφήσιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ  
 leaves the sheep, and flees; and the wolf seizes them  
 καὶ σκορπίζει τὰ πρόβατα. 13 ὁ δὲ μισθωτός φεύγει<sup>1</sup> ὅτι  
 and scatters the sheep. Now the hired servant flees because  
 μισθωτός ἐστιν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.  
 hired servant he is, and is not himself concerned about the <sup>1</sup>sheep.  
 14 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμά,  
 I am the <sup>2</sup>shepherd <sup>2</sup>good; and I know those that [are] mine,  
 καὶ γινώσκονται ὑπὸ τῶν ἐμῶν. 15 καθὼς γινώσκει  
 and am known of those that [are] mine. As <sup>2</sup>knows  
 με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου  
 me <sup>1</sup>the <sup>1</sup>Father, I also know the Father; and my life  
 τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω,  
 I lay down for the sheep. And other sheep I have,  
 ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνά <sup>1</sup>με δεῖ<sup>1</sup>  
 which are not of this fold; those also <sup>2</sup>me <sup>2</sup>it <sup>2</sup>behoves  
 ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ βγήσεται<sup>1</sup> μία  
 to bring, and my voice they will hear; and there shall be one  
 ποίμνη, εἷς ποιμὴν. 17 διὰ τοῦτο ὁ πατήρ με<sup>1</sup> ἀγαπᾷ,  
 flock, one shepherd. On this account the Father me <sup>1</sup>loves,  
 ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.  
 because I lay down my life, that again I may take it.  
 18 οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ'  
 No one takes it from me, but I lay down it of  
 ἐμαυτοῦ. ἔξουσιν ἔχω θείναι αὐτήν, καὶ ἔξουσιν ἔχω  
 myself. Authority I have to lay down it, and authority I have  
 πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ  
 again to take it. This commandment I received from  
 τοῦ πατρὸς μου. 19 Σχίσμα <sup>1</sup>οὐκ ἔστιν<sup>1</sup> πάλιν ἐγένετο ἐν τοῖς  
 my Father. A division therefore again there was among the

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers; but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these

<sup>1</sup> αὐτοῖς πάλιν L; — πάλιν αὐτοῖς T; — αὐτοῖς A.  
<sup>2</sup> ἐμοῦ GLT<sup>a</sup>; — πρὸ ἐμοῦ T.  
<sup>3</sup> (τὰ πρόβατα) A) ὁ δὲ μισθωτός φεύγει [L]TTrA.  
<sup>4</sup> mine know me LTrA.  
<sup>5</sup> — οὐκ LTT<sup>a</sup>Δ.

<sup>6</sup> — ὅτι [L]Tr[A].  
<sup>7</sup> ἐστὶν LTT<sup>a</sup>.  
<sup>8</sup> γινώσκουσιν με τὰ ἐμά those that [are]  
<sup>9</sup> βγήσονται TrA.  
<sup>10</sup> με ὁ πατήρ LTT<sup>a</sup>Δ.

<sup>11</sup> ἦλθον πρὸ  
<sup>12</sup> — τὰ πρόβατα.  
<sup>13</sup> — γινώσκουσιν με τὰ ἐμά those that [are]  
<sup>14</sup> βγήσονται TrA.  
<sup>15</sup> με ὁ πατήρ LTT<sup>a</sup>Δ.

sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

<sup>1</sup>Ιουδαίους διὰ τούτους λόγους· τούτους. 20 ἔλεγον ἐδὲ <sup>2</sup>Jews on account of these words; <sup>3</sup>said <sup>4</sup>but πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ many of them, A demon he has and is mad; why him ἀκούετε; 21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν do ye hear? Others said, These sayings are not [those] δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν <sup>5</sup>A demon <sup>6</sup>is able of [the] blind [the] of one possessed by a demon. ὀφθαλμοὺς ἀνοίγειν; eyes to open?

22 Ἐγένετο δὲ τὰ ἑγκαίνια <sup>7</sup>ἐν τοῖς <sup>8</sup>Ἱεροσολύμοις, And took place the feast of dedication at Jerusalem, <sup>9</sup>καὶ <sup>10</sup>χειμῶν ἦν· 23 καὶ περιεπάτει <sup>11</sup>ἐν τῷ ἱερῷ and winter it was, And <sup>12</sup>was <sup>13</sup>walking <sup>14</sup>Jesus in the temple ἐν τῷ στοᾷ τοῦ Σολομῶντος. 24 ἐκύκλωσαν οὖν αὐτὸν in the porch of Solomon. <sup>15</sup>Encircled <sup>16</sup>therefore <sup>17</sup>him

22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we

οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν the Jews, and said to him, Until when our soul αἶρεις; εἰ σὺ εἶ ὁ χριστός, εἰπέ <sup>18</sup>ἡμῖν παρ- holdest thou in suspense? If thou art the Christ, tell us plain- ῥησίᾳ. 25 Ἀπεκρίθη αὐτοῖς <sup>19</sup>ἐν τῷ ἱερῷ, Εἶπον ὑμῖν, καὶ ly. <sup>20</sup>Answered <sup>21</sup>them <sup>22</sup>Jesus, I told you, and οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς ye believe not. The works which I do in the name of <sup>23</sup>Father μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 ὁλλ' <sup>24</sup>ὑμεῖς οὐ <sup>25</sup>my, these bear witness concerning me: but ye <sup>26</sup>not πιστεύετε· οὐ γάρ <sup>27</sup>ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς <sup>28</sup>believe, for ye are not of <sup>29</sup>sheep <sup>30</sup>my, as εἶπον ὑμῖν. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, I said to you. <sup>31</sup>Sheep <sup>32</sup>my voice hear, κάγὼ γινώσκω αὐτά· καὶ ἀκολουθοῦσίν μοι, 28 κάγὼ ζῶν and I know them, and they follow me; and I life αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλυνται εἰς τὸν eternal give them; and in no wise shall they perish for αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. 29 ὁ ever, and <sup>33</sup>shall <sup>34</sup>not <sup>35</sup>seize <sup>36</sup>anyone them out of my hand. πατὴρ μου· ὅς <sup>37</sup>δὲ δέδωκεν μοι <sup>38</sup>μεῖζων πάντων <sup>39</sup>ἐστίν· καὶ My Father who has given [them] to me greater than all is, and οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου. no one is able to seize out of the hand of my Father. 30 ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. 31 Ἐβάστασαν οὖν <sup>40</sup>πάλιν I and the Father one are. <sup>41</sup>Took <sup>42</sup>up <sup>43</sup>therefore <sup>44</sup>again λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. 32 ἀπεκρίθη <sup>45</sup>stones <sup>46</sup>the <sup>47</sup>Jews that they might stone him. <sup>48</sup>Answered αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα <sup>49</sup>ἔδειξα ὑμῖν ἐκ τοῦ <sup>50</sup>them <sup>51</sup>Jesus, Many good works I shewed you from πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον <sup>52</sup>βλιθάζετε με; <sup>53</sup>my Father; because of which <sup>54</sup>of <sup>55</sup>them <sup>56</sup>work do ye stone me? 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ <sup>57</sup>Answered <sup>58</sup>him <sup>59</sup>the <sup>60</sup>Jews, saying, For a good

<sup>6</sup> οὖν then T. <sup>7</sup> ἀνοίξει to have opened TTA. <sup>8</sup> ἐγκαίνια T. <sup>9</sup> — τοῖς T. <sup>10</sup> — καὶ TTA. <sup>11</sup> [ὁ] Tr. <sup>12</sup> Σολομῶνος GLTAW; τοῦ Σολομῶντος Tr. <sup>13</sup> εἰπὸν T. <sup>14</sup> — αὐ- τοῖς T. <sup>15</sup> ὁλλὰ LTTAW. <sup>16</sup> ὅτι οὐκ TTA. <sup>17</sup> — καθὼς εἶπον ὑμῖν [L]TTA. <sup>18</sup> ἀκούουσιν [are] hearing TTA. <sup>19</sup> δίδωμι αὐτοῖς ζωὴν αἰώνιον TTA. <sup>20</sup> — μου (read The Father) T. <sup>21</sup> ὁ what (he has given) TTA. <sup>22</sup> πάντων μεῖζον TTA. <sup>23</sup> — μου (read the Father) TTTA. <sup>24</sup> — οὖν TTT. <sup>25</sup> ἔργα καλὰ LT. <sup>26</sup> — μου (read the Father) [L]TTA. <sup>27</sup> ἐμὲ λιθάσει TTA. <sup>28</sup> λέγοντες LTTAW.

ἔργου οὐ λιθάζομεν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι  
 work we do not stone thee, but for blasphemy, and because  
 σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. 34 Ἀπεκρίθη αὐτοῖς  
 thou a man being makest thyself God. 34 Answered them  
 ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ  
 I Jesus, Is it not written in your law, I  
 εἶπα, θεοὶ ἐστε; 35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ  
 said, gods ye are? If them he called gods, to whom the  
 λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή.  
 word of God came, (and cannot be broken the scripture.)  
 36 ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον,  
 [of him] whom the Father sanctified and sent into the world,  
 ὃν ἐγὼ λέγω, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ  
 do ye say, Thou blasphemest, because I said, Son of God  
 εἰμι; 37 εἰ οὐ ποιοῦ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε  
 I am? If I do not the works of my Father, believe not.  
 μοι; 38 εἰ δὲ ποιοῦ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις  
 me; but if I do, even if me ye believe not, the works  
 πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ  
 believe, that ye may perceive and may believe that in me [is]  
 ὁ πατὴρ, καὶ ὃ ἐν αὐτῷ. 39 Ἐζήτουν οὖν πάλιν  
 the Father, and I in him. They sought therefore again  
 αὐτὸν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ  
 him to take, and he went forth out of their hand; and  
 ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν  
 departed again beyond the Jordan, to the place where was  
 Ῥ'Ιωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. 41 Καὶ  
 John first baptizing; and he abode there. And  
 πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ῥ'Ιωάννης μὲν  
 many came to him, and said, John indeed  
 σημεῖον ἐποίησεν οὐδὲν πάντα δὲ ὅσα εἶπεν Ῥ'Ιωάννης  
 sign did no; but all whatsoever said John  
 περὶ τούτου, ἀληθὴ ἦν. 42 Καὶ ἐπίστευσαν πολλοὶ  
 concerning this [man], true were. And believed many  
 ἐκεῖ εἰς αὐτόν.  
 there on him.

11 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας,  
 Now there was a certain [man] sick, Lazarus of Bethany,

ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν  
 of the village of Mary and Martha her sister. 2 It was

δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάζασα  
 and Mary who anointed the Lord with ointment and wiped

τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος  
 his feet with her hair, whose brother Lazarus

ἦσθ' ἐν τῇ. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν λέγου-  
 was sick. 3 Sent therefore the sisters to him, say-

σαι, Κύριε, ἵδε ὃν φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς  
 ing, Lord, lo, he whom thou lovest is sick. But having heard Jesus

εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ  
 said, This sickness is not unto death, but for

τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'  
 the glory of God, that may be glorified the Son of God by

stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.

XI. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified

d [δ] λx. ■ + ὅτι that LITTA.

i πιστεύετε T. ■ πιστεύετε LTTA.

Father LTTA. ■ [οὖν] TrA.

ἐπίστευσαν εἰς αὐτόν ἐκεῖ LITTA.

i εἶπον L.

i γινώσκητε may know LTTA.

ο — πάλιν T.

i Ῥ'Ιωάννης Tr.

i εἶπεν L.

i ἐγένετο τοῦ θεοῦ T.

h — τοῦ T.

τῷ πατρὶ the

πολλοὶ

■ + τῆς T.

i Μαριάμ Tr.



thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judea again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was high unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews came to Martha and Mary, to comfort them concerning their

αὐτῆς. 5 Ἦγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν it. <sup>2</sup>Loved <sup>1</sup>now <sup>2</sup>Jesus Martha and <sup>2</sup>sister αὐτῆς καὶ τὸν Λάζαρον. 6 ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ, <sup>1</sup>her and Lazarus. When therefore he heard that he is sick, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7 Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, <sup>2</sup>Ἀγωμεν εἰς τὴν Ἰουδαίαν after this he says to the disciples, Let us go into Judea πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί, <sup>2</sup>Ραββί, νῦν ἐξή- again. <sup>2</sup>Say <sup>4</sup>to <sup>1</sup>him <sup>1</sup>the <sup>2</sup>disciples, Rabbi, just now <sup>2</sup>were τὸν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; <sup>4</sup>seeking <sup>1</sup>thee <sup>2</sup>to <sup>2</sup>stone <sup>1</sup>the <sup>2</sup>Jews, and again goest thou thither? 9 Ἀπεκρίθη τὸ Ἰησοῦς, Οὐχὶ δώδεκα <sup>2</sup>εἰσιν ὥραι <sup>1</sup>τῆς <sup>2</sup>Answered <sup>1</sup>Jesus, <sup>2</sup>Not <sup>2</sup>twelve <sup>3</sup>are <sup>2</sup>there hours in the ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, day? If anyone walk in the day, he stumbles not, ὅτι τὸ φῶς τοῦ κόσμου τοῦτου βλέπει. 10 ἐάν δέ τις because the light of this world he sees; but if anyone περιπατῇ ἐν τῇ νυκτί, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν walk in the night, he stumbles, because the light is not in αὐτῷ. 11 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λά- him. These things he said; and after this he says to them, Λά- ζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξ- zarus our friend has fallen asleep; but I go that I may υπκίσω αὐτόν. 12 Εἶπον οὖν <sup>2</sup>οἱ μαθηταὶ <sup>1</sup>αὐτοῦ, Κύριε, awake him. <sup>2</sup>Said <sup>1</sup>therefore his disciples, Lord, εἰ κεκοίμηται σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ if he has fallen asleep he will get well. But <sup>2</sup>had <sup>2</sup>spoken <sup>1</sup>Jesus of τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως his death, but they thought that of the rest τοῦ ὕπνου λέγει. 14 τότε <sup>2</sup>οὖν <sup>1</sup>εἶπεν αὐτοῖς ὁ Ἰησοῦς Then therefore <sup>2</sup>said <sup>2</sup>to <sup>1</sup>them <sup>1</sup>Jesus παρρησίᾳ, Λάζαρος ἀπέθανεν. 15 καὶ χαίρω δι' αὐτῆς, plainly, Lazarus died. And I rejoice on your account, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' <sup>2</sup>ἄγωμεν πρὸς in order that ye may believe, that I was not there. But let us go to αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς him. <sup>2</sup>Said <sup>1</sup>therefore Thomas, called Didymus, to the <sup>1</sup>συνμαθηταῖς, <sup>2</sup>Ἀγωμεν καὶ ἡμεῖς. ἵνα ἀποθάνωμεν μετ' fellow-disciples, Let <sup>2</sup>go <sup>2</sup>also <sup>1</sup>us, that we may die with αὐτοῦ. him.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς <sup>2</sup>εὑρεν αὐτὸν τέσσαρας <sup>2</sup>Having <sup>2</sup>come <sup>2</sup>therefore <sup>1</sup>Jesus found him four ἡμέρας ἤδη. ἔχοντα ἐν τῷ μνημείῳ. 18 Ἦν δὲ <sup>2</sup>ἡ Βηθανία days already having been in the tomb. Now <sup>2</sup>was <sup>1</sup>Bethany ἐγγὺς τῶν Ἱερουσαλὺμων, ὥς ἀπὸ σταδίων δεκαπέντε. 19 καὶ near to Jerusalem, about <sup>2</sup>off <sup>2</sup>furlongs <sup>1</sup>fifteen, and πολλοὶ <sup>1</sup>ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς <sup>2</sup>αὐτὰς περὶ many of the Jews had come unto those around Μάρθαν καὶ <sup>2</sup>Μαρίαν, ἵνα παραμυθῶσιν αὐτάς περὶ Martha and Mary, that they might console them concerning

<sup>w</sup> + [αὐτοῦ] (read his disciples) L.

LTTAW. <sup>a</sup> + αὐτῷ to him LT.

αὐτῷ to him TR.

<sup>b</sup> + καὶ and L.

<sup>i</sup> ἡδὴ ἡμέρας TR; — ἡδὴ T.

(read had come to Martha) LTR.

<sup>x</sup> Ραββί T.

<sup>b</sup> [οἱ μαθηταί] Δ.

<sup>c</sup> ἀλλὰ LTTA.

<sup>d</sup> οὖν T.

<sup>e</sup> — ἡ T.

<sup>f</sup> συνμαθηταῖς T.

<sup>g</sup> Μαρίαν LTTA.

<sup>y</sup> — ὁ GLTTAW.

<sup>z</sup> — αὐτοῦ (read the disciples) LT;

<sup>h</sup> ἦλθεν came L.

<sup>i</sup> πολλοὶ δὲ LTTA.

<sup>j</sup> τὴν

τοῦ ἀδελφοῦ· αὐτῶν.<sup>h</sup> 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ρή<sup>h</sup>  
 their brother. Martha therefore when she heard that  
 Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἔκα-  
 Jesus is coming, met him; but Mary in the house was  
 θέζeto. 21 εἶπεν οὖν ἡ<sup>h</sup> Μάρθα πρὸς τὸν<sup>h</sup> Ἰησοῦν, Κύριε, εἰ  
 sitting. Then said Martha to Jesus, Lord, if  
 ἦς ὦδε, ὁ ἀδελφός μου οὐκ ἂν ἔτεθνῆκει.<sup>h</sup> 22 ἄλλα<sup>h</sup>  
 thou hadst been here, my brother had not died; but  
 καὶ νῦν οἶδα ὅτι ὅσα ἀναιτήσῃ τὸν θεόν, δώσει<sup>h</sup>  
 even now I know that whatsoever thou mayest ask of God, <sup>h</sup>will give  
 σοι ὁ θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός<sup>h</sup>  
<sup>h</sup>thee <sup>h</sup>God. Says to her Jesus, <sup>h</sup>Will <sup>h</sup>rise <sup>h</sup>again <sup>h</sup>brother  
 σου. 24 Λέγει αὐτῷ<sup>h</sup> Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ<sup>h</sup>  
<sup>h</sup>thy. Says to him Martha, I know that he will rise again in the  
 ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰησοῦς,  
 resurrection in the last day. <sup>h</sup>Said <sup>h</sup>to <sup>h</sup>her <sup>h</sup>Jesus,  
 Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ πιστεύων εἰς ἐμέ,  
 I am the resurrection and the life: he that believes on me,  
 κἂν ἀποθάνῃ ζήσεται· 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων  
 though he die he shall live; and everyone who lives and believes  
 εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;  
 on me, in no wise shall die for ever. Believest thou this?  
 27 Λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ  
 She says to him; Yea, Lord; I have believed that thou art the  
 χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.  
 Christ, the Son of God, who into the world comes.  
 28 Καὶ ταῦτα<sup>h</sup> εἰπούσα ἀπῆλθεν, καὶ ἐφώνησεν<sup>h</sup> Μαρίαν<sup>h</sup>  
 And these things having said she went away, and called Mary  
 τὴν ἀδελφὴν αὐτῆς Ἰλάθρα,<sup>h</sup> <sup>h</sup>εἰπούσα,<sup>h</sup> Ὁ διδάσκαλος πά-  
 her sister secretly, saying, The teacher is  
 εστιν καὶ φωνεῖ σε. 29 Ἐκείνη ὡς ἤκουσεν ἐγίρειται<sup>h</sup> ταχύ<sup>h</sup>  
 come and calls thee. She when she heard rises up quickly  
 καὶ ἔρχεται<sup>h</sup> πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς  
 and comes to him. Now not yet had come Jesus  
 εἰς τὴν κώμην, ἀλλ' ἦν<sup>d</sup> ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ<sup>h</sup>  
 into the village, but was in the place where met him  
 ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ<sup>h</sup>  
<sup>h</sup>Martha. The Jews therefore who were with her in the house  
 καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν<sup>h</sup> Μαρίαν<sup>h</sup> ὅτι ταχέως<sup>h</sup>  
 and consoling her, having seen Mary that quickly  
 ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες,<sup>h</sup> Ὅτι<sup>h</sup>  
 she rose up and went out, followed her, saying,  
 ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία<sup>h</sup>  
 She is going to the tomb that she may weep there. Mary therefore  
 ὡς ἦλθεν ὅπου ἦν ὁ<sup>h</sup> Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν εἰς<sup>h</sup>  
 when she came where was Jesus, seeing him, fell at  
 τοὺς πόδας αὐτοῦ,<sup>h</sup> λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὦδε<sup>h</sup>  
 his feet, saying to him, Lord, if thou hadst been here  
 οὐκ ἂν ἠπέθανέν μου<sup>h</sup> ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν<sup>h</sup>  
<sup>h</sup>had <sup>h</sup>not <sup>h</sup>died <sup>h</sup>my <sup>h</sup>brother. Jesus therefore when he saw

brother. 20 Then Mar-  
 tha, as soon as she  
 heard that Jesus was  
 coming, went and met  
 him: but Mary sat  
 still in the house.  
 21 Then said Martha  
 unto Jesus, Lord, if  
 thou hadst been here,  
 my brother had not  
 died. 22 But I know,  
 that even now, what-  
 soever thou wilt ask  
 of God, God will give  
 it thee. 23 Jesus saith  
 unto her, Thy brother  
 shall rise again.  
 24 Martha saith unto  
 him, I know that he  
 shall rise again in the  
 resurrection at the  
 last day. 25 Jesus  
 said unto her, I am  
 the resurrection, and  
 the life: he that be-  
 lieveth in me, though  
 he were dead, yet shall  
 he live: 26 and whoso-  
 ever liveth and believ-  
 eth in me shall never  
 die. Believest thou  
 this? 27 She saith un-  
 to him, Yea, Lord: I  
 believe that thou art  
 the Christ, the Son of  
 God, which should  
 come into the world.  
 28 And when she had  
 so said, she went her  
 way, and called Mary  
 her sister secretly, say-  
 ing, The Master is  
 come, and calleth for  
 thee. 29 As soon as  
 she heard that, she  
 arose quickly, and  
 came unto him. 30 Now  
 Jesus was not yet  
 come into the town,  
 but was in that place  
 where Martha met  
 him. 31 The Jews  
 then which were with  
 her in the house, and  
 comforted her, when  
 they saw Mary, that  
 she rose up hastily and  
 went out, followed her,  
 saying, She goeth un-  
 to the grave to weep  
 there. 32 Then when  
 Mary was come where  
 Jesus was, and saw  
 him, she fell down at  
 his feet, saying unto  
 him, Lord, if thou  
 hadst been here, my  
 brother had not died.  
 33 When Jesus there-  
 fore saw her weeping,

ο — αὐτῶν (read [their] brother) TTrA. P — ὁ GLTTAW. q — ἡ GL. r — τὸν TTrA.  
 οὐκ ἂν ἀπέθανεν (ἐτεθνήκει A) ὁ ἀδελφός μου LTTA. t — ἀλλὰ [L]TTrA. u — ἡ LTTA.  
 τοῦτο this TTrA. Μαρίαν LTTA. Ἰλάθρα L. v — εἵπασα Tr. w — + δὲ and (she) TTrA.  
 ἠγέρθη rose up LTrA. x — ἤρχετο came TrA. d + ἐτι yet LTr[A]. e Μαρίαν LTTA.  
 ὁφάντες thinking TTrA. y — Μαρίαν TTrA. h — ὁ LTTA. i αὐτοῦ εἰς (πρὸς TTrA)  
 τοὺς πόδας GTTrAW. k μου ἀπέθανεν TTrA.

and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou heardest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told

αὐτὴν κλαίουσιν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους  
her weeping, and the <sup>2</sup>who <sup>2</sup>came <sup>2</sup>with <sup>2</sup>her <sup>1</sup>Jews  
κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν,  
weeping, he groaned in spirit, and troubled himself,  
34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε,  
and said, Where have ye laid him; They say to him, Lord,  
ἔρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. 36 ἔλεγον οὖν οἱ  
come and see. <sup>2</sup>Wept <sup>1</sup>Jesus. <sup>2</sup>Said <sup>2</sup>therefore <sup>1</sup>the  
Ἰουδαῖοι, Ἰδε πῶς ἐφίλει αὐτόν. 37 Τινες δὲ ἐξ αὐτῶν  
<sup>2</sup>Jews, Behold how he loved him! But some <sup>2</sup>of them  
εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς  
said, Was not <sup>2</sup>able <sup>1</sup>this [<sup>2</sup>man] who opened the eyes  
τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;  
of the blind [man], to have caused that also this one should not have died?  
38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται  
Jesus therefore again groaning in himself comes  
εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ'  
to the tomb. Now it was a cave, and a stone was lying upon  
αὐτῷ. 39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. Λέγει αὐτῷ  
it. <sup>2</sup>Says <sup>1</sup>Jesus, Take away the stone. <sup>2</sup>Says <sup>2</sup>to <sup>2</sup>him  
ἡ ἀδελφὴ τοῦ ὀτεθνηκότος Μάρθα, Κύριε, ἡδὴ ὄζει.  
<sup>2</sup>the <sup>2</sup>sister <sup>2</sup>of <sup>2</sup>him <sup>2</sup>who <sup>1</sup>has <sup>1</sup>died, <sup>2</sup>Martha, Lord, already he stinks,  
τεταρταῖος γὰρ ἐστίν. 40 Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἰπὼν  
<sup>2</sup>four <sup>2</sup>days <sup>2</sup>for <sup>2</sup>it <sup>2</sup>is. <sup>2</sup>Says <sup>2</sup>to <sup>2</sup>her <sup>1</sup>Jesus, Said I not  
σοι, ὅτι ἐὰν πιστεύσῃς, ῥῶσει τὴν δύξαν τοῦ θεοῦ;  
to thee, that if thou shouldst believe, thou shalt see the glory of God?  
41 Ἦραν οὖν τὸν λίθον ὁ ἦν ὁ τεθνηκὼς κείμενος.  
They took away therefore the stone where <sup>2</sup>was <sup>2</sup>the <sup>2</sup>dead <sup>2</sup>laid.  
Ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πά-  
And Jesus lifted [his] eyes upwards, and said, Fa-  
τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι  
ther, I thank thee that thou heardest me; and I knew that  
πάντοτε μου ἀκούεις; ἀλλὰ διὰ τὸν ὄχλον τὸν περι-  
always me thou hearest; but on account of the crowd who stand  
εστώτα εἶπον ἵνα πιστεῦσωσιν ὅτι σύ με ἀπέστειλας.  
around I said [it], that they might believe that thou me didst send.  
43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λά-  
And these things having said, with a <sup>2</sup>voice <sup>2</sup>loud he cried, La-  
ζαρε, δεῦρο ἔξω. 44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος  
zarus, come forth. And came forth he who had been dead, bound  
τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ  
feet and hands with grave clothes, and his face  
σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε  
with a handkerchief bound about. <sup>2</sup>Says <sup>2</sup>to <sup>2</sup>them <sup>1</sup>Jesus, Loose  
αὐτὸν καὶ ἄφετε ὑπάγειν.  
him and let [him] go.  
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν  
Many therefore of the Jews who came to  
Μαρίαν καὶ θασαύμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν  
Mary and saw what <sup>2</sup>did. <sup>1</sup>Jesus, believed  
εἰς αὐτόν. 46 τινες δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρι-  
on him; but some of them went to the Phari-

<sup>1</sup> ἠδύνατο LITTA.

<sup>2</sup> ῥῶσει thou shouldst see LITTA.W.

ὅτι. <sup>2</sup> + αὐτὸν him T[ITR].A.

(read he did) GLITTA.W.

<sup>2</sup> ἐμβριμούμενος T.

<sup>2</sup> — ὁ L[ITR].

<sup>2</sup> τετελευτηκότος LITTA.W.

<sup>2</sup> οὐ ἦν ὁ τεθνηκὼς κείμενος GLITTA.

<sup>1</sup> Μαριάμ LITTA.

<sup>2</sup> ὁ T[ITR].

<sup>2</sup> — ὁ Ἰησοῦς

σαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. 47 συνήγα-  
sees and told them what did Jesus. Gathered

γον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον,  
therefore the chief priests and the Pharisees a council, and said,

Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.  
What do we? for this man many signs does.

48 ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν.  
If we let alone him thus, all will believe on him,

καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον  
and will come the Romans and will take away from us both the place

καὶ τὸ ἔθνος. 49 Εἷς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς  
and the nation. But a certain one of them, Caiaphas, high priest

ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἰδατε  
being of that year, said to them, Ye know

οὐδέν, 50 οὐδὲ διαλογίζεσθε ὅτι συμφέρεי ἡμῖν ἵνα εἰς  
nothing, nor consider that it is profitable for us that one

ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος  
man should die for the people, and not whole the nation

ἀπόλῃται. 51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχ-  
should perish. But this from himself he said not, but high

ιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφῆτευσεν ὅτι ἐμελλεν  
priest being of that year, prophesied that was about

ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ  
Jesus to die for the nation; and not for

τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορ-  
the nation only, but that also the children of God who have been

πισμένα συναγάγῃ εἰς ἓν. 53 ἀπ' ἐκείνης οὖν  
scattered abroad he might gather together into one. From that therefore

τῆς ἡμέρας συνεβούλευσαντο ἵνα ἀποκτείνωσιν αὐτόν.  
day they took counsel together that they might kill him.

54 ὁ Ἰησοῦς οὖν οὐκ ἔτι παρόρησιν περιεπάτει ἐν τοῖς  
Jesus therefore no longer publicly walked among the

Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς  
Jews, but went away thence into the country near the

ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ῥιέτριβεν  
desert, to Ephraim called a city, and there he stayed

μετὰ τῶν μαθητῶν αὐτοῦ.  
with his disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν  
Now was near the passover of the Jews, and went up

πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα  
many to Jerusalem out of the country before the passover, that

ἀγνίσωσιν ἑαυτούς. 56 ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ  
they might purify themselves. They were seeking therefore Jesus, and

ἔλεγον μετ' ἀλλήλων ἐν τῇ ἱερῇ ἐστηκότες, τί δοκεῖ  
were saying among one another in the temple standing, What does it seem

ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεσαν δὲ  
to you, that in no wise he will come to the feast? Now had given

καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἂν τις  
both the chief priests and the Pharisees a command, that if anyone

γινῶ πού ἐστιν μνηύσῃ, ὅπως πιάσωσιν αὐτόν.  
should know where he is he should shew [it], that they might take him.

them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests, and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

εἶπαν T. ο L. — ὁ LTTA. α ποιεῖ σημεῖα LTTAW.  
οἱ μὲν for you TTA. β ἐπροφῆτευσεν LTTAW. γ — ὁ GLTTAW.  
ε ἐβουλεύσαντο they took counsel LTT. δ ὁ οὖν Ἰησοῦς TTA. ι οὐκεῖ GLTT.  
εἰμεν TTA. 1 — αὐτοῦ (read the disciples) TTA. κ ἔλεγον T.  
ο ἐντολὰς commands TTA.

β λογιζεσθε LTTAW  
γ — ὁ GLTTAW.  
ι οὐκεῖ GLTT.  
κ — καὶ LTTAW.



XII. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Thensaith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

■ Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet him, and

12 Ο. οὖν. Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς  
Jesus therefore <sup>2</sup>before <sup>1</sup>six <sup>3</sup>days the passover came to  
Βηθανίαν, ὅπου ἦν Λάζαρος ὃς τεθνηκώς, ὃν ἤγειρεν  
Bethany, where was Lazarus who had died, whom he raised  
ἐκ νεκρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ,  
from among [the] dead. They made therefore him a supper there,  
καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν συνανα-  
and Martha served, but Lazarus one was of those re-  
κειμένων αὐτῷ. 3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου  
clining with him. Mary therefore having taken a pound of ointment  
νάρδου πιστικῆς πολυτίμου, ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ,  
of <sup>2</sup>nard <sup>1</sup>pure of great price, anointed the feet of Jesus,  
καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία  
and wiped with her hair his feet; and the house  
ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. 4 λέγει οὖν εἰς ἐκ  
of his disciples, Judas Iscariote, who  
τῶν μαθητῶν αὐτοῦ, Ἰούδας, Σίμωνος Ἰσκαριώτης, ὃ  
his disciples, Judas, Simon's [son] Iscariote, who  
μέλλων αὐτὸν παραδιδόναι, 5 Διατί τοῦτο τὸ μύρον οὐκ  
was about him to deliver up, Why this ointment not  
ἐπράθη τριακοσίων δηνარიῶν, καὶ ἐδόθη πτωχοῖς; 6 εἶπεν  
was sold for three hundred denarii, and given to [the] poor? he said  
ὅδε τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι  
but this, not that for the poor he was caring, but because  
κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα  
a thief he was, and the bag had, and what was put into  
ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς, Ἀφες αὐτήν· εἰς  
[it] carried. Said therefore Jesus, Let alone her: for  
τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου βετέηρκεν αὐτό. 8 τοὺς  
the day of my burial has she kept it: the  
πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε  
poor for always ye have with you, but me not always  
ἔχετε.  
ye have.

9 Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ  
Knew therefore a crowd great of the Jews that there  
ἐστιν, καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα  
he is; and they came, not because of Jesus only, but that  
καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.  
also Lazarus they might whom he raised from among [the] dead.  
10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀπο-  
But took counsel the chief priests that also Lazarus they  
κτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον  
might kill, because many by reason of him were going away  
τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.  
of the Jews and were believing on Jesus.

12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτήν,  
On the morrow a crowd great who came to the feast,  
ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 13 ἔλα-  
having heard that is coming Jesus into Jerusalem, took  
βον τὰ βάτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,  
branches of the palms and went out to meet him,

ρ — ὁ τεθνηκώς [A]T[TrA]. q + ὁ (— ὁ τ) Ἰησοῦς Jesus (raised) LIT[TrAW]. r + ἐκ of (those) TA. s ἀνακειμένων σὺν GLT[TrAW]. t Μαριάμ Tr. v [τ] Tr. w δὲ but (says) τ. x Ἰούδας ὁ Ἰσκαριώτης εἰς ἐκ (— ἐκ τ) τῶν μαθητῶν αὐτοῦ TT[TrA]. y Διὰ τί LIT[TrA]. z ἔχων having TT[TrA]. a + ἵνα that LIT[TrAW]. b τηρήσῃ she may keep LIT[TrAW]. c + ὁ the (crowd) τ. d — ὁ GLT[TrAW]. e αὐτῶν them w

καὶ ἔκραζον, ἡ Ὠσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν  
and were crying, Hosanna, blessed [is] he who comes in [the]  
ὀνόματι κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Εὐρὼν δὲ  
name of [the] Lord, the king of Israel. <sup>2</sup>Having <sup>4</sup>found and  
ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμ-  
<sup>2</sup>Jesus a young ass sat upon it, as it is writ-  
μένον, 15 Μὴ φοβοῦ, ἡ θυγάτηρ Σιών· ἰδοὺ, ὁ βασιλεὺς σου  
ten, Fear not, the daughter of Sion: behold, thy king  
ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου 16 ταῦτα δὲ οὐκ  
comes, sitting on a colt of an ass. <sup>2</sup>These <sup>2</sup>things <sup>1</sup>now <sup>7</sup>not  
ἔγνωνσαν ἰοι-μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη  
<sup>2</sup>knew <sup>1</sup>his <sup>4</sup>disciples at the first, but when was glorified  
ἡ Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ  
Jesus then they remembered that these things were of him  
γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἑμαρτύρει οὖν  
written, and these things they did to him. Bore witness therefore  
ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ  
the crowd that was with him, when Lazarus he called out of  
τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ  
the tomb, and raised him from among [the] dead. On account of  
τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ῥῆκουσεν<sup>1</sup> τοῦτο  
this also met him the crowd, because it heard <sup>7</sup>this  
αὐτὸν πεποιηκέναι τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπον  
<sup>1</sup>of <sup>2</sup>his <sup>7</sup>having <sup>4</sup>done sign. The <sup>2</sup>therefore <sup>1</sup>Pharisees said  
πρὸς ἑαυτούς, θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἰδε, ὁ κόσμος  
among themselves, Do ye see that ye gain nothing? lo, the world  
ὀπίσω αὐτοῦ ἀπῆλθεν.  
after him is gone.

20 Ὡσαννὰ δὲ τινες Ἕλληνες<sup>1</sup> ἐκ τῶν ἀναβαινόντων ἵνα  
And there were certain Greeks among those coming up that  
προσκυνήσωσιν<sup>1</sup> ἐν τῇ ἑορτῇ· 21 οὗτοι οὖν προσήλθον  
they might worship in the feast; these therefore  
Φίλιππ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων  
to Philip, who was from Bethsaida of Galilee, and they asked  
αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχο-  
him saying, Sir, we desire <sup>2</sup>Jesus <sup>1</sup>to <sup>7</sup>see. <sup>2</sup>Comes  
ται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν ὁ Ἀνδρέας  
<sup>4</sup>Philip and tells Andrew, and again Andrew  
καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπε-  
and Philip tell Jesus. But Jesus an-  
κρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ  
answered them saying, <sup>2</sup>Has <sup>4</sup>come <sup>1</sup>the <sup>2</sup>hour that should be glorified  
ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ ὁ  
the Son of man. Verily verily I say to you, Unless the  
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος  
grain of wheat falling into the ground should die, it alone  
μένει· ἐάν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 ὁ φιλῶν  
abides; but if it should die, much fruit it bears. He that loves  
τὴν ψυχὴν αὐτοῦ ἁπολέσει<sup>1</sup> αὐτήν, καὶ ὁ μισῶν τὴν  
his life shall lose it, and he that hates  
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ· τοῦτ' εἰς ζωὴν αἰώνιον φυλάξει  
<sup>1</sup>life <sup>2</sup>his in this world to life eternal shall keep

cried, Hosanna: Bless-  
ed is the King of Israel  
that cometh in the  
name of the Lord.  
14 And Jesus, when he  
had found a young  
ass, sat thereon; as it  
is written, 15 Fear not,  
daughter of Sion: be-  
hold, thy King cometh,  
sitting on an ass's colt.  
16 These things under-  
stood not his disciples  
at the first: but when  
Jesus was glorified,  
then remembered they  
that these things were  
written of him, and  
that they had done  
these things unto him.  
17 The people therefore  
that were with him  
when he called Lazarus  
out of his grave, and  
raised him from the  
dead, bare record.  
18 For this cause the  
people also met him,  
for that they heard  
that he had done this  
miracle. 19 The Phar-  
isees therefore said a-  
mong themselves, Per-  
ceive ye how ye pre-  
vail nothing? behold,  
the world is gone after  
him.

20 And there were  
certain Greeks among  
them that came up to  
worship at the feast:  
21 the same came  
therefore to Philip,  
which was of Bethsaida  
of Galilee, and desired  
him, saying, Sir, we  
would see Jesus.  
22 Philip cometh and  
telleth Andrew: and a-  
gain Andrew and Phi-  
lip tell Jesus. 23 And  
Jesus answered them,  
saying, The hour is  
come, that the Son of  
man should be glori-  
fied. 24 Verily, verily,  
I say unto you, Except  
a corn of wheat fall in-  
to the ground and die,  
it abideth alone: but  
if it die, it bringeth  
forth much fruit. 25 He  
that loveth his life  
shall lose it; and he  
that hateth his life in  
this world shall keep it  
unto life eternal. 26 If

<sup>1</sup> ἐκραύαζον LTTra. <sup>2</sup> + [λέγοντες] saying L. <sup>3</sup> + καὶ and TTrA. <sup>4</sup> θυγάτηρ LTTraW.  
<sup>5</sup> — δὲ [L]TTra. <sup>6</sup> αὐτοῦ οἱ μαθηταὶ T. <sup>7</sup> — οὐ TTrAW. <sup>8</sup> ὅτι because EGLTW.  
<sup>9</sup> — καὶ Tr. <sup>10</sup> ῥῆκουσαν they heard GLTTraW. <sup>11</sup> εἶπαν TTr. <sup>12</sup> Ἕλληνες τινες LTTra.  
<sup>13</sup> προσκυνήσουσιν they shall worship LTTra. <sup>14</sup> + ὁ TrA. <sup>15</sup> ἔρχεται (Andrew) comes LTTra.  
<sup>16</sup> + καὶ and LTTra. <sup>17</sup> ἀποκρίνεται answers TTr. <sup>18</sup> ἀπολλύει loses TTr.

any ~~man~~ <sup>man</sup> follow me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

αὐτήν. 26 ἐὰν ἐμοὶ <sup>2</sup>διακονῇ τις, <sup>1</sup>ἐμοὶ ἀκολουθείτω· καὶ it. If. me <sup>2</sup>serve <sup>1</sup>anyone, let him follow; and ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· <sup>2</sup>καὶ <sup>1</sup>ἐάν where <sup>2</sup>am <sup>1</sup>I there also <sup>2</sup>servant <sup>1</sup>my shall be. And if τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. anyone <sup>2</sup>me serve, <sup>2</sup>will <sup>1</sup>honour <sup>1</sup>him <sup>2</sup>the <sup>1</sup>Father.

27 Νῦν ἡ ψυχὴ μου τετάραται, καὶ τί εἶπω; Πάτερ, Now my soul has been troubled, and what shall I say? Father, σώσόν με ἐκ τῆς ὥρας ταύτης.<sup>b</sup> ἀλλὰ διὰ τοῦτο ἦλθον save me from this hour. But on account of this I came

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

εἰς τὴν ὥραν ταύτην. 28 Πάτερ, δόξασόν σου τὸ ὄνομα. to this hour. Father, glorify thy name.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ ἐδόξασα καὶ πάλιν Therefore came a voice out of heaven, <sup>2</sup>Both <sup>1</sup>I glorified and again δόξασω. 29 Ὁ οὖν ὄχλος ὁ ἐστὼς <sup>2</sup>καὶ <sup>1</sup>ἀκούσας will glorify [it]. Therefore the crowd which stood [there] and heard

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

ἔλεγεν βροντὴν γεγονέναι. ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ said, Thunder there has been: others said, An angel <sup>2</sup>to him λελάληκεν. 30 Ἀπεκρίθη <sup>1</sup>ὁ <sup>2</sup>Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ has spoken. Answered <sup>2</sup>Jesus and said, Not because of me

30 Jesus answered and said, This voice came not because of me, but for your sakes.

αὐτῇ ἡ φωνὴ <sup>2</sup>γένονεν, ἀλλὰ δι' ὑμᾶς. 31 νῦν κρίσις this voice has come, but because of you. Now judgment

31 Now is the judgment of this world: now shall the prince of this world be cast out.

ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου is of this world; now the prince of this world

32 And I, if I be lifted up from the earth, will draw all men unto me.

ἐκβληθήσεται ἐξ· 32 ἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάν- shall be cast out: and I if I be lifted up from the earth, <sup>2</sup>all τας ἐλκύσω πρὸς ἑμαυτόν. 33 Τοῦτο δὲ ἔλεγεν, σημαίνων <sup>1</sup>will <sup>2</sup>draw to myself. But this he said, signifying

33 This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

ποιῶν θανάτῳ ἡμελλεν ἀποθνήσκειν. 34 ἀπεκρίθη <sup>2</sup>αὐτῷ by what death he was about to die. Answered <sup>2</sup>him ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς <sup>1</sup>the <sup>2</sup>crowd, We heard out of the law that the Christ

34 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

μένει εἰς τὸν αἰῶνα, καὶ πῶς <sup>1</sup>σὺ λέγεις, <sup>2</sup>Ὅτι δεῖ ὑψωθῆναι abides for ever, and how <sup>2</sup>thou <sup>1</sup>sayest, that must be lifted up

35 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; the Son of man? Who is this Son of man?

36 But though he had done so many miracles before them, yet they believed not on him: 38 that the saying of Esaias be fulfilled

35 Ἐἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ <sup>2</sup>Said <sup>2</sup>therefore <sup>2</sup>to <sup>2</sup>them <sup>2</sup>Jesus, Yet a little while the

37 But though he had done so many miracles before them, yet they believed not on him: 38 that the saying of Esaias be fulfilled

φῶς <sup>2</sup>μεθ' ὑμῶν <sup>2</sup>ἐστίν. περιπατεῖτε <sup>1</sup>ἕως <sup>2</sup>τὸ φῶς ἔχετε, ἵνα light with you is. Walk while the light ye have, that

38 that the saying of Esaias be fulfilled

μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ <sup>2</sup>not <sup>2</sup>darkness <sup>2</sup>you <sup>2</sup>may <sup>2</sup>overtake. And he who walks in the

39 And he who walks in the light, that sons of light ye may become. These things spake Jesus, and going away was hid from them.

σκοτία οὐκ οἶδεν ποῦ ὑπάγει. 36 ἕως <sup>2</sup>τὸ φῶς ἔχετε, πισ- darkness knows not where he goes. While the light ye have, be-

40 These things spake Jesus, and going away was hid from them.

τεύετε εἰς τὸ φῶς; ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα lie in the light, that sons of light ye may become. These things

41 These things spake Jesus, and going away was hid from them.

ἐλάλησεν <sup>2</sup>ὁ <sup>2</sup>Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. spoke Jesus, and going away was hid from them.

42 But [though] so many <sup>2</sup>he <sup>2</sup>signs had done before them

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν But [though] so many <sup>2</sup>he <sup>2</sup>signs had done before them

43 they believed not on him, that the word of Esaias the pro-

οὐκ ἐπίστευον εἰς αὐτόν, 38 ἵνα ὁ λόγος Ἡσαίου τοῦ προ- they believed not on him, that the word of Esaias the pro-

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φήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ  
 phet might be fulfilled, which he said, Lord, who believed  
 ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;  
 our report? and the arm of [the] Lord to whom was it revealed?

99 Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν

On this account they could not believe, because again said

Ἡσαίας, 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἔπε-  
 Esaias, He has blinded their eyes and has

πώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσιν τοῖς ὀφ-  
 hardened their heart, that they should not see with the

θαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ ἐπιστραφῶσιν, καὶ  
 eyes and understand with the heart and be converted, and

εἰσώσμαι αὐτοὺς. 41 Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδεν  
 I should heal them. These things said Esaias, when he saw

τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 42 ὅμως μέντοι  
 his glory, and spoke concerning him. Although indeed

καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν·  
 even from among the rulers many believed him,

ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ὡμολόγουν, ἵνα μὴ  
 but on account of the Pharisees they confessed not, that not

ἀποσυνάγωγοι γένωνται. 43 ἡγάπησαν γὰρ τὴν δόξαν  
 put out of the synagogue they might be; for they loved the glory

τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ θεοῦ. 44 Ἰησοῦς  
 of men more than the glory of God. 44 Jesus

δὲ ἐκραζεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς  
 but cried and said, He that believes on me, believes not

ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με· 45 καὶ ὁ θεωρῶν ἐμέ,  
 me, but on him who sent me; and he that beholds me,

θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον  
 beholds him who sent me. I a light into the world

ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ  
 have come, that everyone that believes on me in the darkness not

μείνῃ. 47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ  
 may abide. And if anyone of me hear the words and not

πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἤλθον ἵνα κρίνω  
 believe, I do not judge him, for I came not that I might judge

τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν  
 the world, but that I might save the world. He that rejects

ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντά  
 me and does not receive my words, has him who judges

αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ  
 him: the word which I spoke, that shall judge him in the

ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ'  
 last day; for I from myself spoke not, but

ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν· τί  
 the who sent me Father, himself me commandment gave what

εἶπω καὶ τί ἀλήσω· 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ  
 I should say and what I should speak; and I know that his commandment

ζωὴ αἰώνιος ἐστίν· ἃ οὖν ᾠαλῶ ἐγὼ, καθὼς εἶρηκέν μοι  
 life eternal is. What therefore speak I, as has said to me

ὁ πατήρ, οὕτως λαλῶ.  
 the Father, so I speak.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι

Now before the feast of the passover, Jesus that

filled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him. 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 for they loved the praise of men more than the praise of God. 44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

XIII. Now before the feast of the passover, when Jesus knew that

ἐπώρωσεν hardened TTrA. ὁ στραφῶσιν LTrA. εἰσώσμαι I shall heal LTrA.  
 ὅτι because GLTrA. ἀλλὰ LTrA. φυλάξῃ keep [them] LTrA. δέδωκεν has  
 given LTrA. ἐγὼ λαλῶ LTrA.



his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. <sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; <sup>3</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; <sup>4</sup> he riseth from supper, and laid aside his garments; and took a towel, and girded himself. <sup>5</sup> After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. <sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. <sup>10</sup> Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. <sup>11</sup> For he knew who should betray him; therefore said he, Ye are not all clean. <sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? <sup>13</sup> Ye call me

ἐλήλυθεν<sup>1</sup> αὐτοῦ ἡ ὥρα ἵνα μεταβῇ<sup>2</sup> ἐκ τοῦ κόσμου· τοῦ-  
has come his hour that he should depart out of this world  
του πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ  
to the Father, having loved his own which [were] in the  
κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. <sup>2</sup> καὶ δεῖπνον <sup>3</sup> γενο-  
world to [the] end he loved them. And supper taking  
μένον, τοῦ διαβόλου ἡδὴ βεβληκότος εἰς τὴν καρδίαν  
place, the devil already having put into the heart  
Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῶ,<sup>4</sup>  
of Judas, Simon's [son] Iscariote, that him he should deliver up,  
<sup>3</sup> εἰδὼς <sup>5</sup> ὅτι Ἰησοῦς <sup>6</sup> ὅτι πάντα <sup>7</sup> ἀδεδώκεν<sup>8</sup> αὐτῷ ὁ πατήρ  
knowing Jesus that all things has given him the Father  
εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν  
into [his] hands, and that from God he came out and to  
θεὸν ὑπάγει, <sup>4</sup> ἐγείρεται ἐκ τοῦ δεῖπνου καὶ τίθησιν τὰ  
God goes, he rises from the supper and lays aside [his]  
ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν. <sup>5</sup> εἰτα <sup>6</sup> βάλ-  
garments and having taken a towel he girded himself: afterwards he  
λει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας  
pours water into the washing-basin, and began to wash the feet  
τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν  
of the disciples, and to wipe [them] with the towel with which he was  
διεζωσμένος. <sup>6</sup> ἔρχεται οὖν πρὸς Σίμωνα Πέτρον <sup>7</sup> καὶ  
girded, He comes therefore to Simon Peter, and  
λέγει αὐτῷ <sup>8</sup> ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας;  
says to him he, Lord, thou of me dost wash the feet?  
<sup>7</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅ ἐγὼ ποῶ σὺ οὐκ  
answered Jesus and said to him, What I do thou not  
οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. <sup>8</sup> Λέγει αὐτῷ Πέ-  
knowest now, but thou shalt know hereafter. Says to him Pe-  
τρος, Οὐ μὴ νίψῃς<sup>9</sup> τοὺς πόδας μου εἰς τὸν αἰῶνα.  
ter, In no wise mayest thou wash my feet for ever.  
Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐάν μὴ νίψω σε, οὐκ ἔχεις  
answered him Jesus, Unless I wash thee, thou hast not  
μέρος μετ' ἐμοῦ. <sup>9</sup> Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ  
part with me. Says to him Simon Peter, Lord, not  
τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.  
my feet only, but also the hands and the head.  
<sup>10</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος σου χρεῖαν  
says to him Jesus, He that has been laved not need  
ἔχει <sup>11</sup> ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἐστὶν καθαρός  
has [other] than the feet to wash, but is clean  
ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. <sup>11</sup> ὁ δὲ γὰρ  
wholly; and ye clean are, but not all. For he knew  
τὸν παραδιδόντα αὐτόν διὰ τοῦτο εἶπεν, Οὐχὶ πάν-  
him who was delivering up him: on account of this he said, Not all  
τες καθαροὶ ἐστε. <sup>12</sup> Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν,  
clean ye are. When therefore he had washed, their feet,  
καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν <sup>13</sup> πάλιν, εἶπεν  
and taken his garments, having reclined again, he said  
αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; <sup>13</sup> ὑμεῖς φωνεῖτέ με  
to them, Do ye know what I have done to you? Ye call me

<sup>1</sup> ἦλθεν was come LTTA. <sup>2</sup> γινόμενον TTr. <sup>3</sup> ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης TTrA; Ἰούδα Σίμ. Ἰσκ. ἵνα παραδοῖ αὐτόν L. <sup>4</sup> — ὁ Ἰησοῦς (read [Jesus] [L]TTrA. <sup>5</sup> ἐδωκεν gave TTr. <sup>6</sup> — καὶ TTrA. <sup>7</sup> — ἐκέρινε (read λέγει he says) LT[Tr]A. <sup>8</sup> μου τοὺς πόδας LTTA. <sup>9</sup> Ἰησοῦς αὐτῷ LTTA. <sup>10</sup> — ὁ T[Tr]. <sup>11</sup> οὐκ ἔχει χρεῖαν LTTA+μ. <sup>12</sup> εἰ μὴ except LTTA; — ἡ T. <sup>13</sup> — τοὺς πόδας T. <sup>14</sup> + ὅτι LTTA. <sup>15</sup> — καὶ L. <sup>16</sup> + καὶ LTTA. <sup>17</sup> ἀνέπεσεν reclined TTrA.



Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 23 Now no man at the table knew for what intent he spake this unto him. 24 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.

τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ  
 then entered into him Satan. <sup>2</sup>Says <sup>3</sup>therefore <sup>4</sup>to <sup>5</sup>him  
 Ἰησοῦς, Ὅ <sup>1</sup>ποιεῖς, ποίησον τάχιν. 28 Τοῦτο δὲ οὐδεὶς  
<sup>1</sup>Jesus, What thou doest, do quickly. But this no one  
 ἔγνω τῶν ἀνακειμένων πρὸς τὴν εἰπέναν αὐτῷ. 29 τινεὶ γὰρ  
 knew of those reclining wherefore he spoke to him; for some  
 ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον ἔχεν ὁ <sup>1</sup>Ἰούδας, ὅτι λέγει  
 thought, since <sup>2</sup>the <sup>3</sup>bag <sup>4</sup>had <sup>5</sup>Judas, that <sup>6</sup>is <sup>7</sup>saying  
 αὐτῷ ὁ <sup>1</sup>Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς  
<sup>2</sup>to <sup>3</sup>him <sup>4</sup>Jesus, Buy what things need [of] we have for  
 τὴν ἑορτήν ἢ τοῖς πτωχοῖς ἵνα τι δῶ. 30 λα-  
 the feast; or to the poor that something he should give. Having  
 βῶν οὖν τὸ ψμῖον ἐκεῖνος <sup>1</sup>εὐθεὶς ἐξῆλθεν ἢ ἡν δὲ  
 received therefore the morsel he immediately went out; and it was  
 νύξ.  
 night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32, If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. 34 I shall see you, and as I said unto the Jews, Whither I go, ye cannot come; and now I say to you, 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, I will lay down my life for thee. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thee. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

31 Ὅτε ῥ' ἐξηλθεν λέγει ὁ Ἰησοῦς, Νῦν ἡδοξάσθη  
When he was gone out says Jesus, Now has been glorified  
ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἡδοξάσθη ἐν αὐτῷ. 32 εἰ  
the Son of man, and God has been glorified in him. If  
ὁ θεὸς ἡδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν  
God has been glorified in him, also God shall glorify him in  
ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 Τεκνία, ἔτι  
himself, and immediately shall glorify him. Little children, yet  
μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς  
a little while with you I am. Ye will seek me; and, as I said to the  
Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν,  
Jews, That where go I, ye are not able to come,  
καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα  
also to you I say now. A commandment new I give to you, that  
ἀγαπᾶτε ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς  
ye should love one another; according as I loved you, that also ye  
ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γινώσονται πάντες ὅτι ἐμοὶ  
should love one another. By this shall know all that to me  
μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 Λέγει  
disciples ye are, if love ye have among one another. Says  
αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ  
to him Simon Peter, Lord, where goest thou? Answered him  
ὁ Ἰησοῦς, Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι·  
Jesus, Where I go thou art not able now to follow,  
ἡὺςτερον δὲ ἀκολουθήσεις μοι. 37 Λέγει αὐτῷ ὁ Πέτρος,  
but afterwards thou shalt follow me. Says to him Peter,  
Κύριε, ἡ διατί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν  
Lord, why am I not able thee to follow now? life  
μου ὑπὲρ σοῦ θήσω. 38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,  
my for thee I will lay down. Answered him Jesus,  
Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω  
Thy life for thou wilt lay down! Verily verily I say  
σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἅπαρνήσῃ με  
to thee, in no wise [the] cock will crow until thou wilt deny me  
τρὶς.  
thrice.

11 — ὁ TTrA.    12 — ὁ LTrTA.    13 — ὁ T[Tr]A.    14 ἐξήλθεν εὐθύς LTrA.    15 + οὖν therefore  
 ELTrA.    16 — ὁ TTrA.    17 [εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ] LTrA.    18 αὐτῷ TTr.    19 ἐγὼ  
 ὑπάγω GLTrTAW.    20 — αὐτῷ ὁ LTrTA.    21 + ἐγὼ I (go) T.    22 ἀκολουθήσεις δὲ ὕστερον LTrTA.  
 23 — ὁ GLTrTAW.    24 διὰ τί LTrA.    25 ἀκολουθεῖν Tr.    26 ἀποκρίνεται answers LTrTAW.  
 27 φωνήσῃ LTrTA.    28 ἀνήσῃ LTrTA.

14 Μὴ παρασείσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν,  
 Let not be troubled your heart; ye believe on God,  
 καὶ εἰς ἐμὲ πιστέψετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ  
 also on me believe. In the house of my Father abodes  
 πολλὰ εἰσιν· εἰδὲ μή, εἶπον ἂν ὑμῖν· ἔπορεύομαι εἰς  
 many there are; otherwise I would have told you; I go to pre-  
 μάσαι τόπον ὑμῖν. 3 καὶ ἰὰν πορευθῶ καὶ ἔτοιμάσω ὑμῖν  
 pare a place for you; and if I go and prepare for you  
 τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμὰν  
 place, again I am coming and will receive you to my-  
 τὸν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾔητε. 4 καὶ ὅπου ἐγώ  
 self, that where I am, and ye may be. And where I  
 ὑπάγω οἴδατε καὶ τὴν ὁδὸν οἴδατε. 5 Λέγει αὐτῷ Θωμᾶς,  
 go ye know and the way ye know. Says to him Thomas,  
 Κύριε, οὐκ οἶδμεν ποῦ ὑπάγεις, καὶ πῶς ῥυθνόμεθα τῇ  
 Lord, we know not where thou goest, and how can we the way  
 ὁδὸν εἰδέναι; 6 Λέγει αὐτῷ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς  
 way know? Says to him Jesus, I am the way  
 καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα  
 and the truth and the life. No one comes to the Father  
 εἰ μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου  
 but by me. If ye had known me, also my Father  
 ἐγνώκειτε ἂν· καὶ ἅπ' ἁρτί· γινώσκετε αὐτόν, καὶ ἐώρα-  
 ye would have known; and henceforth ye know him, and have  
 κατε' αὐτόν. 8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν  
 seen him. Says to him Philip, Lord, shew us  
 τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς,  
 the Father, and it suffices us. Says to him Jesus,  
 ὅσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με,  
 So long a time with you am I, and thou hast not known me,  
 Φίλιππε; ὁ ἐώρακώς ἐμέ, ἑώρακεν τὸν πατέρα· καὶ πῶς  
 Philip? He that has seen me, has seen the Father; and how  
 σὺ λέγεις, δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ πιστεύεις ὅτι  
 thou sayest, Shew us the Father? Believest thou not that  
 ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν; τὰ ῥήματα  
 I [am] in the Father, and the Father in me is? The words  
 ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατὴρ  
 which I speak to you, from myself I speak not; but the Father  
 ὃς ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. 11 πιστεύετε μοι  
 who in me abides he does the works. Believe me  
 ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰδὲ μή,  
 that I [am] in the Father, and the Father in me; but if not,  
 διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12 Ἀμὴν ἀμὴν λέγω  
 because of the works themselves believe me. Verily verily I say  
 ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος  
 to you, He that believes on me, the works which I do, also he  
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν  
 shall do, and greater than these he shall do, because I to  
 πατέρα μου πορεύομαι. 13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ  
 my Father go. And whatsoever ye may ask in

XIV. Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in

ε + ὅτι for LTTRAW. h — καὶ L. i τόπον ὑμῖν TTRa. k παραλήψομαι LTTRa.  
 j [ἐγὼ] L. m — καὶ [L]TTRa. n — οἴδατε [L]TTRa. o — καὶ LTr. p οἶδαμεν τὴν ὁδὸν  
 know we the way LTTRa. q — ὁ T. r ἐγνώκατε ἐμέ ye have known me T. s ἂν ᾗδετε  
 TTRa; γνώσεσθε ye will know T. t — καὶ [L]TTRa. u ἀπ' ἁρτί T. v [αὐτόν] LTRa.  
 z τοσοῦτω χρόνῳ LT. y — καὶ LT[Tr]. z λέγω TTRa. a [ὁ] LTRa. b ποιεῖ τὰ ἔργα  
 αὐτοῦ does his works TTRa. c + [αὐτοῦ] (read his works) L. d + ἐστὶν is E.  
 e — μοι T[Tr]. f — μου (read the father) LTTRa.





μνήσει ὁμᾶς πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἄφίημι  
membrance your all things which I said to you. Peace I leave  
ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος  
with you; peace my I give to you; not as the world  
δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ  
gives, I give to you. Let not be troubled your heart, nor  
δελιιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ  
let it fear. Ye heard that I said to you, I am going away and  
έρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ με, ἐχάρητε ἂν ὅτι  
I am coming to you. If ye loved me, ye would have rejoiced that  
εἶπον, Ὡς πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου  
I said, I am going to the Father, for my Father  
μεῖζων μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέ-  
greater than I is. And now I have told you before it comes to  
σθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκ ἔτι  
pass, that when it shall have come to pass ye may believe. No longer  
πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου  
much I will speak with you, for comes the of world  
τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' ἵνα  
this ruler, and in me he has nothing; but that  
γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, ἡ καὶ καθὼς  
may know the world that I love the Father, and as  
ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἄγωμεν  
commanded me the Father, thus I do. Rise up, let us go  
ἐνεῦθεν.  
hence.

15 Ἐγὼ εἰμι ἡ ἀμπέλος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ  
I am the vine and my Father the  
γεωργός ἐστιν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν,  
husbandman is. Every branch in me not bearing fruit,  
αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό  
he takes away it; and every one that fruit bears, he cleanses it  
ἵνα πλείονα καρπὸν φέρῃ. 3 ἤδη ὑμεῖς καθαροὶ ἐστε  
that more fruit it may bear. Already ye clean are  
διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέναιτε ἐν ἐμοί,  
by reason of the word which I have spoken to you. Abide in me,  
καθὼς ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ'  
and I in you. As the branch is not able fruit to bear of  
ἐαυτοῦ ἐὰν μὴ ἐμείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς  
itself unless it abide in the vine, so neither [can] ye  
ἐὰν μὴ ἐν ἐμοὶ μένητε. 5 ἐγὼ εἰμι ἡ ἀμπέλος, ὑμεῖς τὰ  
unless in me ye abide. I am the vine, ye [are] the  
κλήματα. ὁ μένων ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὗτος φέρει  
branches. He that abides in me, and I in him, he bears  
καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.  
fruit much; for apart from me ye are able to do nothing.  
6 ἐὰν μὴ τις ἐμείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ  
Unless anyone abide in me, he is cast out as the branch, and  
ἐξηράνθη, καὶ συναρόσυν αὐτὰ καὶ εἰς πῦρ βάλλουσιν, καὶ  
is dried up, and they gather them and into a fire cast, and  
καίεται. 7 ἐὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν  
it is burned. If ye abide in me, and my words abide in you,

whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it comes to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, as go hence.

XV. I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you,

— εἶπον GLITRAW. — μου (read the Father) [L]TTAW. γ οὐκέτι GLT. ὡς ὑμῖν w.  
— τούτου (read of the world) GLITRAW. b [καὶ] L. ἐντολὴν ἐδωκέν gave (me) con-  
mandment LTR. d καρπὸν πλείονα LTTAW. e μένη T. f μένητε LTTAW. g μένη LTTAW.  
h αὐτὸ it. i + τὸ the (fire) TTAW.

ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, that I hated before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they

μείνῃ, ὁ κ' ἐάν<sup>1</sup> θέλητε αἰτήσεσθε,<sup>2</sup> καὶ γενήσεται ὑμῖν. abide, whatever ye will ye shall ask, and it shall come to pass to you. 8 ἐν τούτῳ ἰδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρῃτε. In this is glorified my Father, that fruit much ye should bear, καὶ ὡς ἐγὼ ἀγαπήσαμαι ὑμᾶς. 9 καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ὡς ἐγὼ ἀγαπήσαμαι ὑμᾶς. 10 μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Father, I also loved you: abide in the love my. 10 ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μένειτε ἐν τῇ ἀγάπῃ μου. If my commandments ye keep, ye shall abide in my love, καθὼς ὡς ἐγὼ ἔχω τὰς ἐντολάς τοῦ πατρὸς μου. 11 ταῦτα λέλάχηκα ὑμῖν, ἵνα abide this in love. These things I have spoken to you, that ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. joy my in you may abide, and your joy may be full. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, This is my commandment my, that ye love one another, καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπην οὐδεὶς as I loved you. Greater than this love no one ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων has, that one his life should lay down for friends αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστέ ἐὰν ποιῇτε ὅσα ἐγὼ 15 οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος ἐντέλλομαι ὑμῖν. No longer you I call bondmen, for the bond- command you. 15 οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος ἐντέλλομαι ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθην ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ- man knows not what is doing his master. But you I have called friends, for all things which I heard of my Father I made risa ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην known to you. Not ye me chose, but I chose ὑμᾶς, καὶ ἔθην ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ- you, and appointed you that ye should go and fruit ye should ρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ. ἵνα ὅ, τι ἂν αἰτήσῃτε τὸν bear, and your fruit should abide; that whatsoever ye may ask the πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. 17 ταῦτα ἐντέλ- Father in my name he may give you. These things I com- λομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 18 Εἰ ὁ κόσμος ὑμᾶς mand you, that ye love one another. If the world you μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ἠμίσηκεν. 19 εἰ ἐκ hates, ye know that me before you it has hated. If of τοῦ κόσμου ἦτε, ὁ κόσμος ἀντὶ τοῦ ἰδίου ἐφίλει. ὅτι διὰ ἐκ τοῦ the world ye were, the world would love its own; but because of the κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, world ye are not, but I chose you out of the world, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ on account of this hates you the world. Remember the λόγον οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστὶν δοῦλος μείζων τοῦ word which I said to you, Is not a bondman greater κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ than his master. If me they persecuted, also you they will persecute; if

\* ἂν L. <sup>1</sup> αἰτήσασθε ask ye LITRAW. = γένεσθε ye should become LTRa. ἠγάπησα LTRa. <sup>2</sup> καὶ ὡς I also T. <sup>3</sup> τοῦ πατρὸς (+ μου T) τὰς ἐντολάς TA. <sup>4</sup> — μου

(read the Father) LTRa. <sup>5</sup> ἡ may be LITRA. <sup>6</sup> — τις T. <sup>7</sup> ἂ what LITRA. <sup>8</sup> λέγω

ὑμᾶς LITRA. <sup>9</sup> — ὑμῶν T.

τον λόγον μου ἐτήρησάν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἄλλὰ  
my word they kept, also yours they will keep. But

ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου,  
these things all they will do to you on account of my name,

ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ  
because they know not him who sent me: If I had not come and

ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν  
spoken to them, sin they had not had; but now a pretext

οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν, καὶ  
they have not for their sin. He that me hates, also

τον πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν  
my Father hates. If the works I had not done among

αὐτοῖς ἂ οὐδεὶς ἄλλος ἔπεποιθεν, ἁμαρτίαν οὐκ εἶχον·  
them which no other one has done, sin they had not had,

νῦν δὲ καὶ ἐώρακασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα  
but now both they have seen and have hated both me and Father

μου. 25 ἄλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν  
my. But that might be fulfilled the word that has been written in

τῷ νόμῳ αὐτῶν, ὅτι ἐμίσησάν με ὧς ὅτι. 26 Ὅταν δὲ  
their law, They hated without cause. But when

ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς;  
is come the Paraclete, whom I will send to you from the Father,

τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,  
the Spirit of truth, who from the Father goes forth,

ἐκείνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρ-  
he will bear witness concerning me; also ye and bear

τυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.  
witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 ἀπο-  
These things I have spoken to you that ye may not be offended. Out of

συναγωγὰς ποιήσουσιν ὑμᾶς ἄλλ' ἔρχεται ὥρα ἵνα πᾶς  
the synagogues they will put you; but is coming an hour that everyone

ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ.  
who kills you will think service to render to God;

3 καὶ ταῦτα ποιήσουσιν ὑμῖν ὅτι οὐκ ἔγνωσαν τὸν πα-  
and these things they will do to you because they know not the Fa-  
τέρα οὐδὲ ἐμὲ. 4 ἄλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν  
ther nor me. But these things I have said to you, that when

ἔλθῃ ἡ ὥρα ἢ μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον.  
may have come the hour ye may remember them that I said [them]

ὑμῖν ταῦτα δὲ ῥῖμιν ἐξ ἀρχῆς οὐκ εἶπον ὅτι  
to you. But these things to you from [the] beginning I did not say, because

μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,  
with you I was. But now I go to him who sent me,

καὶ οὐδεὶς ἐξ ὑμῶν ἑρωτᾷ με, Ποῦ ὑπάγεις; 6 ἄλλ' ὅτι  
and none of you asks me, Where goest thou? But because

ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν  
these things I have said to you grief has filled your

καρδίαν. 7 ἄλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει  
heart. But I the truth say to you, It is profitable

ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἔαν γὰρ μὴ ἀπέλθω ὁ παράκλη-  
for you that I should go away; for if I go not away the Paraclete

τος οὐκ ἐλεύσεται πρὸς ὑμᾶς. ἔαν δὲ πορευθῶ, πέμψω  
will not come to you; but if I go, I will send

ὑμῖν ἄλλον πνεῦμα ὅστις ἐστὶν ἡ ἀλήθεια, ὃς ἐν τῇ ἀλήθειᾳ ἔσται μετὰ ὑμῶν ὡς ἐγὼ ἔσται μετὰ ὑμῶν.

καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.

καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.

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καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.

have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

XVI. These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

ἕως ἡμεῶν τοῦ ἔρχεσθαι αὐτόν. καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.

καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.

καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.

καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.

καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.

καὶ ὁ ἀποκτείνων τὸν σώζοντα τὸν σῶντα οὐκ ἀποκτενεῖ, ὅτι ἡ ἀλήθεια ἐστὶν ἡ ζωὴ καὶ ἡ ἀγάπη.



him unto you. ■ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to my Father, and ye see me no more; 11 of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me; for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he saith unto you, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye

αὐτὸν πρὸς ὑμᾶς· 8 καὶ ἰθὺν ἐκείνας ἐλέγξει τὸν κόσμον ὑμῖν· 9 ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· 9 concerning sin, and concerning righteousness and concerning judgment. 9 concerning sin, because they believe not on me; 10 concerning righteousness, because to my Father I go away, and ye see me no more; 11 concerning judgment, because the prince of this world has been judged. 12 ἔτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκρίται· 12 ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν αὐτά· 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν· 14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ πλησεται, καὶ ἀναγγελεῖ ὑμῖν· 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν, ἵνα ἐγὼ ἀκούσῃ· 16 Μικρὸν καὶ τοῦ θεωρεῖστέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα· 17 εἰπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ἐγὼ ὑπάγω πρὸς τὸν πατέρα; 18 ἔλεγον οὖν, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; 19 εἰπον οὖν, τί ἐστὶν τοῦτο ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ· 19 ἔγνω οὖν ἰσοῦς ὅτι ἠθέλουν αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἰπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνησετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὅτι ἡμεῖς κλαύμεν καὶ θρηνησομεν, ὁ κόσμος ἡδέεται·

<sup>1</sup> — μου (read the Father) TT[A].

<sup>2</sup> οὐκέτι GLT.

<sup>3</sup> ὑμῖν λέγειν TTA.

<sup>4</sup> εἰς τὴν

ἀλήθειαν πᾶσαν LT[A]; ἐν τῇ ἀληθείᾳ πάση T.

<sup>5</sup> — ἀν' LT[A].

<sup>6</sup> ἀκούσει he shall

hear T[A]; ἀκούει he hears T.

<sup>7</sup> πλησεται LT[A].

<sup>8</sup> λαμβάνει receives GLT[A]W.

<sup>9</sup> οὐκέτι no longer (do ye behold) LT[A]; οὐκ ἔτι T.

<sup>10</sup> — ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα

TT[A]; ὅτι ὑπάγω πρὸς τὸν πατέρα GL[J]W.

<sup>11</sup> — ἐγὼ (read ὑπάγω) I go away

LT[A]W.

<sup>12</sup> τί

ἐστὶν τοῦτο LT[A].

<sup>13</sup> — τὸ (read a little [while], T[A].

<sup>14</sup> — οὖν GT[A]W.

<sup>15</sup> — ὃ TT[A].

ἡμεῖς·<sup>2</sup> δὲ<sup>1</sup> λυπηθήσεσθε, ἀλλ' ἡλύπη-<sup>2</sup> ὑμῶν εἰς χαρὰν γεινή-  
 but ye will be grieved, but your grief to joy shall be-  
 σεται. 21 ἡ γυνὴ ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦλθεν  
 come. The woman when she gives birth, grief has, because is come  
 ἡ ὥρα· ἀντίτῃς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι<sup>1</sup>  
 her hour; but when she brings forth the child, no longer  
 μνημονεύει τῆς θλίψεως. διὰ τὴν χαρὰν ὅτι ἐγεννήθη  
 she remembers the tribulation, on account of the joy that has been born  
 ἀνθρώπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν λύπην μὲν  
 a man into the world. And ye therefore grief indeed  
 νῦν· ἔχετε·<sup>1</sup> πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν  
 now have; but again I will see you, and shall rejoice your  
 ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει· ἀφ' ὑμῶν. 23 καὶ  
 heart, and your joy no one takes from you. And  
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν  
 in that day of me ye shall ask nothing. Verily verily  
 λέγω ὑμῖν, ὅτι<sup>1</sup> ἔδοσα ἂν αἰτήσῃτε τὸν πατέρα ἢ ἐν τῷ  
 I say to you, That whatsoever ye may ask the Father in  
 ὀνόματί μου· δώσει ὑμῖν. 24 ἕως ἄρτι οὐκ ᾔτησατε οὐδέν  
 my name he will give you. Hitherto ye asked nothing  
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ ἴληψοσθε, ἵνα ἡ χαρὰ ὑμῶν  
 in my name ask, and ye shall receive, that your joy  
 ᾗ πεπληρωμένη. 25 ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·  
 may be full. These things in allegories I have spoken to you;  
 ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι<sup>1</sup> ἐν παροιμίαις λαλήσω  
 but is coming an hour when no longer in allegories I will speak  
 ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.  
 to you, but plainly concerning the Father. I will announce to you.  
 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ  
 In that day in my name ye shall ask; and not  
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. 27 ἀν-  
 I say to you that I will beseech the Father for you, "him-  
 τὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ  
 self for the Father loves you, because ye have loved, and  
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. 28 ἐξῆλθον  
 have believed that I from God came out. I came out  
 παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι  
 from the Father and have come into the world; again I leave  
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν  
 the world and go to the Father. Say  
 ἡ αὐτῷ οἱ μαθηταὶ αὐτοῦ. Ἰδε, νῦν παρρησίᾳ λαλεῖς, καὶ  
 to him his disciples, Lo, now plainly thou speakest, and  
 παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας  
 allegory no speakest. Now we know that thou knowest  
 πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ ἐν τούτῳ  
 all things, and not need hast that anyone thee should ask. By this  
 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 Ἀπεκρίθη αὐτοῖς  
 we believe that from God thou camest forth. Answered them  
 ὁ Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν  
 Jesus, Now do ye believe? Lo, is coming an hour and now  
 ἐλήλυθεν; ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ<sup>1</sup>  
 has come, that ye will be scattered each to his own, and me

shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs; but the time cometh, when I shall not speak unto you plainly of the Father. 26 At that day ye shall ask in my name, and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, that ye shall be scattered, every man to his own, and shall leave me a-

\* — δὲ but LITTA. \* ἀλλά T. A. <sup>b</sup> οὐκέτι GLT. <sup>c</sup> νῦν μὲν λυπὴν LITTA. <sup>d</sup> ἔχετε shall have L. \* ἀρεῖ shall take LITTA. <sup>e</sup> — ὅτι [L]ITTA. <sup>f</sup> ἂν τι if anything LITTA. <sup>g</sup> δώσει ὑμῖν ἐν τῷ ὀνόματί μου TITTA. <sup>h</sup> ἴληψοσθε LITTA. <sup>i</sup> — ἀλλ [L]ITTA. <sup>j</sup> οὐκέτι GLT. <sup>k</sup> ἀπαγγεῶ LITTA. <sup>l</sup> — τοῦ L; τοῦ πατρὸς the Father TTA. <sup>m</sup> ἐκ LITTA. <sup>n</sup> — αὐτῷ [L]ITTA. <sup>o</sup> + ἐν LITTA. <sup>p</sup> — ὁ TITTA. <sup>q</sup> — νῦν LITTA. <sup>r</sup> κάμει TITTA.

lone: and yet I am not alone, because the Father is with me. 83 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

μονον ἀφήτε· καὶ οὐκ·εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν. 83 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

I have overcome the world.

XVII. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world,

17 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἤρπρεν τοὺς ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε. 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, ὃς οὗτος αὐτοῖς ζωὴν αἰώνιον.

3 αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν.

4 ἐγὼ σε ἐδόξεσα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα· ὃ δέδωκας μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σύ. Πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον

εἶναι παρὰ σοί. 6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἐδεδώκας μοι ἐκ τοῦ κόσμου· σοὶ ᾗσαν, καὶ ἐμοὶ αὐτοὺς ἐδεδώκας· καὶ τὸν λόγον σου ἐτετήρηκασιν. 7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκας μοι, παρὰ σοῦ

ἐστίν· 8 ὅτι τὰ ῥήματα ἃ δέδωκας μοι δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ

ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 ἐγὼ περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἰσιν. 10 καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν

ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν

ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν

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ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν

ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν

ἔχετε ye will have FL.

— ὁ τ. ἔπαρας having lifted up LTTA. γ — καὶ LTTA.

καὶ LTTAW.

— σου (read the Son) TTA. δώσει he shall give A.

σκουσιν they know TTr.

τελειώσας having completed LTTA. ἔδωκας thou gavest LTT.

εἰσίν TTA.

καμοὶ Tr. τετήρηκαν LTTA. ἔδωκας thou gavest L.

ἐμὰ LTTA.

ἐμὰ καὶ δεδόξασμαι LTTA. [καὶ ἔγνωσαν] L.

ἐμὰ they T.

οὐκέτι LTW.

τῷ κόσμῳ εἰσίν, ὁκαὶ ἐγὼ<sup>1</sup> πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, τήρη-  
 the world are, and I to thee come. Father Holy, keep  
 son αὐτοὺς ἐν τῷ ὀνόματί σου. ῥοῦς<sup>2</sup> δέδωκάς μοι. ἵνα  
 them in thy name whom thou hast given me, that  
 ὧσιν ἔν, καθὼς<sup>3</sup> ἡμέτε. 12 ὅτε ἦμην μετ' αὐτῶν ἔν τῷ  
 they may be one, as we. When I was with them in the  
 κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. οὗς<sup>4</sup> δέ-  
 world I was keeping them in thy name: whom thou  
 δωκάς μοι ἱφίλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ  
 hast given me I guarded, and no one of them perished, except the  
 υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ. 13 νῦν δὲ  
 son of perdition, that the scripture might be fulfilled. And now  
 πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχω-  
 to thee I come; and these things I speak in the world that they may  
 σιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. 14 ἐγὼ  
 have joy my fulfilled in them. I  
 δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς,  
 have given them thy word, and the world hated them, because  
 ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ  
 because they are not of the world, as I am not of the world. 15 I  
 κόσμου. 15 οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ  
 world. I do not make request that thou shouldst take them out of the  
 κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
 world, but that thou shouldst keep them out of the evil.  
 16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἔκ τοῦ κόσμου οὐκ  
 Of the world they are not, as I of the world not  
 εἰμι. 17 ἀγιάσων αὐτοὺς ἐν τῇ ἀληθείᾳ σου<sup>5</sup> ὁ λόγος ὁ σὸς  
 am. Sanctify them by thy truth; word thy  
 ἀλήθεια ἐστίν. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,  
 truth is. As me thou didst send into the world,  
 καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν  
 I also sent them into the world; and for them.  
 ἔγωγ<sup>6</sup> ἀγιάζω ἑμαυτόν, ἵνα ἔκαὶ αὐτοὶ ὧσιν<sup>7</sup> ἡγιασμένοι ἐν  
 I sanctify myself, that also they may be sanctified in  
 ἀλήθεια. 20 Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ  
 truth. Not for these and make I request only, but  
 καὶ περὶ τῶν πιστευσόντων<sup>8</sup> διὰ τοῦ λόγου αὐτῶν εἰς  
 and for those who shall believe through their word  
 ἐμέ. 21 ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πᾶτερ, ἐν ἐμοί,  
 me; that all one may be, as thou, Father, [art] in me,  
 καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾖν<sup>9</sup> ὧσιν ἵνα ὁ κόσμος  
 and I in thee, that also they in us one may be, that the world  
 πιστεύσῃ<sup>10</sup> ὅτι σύ με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν  
 may believe that thou me didst send. And I the glory  
 ἣν ἐδίδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς  
 which thou hast given me have given them, that they may be one, as  
 ἡμεῖς ἐν ἔσμεν. 23 ἐγὼ ἐν αὐτοῖς, καὶ σύ ἐν ἐμοί, ἵνα  
 we one are: I in them, and thou in me, that  
 ὧσιν τετελειωμένοι εἰς ἓν, ἔκα<sup>11</sup> ἵνα γινώσκῃ ὁ κόσμος  
 they may be perfected into one, and that may know the world

<sup>1</sup> καὶ γὰρ LITRA. <sup>2</sup> ὃν which GLITRA. <sup>3</sup> + καὶ also Tr. <sup>4</sup> — ἐν τῷ κόσμῳ LITRA. <sup>5</sup> ὃν  
 which Tr. <sup>6</sup> + καὶ and (read I was keeping them in thy name which thou hast given  
 me, and I guarded [them]) LITRA. <sup>7</sup> ἐαυτοῖς Tr. <sup>8</sup> οὐκ εἰμι ἐκ τοῦ κόσμου LITRA. <sup>9</sup> ὧσιν καὶ  
 — σου (read the truth) LITRA. <sup>10</sup> — ἐγὼ (read ἀγ.) LITRA. <sup>11</sup> ὧσιν καὶ  
 αὐτοὶ LITRA. <sup>12</sup> πιστευόντων believe GLITRA. <sup>13</sup> πατὴρ Tr. <sup>14</sup> ἐν [LITRA] Tr. <sup>15</sup> ἐσμεν (read [are]) Tr. <sup>16</sup> —  
 καὶ LITRA.



hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγά-  
that thou me didst send, and lovedst them as me thou  
πησας. 24 ὁ Πάτερ, ἵνα ἐγὼ αὐτοὺς ἐκδώκαί μοι θέλω ἵνα ὅπου εἰμι  
lovedst. Father, whom thou hast given me I desire that where I am  
ἐγὼ καὶ αὐτοὶ ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν  
I they also may be with me, that they may behold glory  
ἐμὴν ἣν ἐδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς  
my which thou gavest me, for thou lovedst me before [the] foundation  
κόσμου 25 ὁ Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω,  
of [the] world. Father righteous, and the world thee know not,  
ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας.  
but I thee knew, and these knew that thou me didst send.  
26 καὶ ἐγγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γινώσκω.  
And I made known to them thy name, and will make [it] known;  
ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾗ, καὶ ἐν  
that the love with which thou lovedst me in them may be; and I  
ἐν αὐτοῖς.  
in them.

XVIII. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted to thither with his disciples. 3 Judas then, having received a band of officers and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς  
These things having said Jesus went out with disciples  
αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν, ὅπου ἦν κήπος,  
his beyond the winter stream of Kedron, where was a garden.  
εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ὃς δὲ καὶ  
into which entered he and his disciples. And knew also  
Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον ὅτι πολλὰκις  
Judas who was delivering up him the place, because often  
συνήχθη ὃς Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ οὖν  
was gathered Jesus there with his disciples. Therefore  
Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ  
Judas having received the band, and from the chief priests and  
Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων  
Pharisees officers, comes there with torches and lamps  
καὶ ὅπλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα  
and weapons. Jesus therefore knowing all things that were coming  
ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; 5 Ἀπε-  
upon him, having gone forth said to them, Whom seek ye? They  
κρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ  
answered him, Jesus the Nazarean. Says to them  
Ἰησοῦς, Ἐγὼ εἰμι. Ἐστῆκε δὲ καὶ Ἰούδας ὁ παρα-  
Jesus, I am [he]. And was standing also Judas who was de-  
διδούς αὐτόν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι  
delivering up him with them. When therefore he said to them,  
ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί.  
I am [he], they went backward and fell to [the] ground.  
7 Πάλιν οὖν αὐτοὺς ἐπηρώτησεν, Τίνα ζητεῖτε; Οἱ δὲ  
Again therefore them he questioned, Whom seek ye? And they  
εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον  
said, Jesus the Nazarean. Answered Jesus, I told  
ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τοὺς ὑπά-  
you that I am [he]. If therefore me ye seek, suffer these to go

<sup>h</sup> πατήρ LITRA.  
given LITRAW.

<sup>i</sup> δ what TTRA.

<sup>j</sup> ἐδωκάς thou gavest L.

<sup>k</sup> δέδωκάς thou hast

<sup>o</sup> — ὁ TTRA.

<sup>l</sup> πατήρ LITRA.

<sup>m</sup> — TTRA.

<sup>n</sup> τοῦ Κεδρῶν GL; τοῦ Κεδρὸν T.

<sup>p</sup> + τῶν LITRA; + ἐκ τῶν from the T.

<sup>q</sup> δὲ and (Jesus) TR.

<sup>r</sup> ἐξῆλθεν

καὶ λέγει went forth and says LITRA.

<sup>s</sup> — ὁ T; — ὁ Ἰησοῦς (read he says) TRA.

<sup>t</sup> — ὅτι

LITR.

<sup>u</sup> ἀπήλθον LITRA.

<sup>v</sup> ἔπεσαν LITRA.

<sup>w</sup> ἐπηρώτησεν αὐτοὺς LITRA; αὐτὸς ἐπηρώ-

τησεν W.

<sup>y</sup> — ὁ GLITRAW.

γειν· 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν. Ὅτι οὗς δέ-  
away; that might be fulfilled the word which he said, Whom thou  
δωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν  
hast given me I lost of them not one. Simon therefore

Πέτρος ἔχων μάχαιραν, ἐλκυσεν αὐτήν, καὶ ἔπεισεν τὸν  
Peter having a sword, drew it, and smote the  
τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον<sup>1</sup> τὸ  
of the high priest bondman, and cut off his ear  
δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11 εἶπεν οὖν  
right. And was name the bondman's Malchus. 11 Said therefore  
ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου<sup>2</sup> εἰς τὴν θίγκην.  
Jesus to Peter, Put thy sword into the sheath; it?  
τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῶ αὐτό;  
the cup which has given me the Father should I not drink it?

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν  
The therefore band and the chief captain and the officers of the  
Ιουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔεισαν αὐτόν, 13 καὶ  
Jews took hold of Jesus, and bound him; and

ἠπάγηγον αὐτόν<sup>3</sup> πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς  
they led away him to Annas first; for he was father-in-law  
τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ  
of Caiaphas, who was high priest that year. And it was

Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει  
Caiaphas who gave counsel to the Jews, that it is profitable  
ἓνα ἄνθρωπον ἀπολίσθαι<sup>4</sup> ὑπὲρ τοῦ λαοῦ. 15 Ἐκολούθει δὲ  
for one man to perish for the people. Now there followed

τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ<sup>5</sup> ἄλλος μαθητής. ὁ δὲ μαθητής  
Jesus Simon Peter and the other disciple. And disciple  
ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεσιῆλθεν τῷ Ἰησοῦ  
that was known to the high priest, and entered with Jesus

εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· 16 ὁ δὲ Πέτρος εἰστήκει πρὸς  
into the court of the high priest, but Peter stood at  
τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὃς ἦν<sup>6</sup>  
the door without. Went out therefore the disciple other who was

γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῷ θυρωρῷ καὶ εἰσήγα-  
known to the high priest, and spoke to the door-keeper and brought  
γεν τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ  
in Peter. Says therefore the maid the door-keeper

Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου  
to Peter, Not also thou of the disciples art of man  
τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. 18 Εἰστήκεισαν δὲ οἱ δοῦλοι  
this? Says he, I am not. But were standing the bondmen

καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψύχος ἦν,  
and the officers, a fire of coals having made, for cold it was,  
καὶ ἰεθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος<sup>7</sup> ἐστώς  
and were warming themselves; and was with them Peter standing

καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰη-  
and warming himself. The high priest therefore questioned Je-  
σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς  
sus concerning his disciples, and concerning teaching

αὐτοῦ. 20 ἀπεκρίθη αὐτῷ<sup>8</sup> ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ  
his. Answered him Jesus, I openly

9 that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus unto the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. 19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the

<sup>1</sup> ὠτίον TTR. — σου (read the sword) GLTFAW. <sup>2</sup> ἤγαγον [αὐτόν] they led him  
L; ἤγαγον TTR: [ἀπ'] ἤγαγον αὐτόν L. <sup>3</sup> ἀποθάνειν to die LTTA. <sup>4</sup> — ὁ (read) another  
LTTA. <sup>5</sup> ὁ TTR: τοῦ ἀρχιερέως of the high priest TTR. <sup>6</sup> τῷ Πέτρῳ ἡ παιδίσκη  
ἡ θυρωρὸς LTTA. <sup>7</sup> καὶ (also) ὁ Πέτρος μετ' αὐτῶν LTTA. <sup>8</sup> [αὐτῷ] L. — ὁ TTR.

world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not

ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 21 τί με ὀπερωτᾷς; ἐπερώτησον τοὺς ἀκροάσας τί ἐλάλησα αὐτοῖς· ἰδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. 22 Ταῦτα δὲ αὐτοῦ εἰπόντος εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκεν ῥάπισμα τῷ Ἰησοῦ, εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; 23 Ἀπεκρίθη ἰς αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με ἑρέεις; 24 Ἀπεστείλεν αὐτὸν ἐπὶ αὐτοῦ· ἀλλὰ οὐκ ἔβηκεν αὐτὸν ἐκ τοῦ ἱεροῦ, ὅτι οὐκ ἔβηκεν αὐτὸν ἐκ τοῦ ἱεροῦ. 25 Ἄννης δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ ἐρμαινόμενος· ἔτι οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ὁρνήσατο· ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί. 26 Λέγει εἰς αὐτὸν ὁ δοῦλος τοῦ ἀρχιερέως, συγγενὴς ὢν αὐτοῦ, οὐκ ἔβηκεν αὐτὸν ἐκ τοῦ ἱεροῦ, ὅτι οὐκ ἔβηκεν αὐτὸν ἐκ τοῦ ἱεροῦ. 27 Πάλιν οὖν ὁρνήσατο· ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγῃ τὸ πάσχα. 29 ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ ἔειπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; 30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος ἑμὲν κακοποιός, οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν. 31 Εἶπεν αὐτῷ ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ, ὅτι οὐκ ἔβηκεν αὐτόν ἐκ τοῦ ἱεροῦ, ὅτι οὐκ ἔβηκεν αὐτόν ἐκ τοῦ ἱεροῦ.

ἡ ἐλάλησα have spoken LITFAW. ἡ τῇ (read a) GLITFAW. ἡ πάντοθεν ἐ; πάντες all GLITFAW. ἡ ἑρωτᾷς; ἑρωτήσον (ἐπερ. w) LITFAW. ἡ παρεστηκῶς τῶν ὑπηρετῶν LITFAW. ἡ ὁ LITFAW. ἡ + οὖν therefore ELT[TR]A. ἡ ὁ LITFAW. ἡ πρωτὶ GLITFAW. ἡ ἀλλὰ LITFAW. ἡ Πιλάτος T. ἡ + ἔξω out LITFAW. ἡ φησὶν says TFA. ἡ κατὰ T. ἡ εἰπὼν LITFAW. ἡ κακὸν ποιῶν TFA. ἡ [οὖν] LITFAW. ἡ ὁ TFA. ἡ αὐτόν T. ἡ οὖν LITFAW.

αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·  
 to<sup>1</sup> him<sup>2</sup> the<sup>3</sup> Jews, To us it is permitted to put<sup>4</sup> to<sup>5</sup> death<sup>6</sup> no<sup>7</sup> one;  
 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων  
 that the word of Jesus might be fulfilled which he spoke signifying  
 ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν  
 by what death he was about to die.  
 33 Entered<sup>2</sup> therefore<sup>3</sup>  
 εἰς τὸ πραιτώριον πάλιν<sup>1</sup> ὁ Ἡλιόκλητος,<sup>2</sup> καὶ ἐφώνησεν τὸν  
 into<sup>3</sup> the<sup>4</sup> praetorium<sup>5</sup> again<sup>6</sup> Pilate,<sup>7</sup> and called<sup>8</sup>  
 Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;  
 Jesus, and said to him, Thou art the king of the Jews?  
 34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐξ ἐαυτοῦ<sup>1</sup> σὺ τοῦτο  
 Answered<sup>2</sup> him<sup>3</sup> kingdom<sup>4</sup> Jesus, From thyself<sup>5</sup> thou<sup>6</sup> this<sup>7</sup>  
 λέγεις, ἢ ἄλλοι ἰσοὶ εἶπον<sup>1</sup> περὶ ἐμοῦ; 35 Ἀπεκρίθη  
 sayest, or others to thee did say [it] concerning me?  
 35 Answered<sup>2</sup>  
 ὁ Ἡλιόκλητος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὺν καὶ  
 Pilate, I a Jew am? Nation<sup>2</sup> thy and  
 οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί. τί ἐποίησας; 36 Ἀπεκρίθη  
 the chief priests delivered up thee to me: what didst thou? Answered<sup>2</sup>  
 ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου.  
 I Jesus, My kingdom is not of this world: if my kingdom  
 εἴ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπῆρέται ἂν  
 if of this world were kingdom my, attendants  
 οἱ ἐμοὶ ἡγωνίζοντο<sup>1</sup> ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις.  
 my would fight that I might not be delivered up to the Jews;  
 νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 Εἶπεν οὖν  
 but now kingdom my is not from hence. 37 Said<sup>2</sup> therefore<sup>3</sup>  
 αὐτῷ ὁ Ἡλιόκλητος, Οὐκοῦν βασιλεὺς εἰ σὺ; Ἀπεκρίθη ὁ  
 to him Pilate, Then a king art thou? Answered<sup>2</sup>  
 Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο  
 Jesus, Thou sayest [it], for a king am I. I for this  
 γεγέννημαι. καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα  
 have been born, and for this I have come into the world, that  
 μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας  
 I may bear witness to the truth. Everyone that is of the truth  
 ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Ἡλιόκλητος, Τί ἐστίν  
 hears my voice. Says to him Pilate, What is  
 ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς  
 truth? And this having said, again he went out to the  
 Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν  
 Jews, and says to them, I not any fault find in  
 αὐτῷ. 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἡμῖν ἀπολύσω<sup>1</sup>  
 him. But it is a custom with you that one to you I should release,  
 ἐν τῷ πάσχα· βούλεσθε οὖν ἡμῖν ἀπολύσω<sup>1</sup> τὸν βασιλέα  
 at the passover; will ye therefore to you I should release the king  
 τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν πάλιν πάντες, λέ-  
 of the Jews? They cried out therefore again all, say-  
 γοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραβ-  
 ing, Not this one, but Barabbas. Now was Barab-  
 βᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ Ἡλιόκλητος τὸν Ἰησοῦν  
 bas a robber. Then therefore took Pilate Jesus  
 καὶ ἑμαστίγωσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον  
 and scourged [him]. And the soldiers having platted a crown

1 πάλιν εἰς τὸ πραιτώριον LTRAW.

2 Πιλάτος T.

3 — αὐτῷ ὁ LTTA; — αὐτῷ W.

4 ἀπὸ σεαυτοῦ LTRAW.

5 εἰπὼν σοι TRA.

6 — ὁ GLTTAW.

7 οἱ ἐμοὶ ἡγωνίζοντο ἂν TR.

8 — ὁ [A]W.

9 — ἐγὼ (read εἰμι I am) TT[A].

10 [ἐγὼ] L.

11 ἀπολύσω ὑμῖν LTTA.

12 ἀπολύσω ὑμῖν LTTW.

13 — πάντες T.



of thorns, and put it on his head, and they put on him a purple robe, 3 and said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art  
ἐξ ἁκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορπορῶν περιέβαλον αὐτόν, 3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἑδίδουν αὐτῷ ῥαπίσματα. 4 Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὕρισκω. 5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἁκάνθινον στέφανον καὶ τὸ πορπορῶν ἱμάτιον. 6 Ὡς οὖν αὐτὸν εὗρεν, καὶ λέγει αὐτοῖς, Ἴδε ὁ ἄνθρωπος. 6 Ὅτε οὖν ἔειδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε. ἐγὼ γὰρ οὐχ εὕρισκω ἐν αὐτῷ αἰτίαν. 7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν θεοῦ ἐποίησεν. 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη. 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 10 λέγει αὐτῷ, Ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαι σε; 11 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ ἔχεις ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ εἰ μὴ ἥν σοι δεδομένον ἄνωθεν. 12 διὰ τοῦτο ὁ παραδιδούς με σοι μείζονα ἁμαρτίαν ἔχει. 12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἐκραύζον, λέγοντες, Ἐὰν τοῦτον ἀπο-

+ καὶ ἤρχοντο πρὸς αὐτόν and came to him LITTA. ἑδίδουν LITTA. + καὶ and LITTA. 3 — οὖν GLITTA. ὁ Πιλάτος ἔξω T. οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ LITTA. αἰτίαν ἐν αὐτῷ οὐδεμίαν εὕρισκω A; αἰτίαν οὐχ εὕρισκω T. [ὁ] Tr. Ἰδοὺ TITTA. ἴδον T. — λέγοντες T. + αὐτόν him GLW. ὁ Πιλάτος T. — αὐτῷ T. — ἡμῶν (read the law) LITTA. ἑαυτὸν υἱὸν τοῦ θεοῦ B; υἱὸν θεοῦ ἑαυτὸν LITTA. — οὖν T[A]. ἀπολῦσαι σε, καὶ ἐξουσίαν ἔχω σταυρῶσαι σε LITTA. + αὐτῷ him [L]ITTA. — ὁ GLITTA. W. ἔχεις thou hast T. κατ' ἐμοῦ οὐδεμίαν LITTA. W. δεδομένον σοι LITTA. παραδούς delivered up LT. ὁ Πιλάτος (Πιλάτος T) ἐζήτει LITTA. ἐκραύζον LT; ἐκραύγασαν Tr.

λίσσῃ οὐκ.εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεῖα  
 lease, thou art not a friend of Caesar. Everyone the king  
 "αὐτὸν" ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν. Πιλάτος  
 "himself" making speaks against Caesar. Pilate therefore  
 ἀκούσας ἵτουτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ  
 having heard this word, led out Jesus, and  
 ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθό-  
 sat down upon the judgment-seat, at a place called Pav-  
 στρωτον, Ἑβραϊστί.δὲ Γαββαθᾶ. 14 ἦν.δὲ παρασκευή  
 ment, but in Hebrew Gabbatha: (and it was [the] preparation  
 τοῦ πάσχα, ὥρα ὅτι ὡσεὶ ἕκτη καὶ λέγει τοῖς Ἰου-  
 of the passover, [the] hour and about the sixth;) and he says to the Jews,  
 δαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. 15 Ὅι.δὲ ἐκραύγασαν, Ἄρον  
 Behold your king! But they cried out, Away,  
 ἄρον, σταυρώσω ἀντόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν  
 away, crucify him. Says to them Pilate,  
 βασιλεῖα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ  
 Your king shall I crucify? Answered the chief priests, Not  
 ἔχομεν βασιλεῖα ἐμὴ Καίσαρα. 16 Τότε οὖν παρέδωκεν  
 we have a king except Caesar. Then therefore he delivered up  
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον ἔδὲ τὸν Ἰη-  
 him to them that he might be crucified. They took and Je-  
 σοῦν καὶ ἀπήγαγον. 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ  
 sus and led [him] away. And bearing his cross  
 ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τοπον, ὅς ἐστι λέγεται  
 he went out to the called of a skull place, which is called  
 Ἑβραϊστί Γολγοθᾶ. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ'  
 in Hebrew Golgotha: where him they crucified, and with  
 αὐτὸν ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον.δὲ  
 him others two on this side and on that side [one], and in the middle  
 τὸν Ἰησοῦν. 19 Ἐγραψεν.δὲ καὶ τίτλον ὁ Πιλάτος καὶ  
 Jesu. And wrote also a title Pilate and  
 ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν.δὲ γεγραμμένον. Ἰησοῦς ὁ  
 put on the cross. And it was written, Jesus the  
 Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν  
 Nazarean, the king of the Jews. This therefore  
 τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν  
 title many read of the Jews, for near was  
 τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν  
 the city the place, where was crucified Jesus; and it was  
 γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. 21 ἔλεγον  
 written in Hebrew, in Greek, in Latin. Said  
 οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ,  
 therefore to Pilate the chief priests of the Jews, Write not,  
 Ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς  
 The king of the Jews, but that he said, King  
 εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέ-  
 I am of the Jews. Answered Pilate, What I have  
 γραφά γέγραφα. 23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν  
 written I have written. The therefore soldiers, when they crucified  
 τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα  
 Jesus took his garments, and made four

not Caesar's friend; whosoever maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha, 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have king but Caesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written, I have written. 23 When the soldiers, when they had crucified Jesus, took his garments, and made four parts, to

"αὐτὸν" GLTTAW. "Πιλάτος" T. "τῶν λόγων τούτων" these words LTTAW. "— τοῦ (read a judgment seat) LTTAW. "ἦν ὡς was about LTTAW. "ἐκραύγασαν οὖν ἐκεῖνοι they therefore cried out TTTA. "οὖν therefore LTTA. "καὶ ἤγαγον G; — καὶ ἀπήγαγον LTTA. "αὐτῷ (αὐτῷ T) τὸν σταυρὸν LTTA. "ὁ LTTA. "ὁ τόπος τῆς πόλεως GLTTAW; LTTA. "Ῥωμαϊστί, Ἑλληνιστί TTA. "Πιλάτῳ T. "τῶν Ἰουδαίων εἰμί TTA. "τέσσαρα TTA

every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

μέρη, ἐκάστω στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἁράφαρος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου. 24 ἔλε-  
 tunic seamless, from the top woven throughout. They  
 πουν οὖν πρὸς ἀλλήλους, Μή-σχίσωμεν αὐτόν, ἀλλὰ  
 said therefore to one another, Let us not rend it, but  
 λάχωμεν περὶ αὐτοῦ τίνος ἔσται ἵνα ἡ γραφὴ πλη-  
 let us cast lots for it whose it shall be; that the scripture might be  
 ρωθῇ ἣ ἡ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς.  
 fulfilled which says, They divided my garments among them,  
 καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν  
 and for my vesture they cast a lot. The therefore  
 στρατιῶται ταῦτα ἐποίησαν.  
 soldiers these things did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Je-

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐ-  
 And stood by the cross of Jesus his mother,  
 τοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, ἡ Μαρία ἡ τοῦ  
 and the sister of his mother, Mary the [wife]  
 Κλωπᾶ, καὶ ἡ Μαρία ἡ Μαγδαληνὴ. 26 Ἰησοῦς οὖν ἰδὼν  
 of Cleopas, and Mary the Magdalene. Jesus therefore seeing  
 τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα. Λέγει  
 [his] mother, and the disciple standing by whom he loved, says  
 τῷ μητρὶ αὐτοῦ, Ὁ γύναι, ἰδοὺ ὁ υἱός σου. 27 Εἶτα λέγει τῷ  
 to his mother, Woman, behold thy son. Then he says to the  
 μαθητῇ, Ἴδου ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας  
 disciple, Behold thy mother. And from that hour  
 ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἰδία. 28 Μετὰ τοῦτο  
 took her the disciple to his own [home]. After this  
 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ  
 knowing Jesus that all things now have been finished, that might be fulfilled  
 ἡ γραφὴ λέγει, Διψῶ. 29 Σκεῦος οὖν ἔκειτο ὄξους  
 the scripture he says, I thirst. A vessel therefore was set of vinegar  
 μεστόν· οἱ δὲ πλησαντες σπόγγον ὄξους, καὶ ὑσώπῳ  
 full, and they having filled a sponge with vinegar, and hyssop  
 περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε  
 having put [it] on they brought it to [his] mouth. When  
 οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν, Τετέλεσται· καὶ  
 therefore took the vinegar Jesus he said, It has been finished; and  
 κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. 31 Οἱ  
 having bowed the head he yielded up [his] spirit. The  
 οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ  
 therefore Jews, that might not remain on the cross the  
 σώματα ἐν τῷ σαββάτῳ, ὥστε παρασκευὴ ἦν. ἦν γὰρ  
 bodies on the sabbath, because [the] preparation it was, (for was  
 μεγάλη ἡ ἡμέρα ἐκείνου) τοῦ σαββάτου, ἠρώτησαν τὸν Πι-  
 great day that [that] sabbath,) requested the Pi-  
 λάτον ἵνα κατεαῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.  
 late that might be broken their legs, and taken away.  
 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατεάξαν  
 Came therefore the soldiers, and of the first broke  
 τὰ σκέλη καὶ τοῦ ἄλλου τοῦ βυσταυρωθέντος αὐτῷ. 33 ἐπὶ δὲ  
 the legs and of the other who was crucified with him; but to

ἡ ἀραφὴ TTrA.  
 [his] [LITrA].

οὖν LITrAW.

therefore full of the  
 σκευὴ ἦν placed after

εἶπαν T. ο — ἡ λέγουσα LT.

ἴδε GLTrA. ὁ μαθητὴς αὐτῇν GTrAW.

ἡ ἡμέρα ἐκείνου LITrAW. ὁ Ἰησοῦς T. ὥστε παρα-

Ἰουδαῖοι TTrA. ἐκείνη E. Πειλάτον T. συνσταυρωθέντος LITrA.

τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη<sup>h</sup> τεθνηκότα,  
 Jesus having come, when they saw he already was dead,  
 οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἰς τῶν στρατιωτῶν  
 they did not break his legs, but one of the soldiers

λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθὺς ἐξῆλθεν<sup>h</sup>  
 with a spear his side pierced, and immediately came out  
 αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ  
 blood and water. And he who has seen has borne witness, and

ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, ὁ καὶ οὐκ οἶδεν ὅτι ἀληθῆ<sup>h</sup>  
 true his is witness, and he knows that true  
 λέγει, ἵνα ὑμεῖς πιστευσήτε. 36 ἐγένετο γὰρ ταῦτα ἵνα  
 he says, that ye may believe. For took place these things that

ἡ γραφὴ πληρωθῇ, ὅσπου οὐ συντριβήσεται αὐτοῦ.  
 the scripture might be fulfilled, Not a bone shall be broken of him.

37 καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν  
 And again another scripture says, They shall look on him whom  
 ἐξεκέντησαν.  
 they pierced.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον<sup>h</sup> ἰδὲ Ἰωσήφ  
 And after these things asked Pilate Joseph  
 ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ  
 (from Arimathæa, being a disciple of Jesus, but concealed

διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα  
 through fear of the Jews,) that he might take away the body  
 τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ  
 of Jesus: and gave leave Pilate. He came therefore and

ἦρεν<sup>h</sup> τὸ σῶμα<sup>h</sup> τοῦ Ἰησοῦ. 39 ἦλθεν δὲ καὶ Νικοδήμους,  
 took away the body of Jesus. And came also Nicodemus,

ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν<sup>h</sup> νυκτὸς τὸ πρῶτον, φέρων μίγμα  
 who came to Jesus by night at first, bearing a mixture  
 σμύρνης καὶ ἀλόης ὥσει<sup>h</sup> λίτρας ἑκατόν. 40 ἔλαβον οὖν  
 of myrrh and aloes about pounds a hundred. They took therefore

τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ ὀθονίους μετὰ τῶν  
 the body of Jesus, and bound it in linen cloths with the  
 ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐντα-  
 aromatics, as a custom is among the Jews to prepare for

φιάζειν. 41 ἦν δὲ ἐν τῇ τόπῳ ὅπου ἐσταυρώθη κήπος,  
 burial. Now there was in the place where he was crucified a garden,  
 καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέ πω οὐδεὶς ἐτέθη.  
 and in the garden a tomb new, in which no one ever was laid.

42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι  
 There therefore on account of the Jews, because  
 ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.  
 near was the tomb, they laid Jesus.

20 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία<sup>h</sup> ἡ Μαγδαληνὴ  
 But on the first [day] of the week Mary the Magdalene  
 ἔρχεται πρῶτ' σκοτίας ἐπὶ οὐσῃς εἰς τὸ μνημεῖον, καὶ βλέπει  
 comes early dark still it being to the tomb, and sees

τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. 2 τρέχει οὖν καὶ  
 the stone taken away from the tomb. She runs therefore and  
 ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν  
 comes to Simon Peter and to the other disciple

and saw that he was dead already, they brake not his legs: 34 but one of the soldiers pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done; that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh hand.

XX. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple,

ε ἡδη αὐτὸν TTA.    h ἐξῆλθεν εὐθὺς TTA.    h καὶ ἐκεῖνος LTr.    f + καὶ also GLTTAW.  
 i πιστεύετε T.    h Πιλάτον T.    i — ὁ LTTAW.    k — ὁ LTr.    l Πιλάτος T.  
 m ἦλθον they came T.    n ἦραν T.    o — τὸ σῶμα T.    p αὐτοῦ of him LTr.; αὐτόν  
 him T.    q αὐτὸν him LTTAW.    r ὡς GLTTAW.    s + in W.    t Μαριάμ T.



whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell us where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned her-

δὲν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦσαν τὸν κύριον whom<sup>1</sup> loved<sup>2</sup> Jesus, and says to them, They took away the Lord ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαν ποῦ ἔθηκαν αὐτόν. out of the tomb, and we know not where they laid him. 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο 3 Went forth<sup>2</sup> therefore Peter and the other disciple, and came εἰς τὸ μνημεῖον. 4 Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος to the tomb. And ran<sup>2</sup> the two together, and the other μαθητής προέδραμεν τάχιον τοῦ Πέτρου, καὶ ἦλθεν πρῶτος disciple ran forward faster than Peter, and came first εἰς τὸ μνημεῖον, 5 καὶ παρακύψας βλέπει<sup>2</sup> κείμενα τὰ ὀθόνια, to the tomb, and stooping down he lying the linen cloths; οὐ μέντοι εἰσῆλθεν. 6 Ἐρχεται οὖν Σίμων Πέτρος ἀκολου- not however<sup>2</sup> he entered. Comes then Simon Peter follow- θῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ing him, and entered into the tomb, and the ὀθόνια κείμενα, 7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς linen cloths lying, and the handkerchief which was upon<sup>2</sup> head αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐν- his, not with the linen cloths lying, but by<sup>2</sup> itself τετυλιγμένον εἰς ἓνα τόπον. 8 Τότε οὖν εἰσῆλθεν καὶ ὁ folded up<sup>2</sup> in a place. Then therefore entered also the ἄλλος μαθητής ὁ ἑλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶπεν other disciple who first to the tomb, and saw καὶ ἐπίστευσεν. 9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι and believed; for not yet knew they the scripture, that δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. 10 ἀπήλθον it behoves him from among [the] dead to rise. Went away οὖν πάλιν πρὸς ταῦτα οἱ μαθηταί. 11 Μαρία δὲ therefore again to their [home] the disciples. But Mary εἰστίκει πρὸς τὸ μνημεῖον<sup>2</sup> κλαίουσα ἔξω. ὥς οὖν stood at the tomb weeping<sup>2</sup> outside. As therefore ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο ἀγ- she wept, she stooped down into the tomb, and beholds two an- γέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τὴν κεφαλῇ καὶ ἓνα gels in white sitting, one at the head and one πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 13 καὶ at the feet, where was laid the body of Jesus. And λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς, say to her they, Woman, why weepest thou? She says to them, Ὅτι ἦσαν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν Because they took away my Lord, and I know not where they laid αὐτόν. 14 Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ him. And these things having said she turned backward, and θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. beholds Jesus standing, and knew not that Jesus it is. 15 λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; 2 Says to her Jesus, Woman, why weepest thou? Whom seekest thou? Ἐκεῖνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῷ, Κύριε, εἰ She thinking that the gardener it is, says to him, Sir, if σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτὸν ἔθηκες. καὶ γὰρ thou didst carry off him, tell me where him thou didst lay, and I αὐτόν ἀρῶ. 16 λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στρα- him will take away. Says to her Jesus, Mary. Turn-

1 ὁ δὲ L. 2 τὰ ὀθόνια κείμενα L. 3 + καὶ also TRA. 4 αὐτοῖς TTR. 5 Μαρία μ. T. 6 τῷ μνημείῳ GLTT:AW 7 ἔξω κλαίουσα TTR:AW; — ἔξω L. 8 — καὶ T. 9 — καὶ GLTT:AW. 10 — ὁ GLTT:AW. 11 — ὁ LTT:AW. 12 ἔθηκες αὐτόν GLTT:AW. 13 — ὁ LTT:AW. 14 Μαρία μ. TTR:AW.

φεῖσα ἐκείνη λέγει αὐτῇ<sup>1</sup>, 'Ραββουνί· ὁ λέγεται, διδάσκαλε.  
ing round she says to him, Rabbouni, that is to say, Teacher.

17 λέγει αὐτῇ<sup>2</sup> ὁ<sup>3</sup> Ἰησοῦς, Μὴ μου ἅπτου, οὐπω· γὰρ ἀναβέ-  
Says to her Jesus, Not me touch, for not yet have I

βηκα πρὸς τὸν πατέρα· μου<sup>4</sup>· πορεύου· δὲ πρὸς τοὺς ἀδελφούς  
ascended to my Father, but go to brethren

μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαῖναι πρὸς τὸν πατέρα· μου καὶ  
my, and say to them, I ascend to my Father and

πατέρα ὑμῶν, καὶ θεόν μου καὶ θεὸν ὑμῶν. 18 Ἐρχεται  
your Father, and my God and your God. 18 Comes

ἡ Μαγδαληνὴ ἡ ἀπαγγέλλουσα<sup>5</sup> τοῖς μαθηταῖς ὅτι  
Mary the Magdalene bringing word to the disciples

ὅτι ἑώρακεν<sup>6</sup> τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. 19 Οὕσης οὖν  
she has seen the Lord, and these things he said to her. It being therefore

ὁψίας τῇ ἡμέρᾳ ἐκείνῃ, τῇ μιᾇ<sup>7</sup> πρῶν<sup>8</sup> σαββάτων, καὶ τῶν  
evening on that day, the first day of the week, and the

θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ<sup>9</sup> συνηγμένοι, διὰ  
doors having been shut where were the disciples assembled, through

τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς<sup>10</sup> καὶ ἔστη εἰς τὸν  
fear of the Jews, came Jesus and stood in the

μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 20 Καὶ ταῦτο εἰπὼν  
midst, and says to them, Peace to you. And this having said

ἐδείξεν<sup>11</sup> αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ<sup>12</sup>. Ἐχάρη-  
he shewed to them the hands and the side of himself. Rejoiced

σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν  
therefore the disciples having seen the Lord. Said therefore

αὐτοῖς ὁ Ἰησοῦς<sup>13</sup> πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν  
to them Jesus again, Peace to you: as has sent forth

με ὁ πατήρ, καγὼ πέμπω ὑμᾶς<sup>14</sup>. Καὶ τοῦτο εἰπὼν  
me the Father, I also send you. And this having said

ἐνεφύσησεν, καὶ λέγει αὐτοῖς, Λάβετε<sup>15</sup> πνεῦμα ἅγιον.  
he breathed into them, and says to them, Receive the Spirit Holy:

23 Ἄν·τινων ἀφήτε τὰς ἁμαρτίας, ἁφίενται<sup>16</sup> αὐτοῖς·  
of whomsoever ye may remit the sins, they are remitted to them;

ἄν·τινων κρατῆτε, κεκρατήνται. 24 Θωμᾶς δέ, εἰς ἐκ  
of whomsoever ye may retain, they have been retained. But Thomas, one of

τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε  
the twelve called Didymus, was not with them when

ἦλθεν ὁ Ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,  
came Jesus. Said therefore to him the other disciples,

Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐάν μὴ ἰδῶ ἐν  
We have seen the Lord. But he said to them, Unless I see in

ταῖς χερσίν αὐτοῦ τὸν τόπον τῶν ἡλῶν, καὶ βάλῃ τὸν δάκτυ-  
his hands the mark of the nails, and put finger

λόν μου<sup>17</sup> εἰς τὸν τόπον τῶν ἡλῶν, καὶ βάλῃ τὴν χεῖρά μου<sup>18</sup>  
my into the mark of the nails, and put my hand

εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας  
into his side, not at all will I believe. And after days

ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ'  
eight again were within his disciples, and Thomas with

αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη  
them. Comes Jesus, the doors having been shut, and stood

self, and saith unto him, Rabbouni; which is to say, Master. 17 Je-  
sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene told the disciples that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord: 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then Jesus, the doors being shut, and stood in the

<sup>1</sup> + Ἑβραϊστί in Hebrew [L] TTrA. <sup>2</sup> — ὁ LTrA. <sup>3</sup> — μου (read the Father) [L] TTrA.  
<sup>4</sup> Μαριάμ TTrA. <sup>5</sup> ἀγγέλλουσα LTrA. <sup>6</sup> ἑώρακα I have seen TTrA. <sup>7</sup> — τῶν LTrA, W.  
<sup>8</sup> — συνηγμένοι LTrA. <sup>9</sup> καὶ (— καὶ τ) τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς LTrA. <sup>10</sup> — ὁ  
Ἰησοῦς (read he said) TTrA. <sup>11</sup> — εἰδὼν L. <sup>12</sup> ἀφίενται they have been remitted LTrA.  
<sup>13</sup> — ὁ LTrA. <sup>14</sup> μου τὸν δάκτυλον T. <sup>15</sup> τόπον place LT. <sup>16</sup> μου τὴν χεῖρα TTrA.





καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι  
and ye shall find. They cast therefore, and no longer it to draw  
ἵσχυσαν· ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν  
were they able from the multitude of the fishes. Says therefore

ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός  
that disciple whom loved Jesus to Peter, The Lord

ἔστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν,  
it is. Simon therefore Peter, having heard that the Lord it is,

τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν  
[his] upper garment he girded on, for he was naked, and cast

ἑαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ  
himself into the sea. And the other disciples in the

πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἄλλ'<sup>11</sup>  
small ship came, for not were they far from the land, but

ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν  
somewhere about cubits two hundred, dragging the net

ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν  
of fishes. When therefore they went up on the land they

ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.  
a fire of coals lying and fish lying on [it], and bread.

10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν  
Says to them Jesus, Bring of the fishes which

ἐπιάσατε νῦν. 11 Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσεν τὸ  
ye took just now. Went up Simon Peter, and drew the

δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν  
net to the land, full of fishes large hundred [and]

πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ  
fifty three; and [though] so many there were not rent the

δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.  
net. Says to them Jesus, Come ye, dine.

οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς  
But ventured of the disciples to ask him, Thou who

εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. 13 ἔρχεται οὖν ὁ Ἰησοῦς  
art? knowing that the Lord it is. Comes therefore Jesus

καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον  
and takes the bread and gives to them, and the fish

ὁμοίως. 14 τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς  
in like manner. This [is] now the third time was manifested Jesus

τοῖς μαθηταῖς αὐτοῦ· ἐγερθεὶς ἐκ νεκρῶν.  
to his disciples having been raised from among [the] dead.

15 Ὅτε οὖν ἤρισθησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,  
When therefore they had dined, says to Simon Peter Jesus,

Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ,  
Simon [son] of Jonas, lovest thou me more than these? He saith to him,

Ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ,  
Yea, Lord; thou knowest that I have affection for thee. He says to him,

Βόσκει τὰ ἀρνία μου. 16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων  
Feed my lambs. He says to him again second time, Simon

Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε· σὺ οἶδας  
[son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest

ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά·  
that I have affection for thee. He says to him, Shepherd sheep

ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come on land, they saw a fire of coals there, and bread laid thereon, and Jesus saith unto them, Bring the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty three; and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst, ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith

ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come on land, they saw a fire of coals there, and bread laid thereon, and Jesus saith unto them, Bring the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty three; and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst, ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith

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οὐκέτι GLTW.  
y εἰς τὴν γῆν LTTra.  
— δὲ but [Tr]a.  
disciples) LTTraW.  
little sheep 2.

ἵσχυον LTTra.  
μεγάλων ἰχθύων L.  
— οὖν G; — οὖν δ LTTra.  
Ἰωνᾶν John LTr; Ἰωννου TA.

[ὁ] Tr. + οὖν therefore Tr.  
πεντήκοντα τριῶν LTT.  
— ὁ LTTra.  
πλέον LTTra.

αὐτοῦ (read the  
προβάτι



unto him the third time, Simon, of Jonas, lovest thoume? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

μου. 17 Λέγει αὐτῷ τὸ τρίτον, Σίμων <sup>κ'Ιωνᾶ,</sup> φι-  
my. He says to him the third time, Simon [son] of Jonas, hast thou  
λεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ  
affection for me? <sup>Was</sup> <sup>grieved</sup> <sup>Peter</sup> because he said to him the  
τρίτον, Φιλεῖς με; <sup>καὶ</sup> <sup>εἶπεν</sup> αὐτῷ, Κύριε, <sup>σύ</sup>  
third time, Hast thou affection for me? and said to him, Lord, thou  
πάντα <sup>οἶδας</sup> <sup>σύ</sup> γινώσκεις ὅτι <sup>φιλῶ</sup> σε. Λέγει  
all things knowest; thou knowest that I have affection for thee. <sup>Says</sup>  
αὐτῷ ὁ Ἰησοῦς, <sup>Βόσκει τὰ πρόβατά μου.</sup> 18 ἀμὴν ἀμὴν  
to him <sup>Jesus,</sup> Feed my sheep. Verily verily  
λέγω σοι, ὅτε ἡς νεώτερος ἐζώννυσες σεαυτὸν, καὶ  
I say to thee, When thou wast younger thou girdedst thyself, and  
περιεπάτεις ὅπου ἤθελες ὅταν δὲ γηράσῃς ἐκ-  
walkedst where thou didst desire; but when thou shalt be old thou shalt  
τενεῖς τὰς χεῖράς σου, καὶ ἄλλος <sup>ᾧ</sup> σε ζώσει, <sup>καὶ</sup> οἰσει  
stretch forth thy hands, and another thee shall gird, and bring [thee]  
ὅπου οὐ θέλεις. 19 Τοῦτο δὲ εἶπεν σημαίνων ποίῳ  
where thou dost not desire. But this he said signifying by what  
θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ,  
death he should glorify God. And this having said he says to him,  
Ἀκολουθε μοι. 20 Ἐπιστραφεὶς <sup>δὲ</sup> ὁ Πέτρος βλέπει τὸν  
Follow me. But having turned Peter sees the  
μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν  
disciple whom <sup>loved</sup> <sup>Jesus</sup> following, who also reclined  
ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστίν  
at the supper <sup>his</sup> breast and said, Lord, who is it  
ὁ παραδιδούς σε; 21 Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰη-  
who is delivering up thee? <sup>Him</sup> <sup>seeing</sup> <sup>Peter</sup> says to Je-  
σοῦ, Κύριε, οὗτος δὲ τίς; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐάν  
sus, Lord, but of this one what; <sup>Says</sup> to him <sup>Jesus,</sup> If  
αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; <sup>σύ</sup>  
<sup>Him</sup> <sup>I</sup> desire to abide till I come, what [is it] to thee? <sup>Thou</sup>  
Ἀκολουθε μοι. 23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς  
<sup>follow</sup> me. Went out therefore this word among  
τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει <sup>καὶ</sup>  
the brethren, That that disciple does not die. However  
οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐάν  
not said to him <sup>Jesus,</sup> That he does not die; but, If  
αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;  
<sup>him</sup> <sup>I</sup> desire to abide till I come, what [is it] to thee?

24 Οὗτος ἐστίν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων,  
This is the disciple who bears witness concerning these things,  
καὶ <sup>γράφας</sup> ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστίν <sup>ὅ</sup>  
and [who] wrote these things: and we know that true is  
μαρτυρία αὐτοῦ. 25 <sup>ἔστιν</sup> δὲ καὶ ἄλλα πολλὰ <sup>ὅσα</sup>  
his witness. And there also other things many whatsoever  
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐάν γραφῇται καθ' ἓν, <sup>οὐδὲ</sup>  
<sup>αὐτὸν</sup> <sup>οἰμαι</sup> τὸν κόσμον <sup>χωρῆσαι</sup> τὰ γραφόμενα βιβλία.  
Itself <sup>I</sup> suppose the world would contain the written books,  
Ἀμήν. Amen.

1 Ἰωάνου John LTr; Ἰωάννου TA. 1 [καὶ] L. 2 λέγει says T. 3 πάντα σύ LTrA. 4 οὐ ὁ LTrA; — Ἰησοῦς (read he says) T[Tr]. 5 πρόβατά little sheep TTrA. 6 ζώσει TrA. 7 + [σε] thee L. 8 — δὲ but LTrA.W. 9 + οὖν therefore LTrA. 10 μοι ἀκολουθεῖ LTrA.W. 11 οὗτος ὁ λόγος LTrA. 12 οὐκ εἶπεν δὲ Tr. 13 — τί πρὸς σε T. 14 + ὁ who LTr[A]. 15 αὐτοῦ ἡ μαρτυρία ἐστίν TTrA. 16 — verse 25 T. 17 ὅ which LTrA. 18 οὐδ' LTrA. 19 χωρήσειν Tr. 20 — Ἀμήν ULTrA. 21 + κατὰ Ἰωάννην (Ἰωάννην A) according to John TrA.

ΠΡΑΞΕΙΣ ἉΓΙΩΝ ἈΠΟΣΤΟΛΩΝ.  
ACTS OF THE HOLY APOSTLES.

ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὃ  
The indeed first account I made concerning all things, O  
Θεόφιλε, ὃν ἤρξατο ἰδὼν Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,  
Theophilus, which began Jesus both to do and to teach,  
2 ἄχρι ἧς-ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ  
until the day in which, having given command to the apostles by  
πνεύματος ἁγίου οὓς ἐξελέξατο, ἠνελήφθη. 3 οἷς  
[the] Spirit Holy whom he chose, he was taken up: to whom  
καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν  
also he presented himself living after he had suffered, with  
πολλοῖς τεκμηρίοις, δι' ἡμερῶν ἑσσεράκοντα ὅπτανόμενος  
many proofs, during days forty being seen  
αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.  
by them, and speaking the things concerning the kingdom of God:  
4 καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερο-  
and being assembled with [him] he charged them from Jeru-  
σολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν  
salem not to depart, but to await the promise  
τοῦ πατρὸς, ἣν ἠκούσατέ μου. 5 ὅτι Ἰωάννης μὲν  
of the Father, which [said he] ye heard of me. For John indeed  
ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ὀβαπτισθήσεσθε ἐν πνεύμα-  
baptized with water, but ye shall be baptized with [the] Spirit  
τι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 Οἱ μὲν οὖν  
Holy not after many days. They indeed therefore  
συνελθόντες ἐπεπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν  
having come together asked him, saying, Lord, at  
τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;  
this time restorest thou the kingdom to Israel?  
7 Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστιν γινῶναι χρόνους  
And he said to them, Not yours 'tis to know times  
ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ιδίᾳ ἐξουσίᾳ. 8 ἀλλὰ  
or seasons which the Father placed in his own authority; but  
λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ'  
ye will receive power, having come the Holy Spirit upon  
ὑμᾶς, καὶ ἔσεσθε μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν  
you, and ye shall be to me witnesses both in Jerusalem and in  
πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου  
all Judaea and Samaria and to [the] uttermost part  
τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν  
of the earth. And these things having said, beholding [him] they  
ἐπὶ ῥῆθι, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν  
he was taken up, and a cloud withdrew him from eyes  
αὐτῶν.  
their.

10 Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένων  
And as looking intently they were into the heaven as was going

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he

h — ἁγίων G; — τῶν ἁγίων (read of [the]) LTTΓAW. i — ἀποστόλων T. j — ὁ LTTΓAW.  
k — ἀνελήφθη LTTΓA. l — ἑσσεράκοντα LTTΓA. m — αὐτοῖς παρήγγειλεν AW. n — Ἰωάννης T.  
o — ἐν πνεύματι βαπτισθήσεσθε LTTΓA. p — ῥῶτων LTTΓA. q — δὲ and TTT. r — λήψεσθε  
LTTΓA. s — μου of me LTTΓAW. t — ἐν LTTΓA. v — τῇ A. w — Σαμαρείᾳ T.

went up, behold, two men stood by them in white apparel; 11 which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem = sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Mattheus, James the son of Alphaeus, and Simon Zeolotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it

αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρῆσθησαν αὐτοῖς ἐν ἱσθητί  
 'he, 'also; 'behold 'men 'two stood by them in 'apparel  
 λευκῇ, 11 οἱ καὶ εἶπον, "Ἄνδρες Γαλιλαῖοι, τί ἐσθίκατε ἔμ-  
 'white, who also said, Men Galileans, why do ye stand look-  
 βλέποντες" εἰς τὸν οὐρανόν; οὗτός ὁ Ἰησοῦς ὁ ἀναληφθεὶς"  
 ing into the heaven? This Jesus who was taken up  
 ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ἐν τρόπῳ  
 from you into the heaven thus will come in the manner  
 ἐθαύσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. 12 Τότε  
 ye beheld him going into the' heaven. 12 Then  
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου  
 they returned to Jerusalem from [the] mount called  
 ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον  
 of Olives, which is near Jerusalem, 'a sabbath's 'being 'distant  
 ὁδόν. 13 Καὶ ὅτε εἰσῆλθον ἠνέβησαν εἰς τὸ ὑπερφῶν,  
 journey. And when they had entered they went up to the upper chamber,  
 ὃ ἦσαν καταμένοντες ὅ.τε. Πέτρος καὶ Ἰάκωβος καὶ Ἰωάν-  
 where were staying both Peter and James and John  
 νης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ  
 and Andrew, Philip and Thomas, Bartholomew and  
 Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής,  
 Mattheus, James [son] of Alphaeus and Simon the Zealot,  
 καὶ Ἰούδας Ἰακώβου. 14 οὗτοι πάντες ἦσαν προσκαρ-  
 and Jude [brother] of James. These all were 'steadfastly  
 τεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν  
 'continuing 'with 'one 'accord in prayer and supplication, with [the]  
 γυναῖξιν καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς  
 women and Mary the mother of Jesus, and with  
 ἀδελφοῖς αὐτοῦ.  
 his brethren.

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν  
 And in those days 'having 'stood 'up Peter in  
 μέσῳ τῶν μαθητῶν εἶπεν, ἦν τε ὄχλος ὀνομάτων  
 [the] midst of the disciples said, ('was 'and [the] number 'of 'names  
 ἐπὶ τὸ αὐτὸ ὥς ἑκατὸν ἑξήκοσιν." 16 Ἄνδρες ἀδελφοί, ἔδει  
 'together about a hundred and twenty,) Men brethren, it was neces-  
 πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπεν τὸ  
 sary 'to 'have 'been 'fulfilled 'this 'scripture, which 'spoke 'before 'the  
 πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα τοῦ  
 'Spirit 'the 'Holy by [the] mouth of David concerning Judas who  
 γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν τὸν Ἰησοῦν 17 ὅτι  
 became guide to those who took Jesus; for  
 καταριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς  
 numbered he was with us, and obtained a part  
 διακονίας ταύτης. 18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον  
 in this service. This [man] indeed then got a field  
 ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος  
 out of the reward of unrighteousness, and 'headlong 'having 'fallen  
 ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.  
 burst in [the] midst, and 'gushed 'out 'all 'his 'bowels.

ἑσθίσεσι (ν Α) λευκαῖς LITTA.

εἶπαν LITTA.

βλέποντες TIT.

ἀναληφθεὶς

LITTA. εἰς τὸ ὑπερφῶν ἠνέβησαν LITTA.

Ἰωάννης (Ἰωάννης Tr) καὶ Ἰάκωβος LITTA.

Ματθαῖος LITTA.

καὶ τῇ δεήσει GLITTA.

Μαρία Tr.

σὺν LT[Tr]AW.

ἀδελφῶν brethren LITTA.

ὥσαι T.

εἰκοσι LTA.

1 — ταύτην (read the

scripture) LIT[Δ]W.

Δαυεὶδ LITTA; Δαυὶδ GW.

— τὸν LITTA

ἐν among

GLITTA. — τοῦ (read = reward) GLITTA

19<sup>a</sup> καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ,  
And known it became to all those dwelling in Jerusalem,  
ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν  
so that was called that field in their own language

Ἀκελδαμά,<sup>a</sup> τ' τουτέστιν<sup>b</sup> χωρίον αἵματος. 20 γέγραπται γὰρ  
Aceldama; that is, field of blood. For it has been written

ἐν βίβλῳ ψαλμῶν, Γενηθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος,  
in [the] book of Psalms, Let 'become 'his 'homestead desolate,  
καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καί, Τὴν ἐπισκοπὴν  
and let there not be [one] dwelling in it; and, 'Overseership

αὐτοῦ ἡ λάβοι<sup>c</sup> ἕτερος. 21 Δεῖ οὖν τῶν συνελθόντων  
'his 'let 'take 'another. It behoves therefore of those 'consorting

ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἢ εἰσῆλθεν καὶ  
'with 'us 'men during all [the] time in which came in and  
ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 ἀρχάμενος ἀπὸ τοῦ  
went out, among us the Lord Jesus, beginning from the

βαπτίσματος Ἰωάννου ἕως<sup>d</sup> τῆς ἡμέρας ἧς ἀνελήφθη<sup>e</sup>  
baptism of John until the day in which he was taken up

ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ. γενέσθαι σὺν  
from us, 'as 'witness 'of 'his 'resurrection, 'to 'become 'with

ἡμῖν ἓνα τούτων. 23 Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλοῦ-  
'us 'one 'of 'these. And they set forth two, Joseph call-

μενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθίαν.<sup>f</sup>  
ed Barsabas, who was surnamed Justus, and Matthias.

24 καὶ προσευξάμενοι εἶπον, Σὺ κύριε, καρδιογνώστης  
And praying they said, Thou Lord, knower of the hearts

πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἓνα ὃν ἐξελέξω<sup>g</sup>  
of all, shew of these two 'one 'which thou didst choose

25 λαβεῖν τὸν κλῆρον<sup>h</sup> τῆς διακονίας ταύτης καὶ ἀποστολῆς,  
to receive the part of this service and apostleship,

ἐξ<sup>i</sup> ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον  
from which 'transgressing 'fell 'Judas, to go to his 'place

τὸν ἰδίον. 26 Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ  
'own. And they gave 'lots 'their, and 'fell 'the

κλήρος ἐπὶ Μαθίαν, καὶ συγκατεψηφίσθη<sup>j</sup> μετὰ τῶν ἑνδεκά  
'lot on Matthias, and he was numbered with the eleven

ἀποστόλων.  
apostles.

¶ Καὶ ἐν τῷ συμπληροῦσθαι<sup>k</sup> τὴν ἡμέραν τῆς πεντη-  
And during the accomplishing of the day of Pente-

κοστῆς ἦσαν ἕπαντες ὁμοθυμαδὸν<sup>l</sup> ἐπὶ τὸ αὐτό. 2 καὶ  
cost ῆς they were all with one accord in the same place. 2 And

ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος ὥσπερ φερομένης  
'came 'suddenly out of the heaven a sound as 'rushing

πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον ὃ ἦσαν  
'of 'a 'breath 'violent, and filled 'whole 'the house where they were

καθήμενοι. 3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι  
'sitting. And there appeared to them divided tongues

ὥσει πυρός, καὶ κάθισεν ἕκαστος αὐτῶν. 4 καὶ  
as of fire, and sat upon 'one 'each of them. And 4 And they were all

was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein:

and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II. And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all

α + δ T. [ιδίᾳ] TtA. Ἀκελδαμάχ Aceldamach LΛ; Ἀχελδαμάχ Acheldamach  
TTT. 'τουτ' ἔστιν QITt. λαβεῖν LTTtAW. — ἐν (read φ in which) LTTtA.  
Ἰωάννου Tt. ἄχρι T. ἀνελήμφθη LTTtA. σὺν ἡμῖν γενέσθαι LTTtAW. Βαρ-  
σαββάν LTTtA. Μαθίαν Tt'A. εἶπαν LTTtAW. ὃν ἐξελέξω ἐκ τούτων τῶν δύο  
ἓνα GLTTtAW. τόπον place LTTtA. ἀφ' LTTtAW. αὐτοῖς on them LTTtA.  
συν- T. συν- TΛ. πάντες ὁμοῦ all together LTTtA. καθέζομενοι L. καὶ  
ἐκάθισεν LTTtA.



filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 for these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I

ἐπλήσθησαν ὅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν they were filled all with [the] Spirit Holy, and began to speak  
ἑτέρας γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεῖν with other tongues, as the Spirit gave to them to utter  
γεσθαι. 5 Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, forth. Now were in Jerusalem dwelling Jews,  
ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. men pious from every nation of those under the heaven.  
6 γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθεν τὸ πλῆθος But having arisen the rumour of this, came together the multitude  
καὶ συνεχύθη ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ and were confounded, because heard one each in his own language  
λαλούντων αὐτῶν. 7 ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, speaking them. And were amazed all and wondered,  
λέγοντες. πρὸς ἀλλήλους, Ὅυκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ saying to one another, Not lo all these are who  
λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος are speaking Galileans? and how we hear each  
τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, 9 Πάρθοι καὶ in our own language in which we were born, Parthians and  
Μήδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοπο- Medes and Elamites, and those who inhabit Mesopo-  
ταμίαν, Ἰουδαῖαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, tamia, and Judea and Cappadocia, Pontus and Asia,  
10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς both Phrygia and Pamphylia, Egypt and the parts  
Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες of Libya which [is] about Cyrene, and the sojourning [there];  
Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, 11 Κρήτες καὶ Ἀραβες, Romans, both Jews and proselytes, Cretans and Arabians,  
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ we hear speaking them in our own tongues the  
μεγαλεῖα τοῦ θεοῦ; 12 Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, great things of God? And were amazed all and were in perplexity,  
ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι; one to another saying, What would this be?  
13 Ἐτεροὶ δὲ χλευάζοντες, ἔλεγον, Ὅτι γλεύκους μεμεστω- But others mocking said, Of new wine full  
μένοι εἰσιν. 14 Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκά ἐπῆρεν they are. But standing up Peter with the eleven lifted up  
τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, his voice and spoke forth to them, Men Jews,  
καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ὅπαντες, τοῦτο ὑμῖν and ye who inhabit Jerusalem all, this to you  
γνωστὸν ἔστω, καὶ ἐνωπίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς known let be, and give heed to my words: for not  
ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν ἔστιν γὰρ ὥρα ye take it, these are drunken, for it is [the] hour  
τρίτῃ τῆς ἡμέρας; 16 ἀλλὰ τοῦτο ἐστὶν τὸ εἰρημένον third of the day; but this is that which has been spoken  
διὰ τοῦ προφήτου β' Ἰωήλ, 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις by the prophet Joel, And it shall be in the last

■ πάντες LTr. ■ ἀποφθέγγεσθαι αὐτοῖς LTrAW. 9 εἰς T. ■ — πάντες (read they were amazed) LTrJA. ■ — πρὸς ἀλλήλους LTrA. ■ Οὐκ LT; Οὐχί TrA. ■ ὅπαντες LTrA. ■ Ἑλαμίται T. ■ διηπόρουν TrA. 7 θέλει LTr. ■ διαχλευάζοντες GLTrAW. ■ + ὁ LTrA. b — Ἰωήλ A. c — καὶ A.

ἡμέρας, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ  
 days, says God, I will pour out of my Spirit upon  
 πᾶσαν σάρκα, καὶ προφητεύουσιν οἱ υἱοὶ ἡμῶν καὶ αἱ θυγα-  
 all flesh; and shall prophesy your sons and daughters  
 τέρεις ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ  
 your; and your young men visions shall see, and  
 πρεσβύτεροι ὑμῶν ἐκύπνια ἐνυπνιασθήσονται 18 καὶ γε  
 your elders dreams shall dream; and even  
 ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις  
 upon my bondmen and upon my bondwomen in the days  
 ἐκεῖναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύ-  
 those will I pour out of my Spirit, and they shall pro-  
 σουν. 19 καὶ δώσω τέρατα ἐν τῇ οὐρανῷ ἄνω καὶ σημεῖα  
 phesy; and I will give wonders in the heaven above and signs  
 ἐπὶ τῇ γῇ κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδια καπνοῦ. 20 ὁ  
 on the earth below, blood and fire and vapour of smoke. The  
 ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα,  
 sun shall be turned into darkness and the moon into blood,  
 πρὶν εἶναι ἔλθειν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ  
 before come the day of [the] Lord the great and  
 ἐπιφανῆ. 21 καὶ ἔσται, πᾶς ὃς κἂν ἐπικαλέσεται τὸ  
 manifest. And it shall be, everyone whoever shall call upon the  
 ὄνομα κυρίου σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε  
 name of [the] Lord shall be saved. Men Israelites, hear  
 τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα μὰ πὸ  
 these words: Jesus the Nazarean, a man by  
 τοῦ θεοῦ ἀποδοκειμένον<sup>1</sup> εἰς ὑμᾶς δυνάμεσιν καὶ τέρασιν  
 God set forth to you by works of power and wonders  
 καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν,  
 and signs, which wrought by him God in midst your,  
 καθὼς καὶ αὐτοὶ οἴδατε, 23 τοῦτον τῇ ὀρισμένῃ βουλῇ  
 as also yourselves know: him, by the determinate counsel  
 καὶ προγνώσει τοῦ θεοῦ ἔκδοτον ὀλαβόντες<sup>2</sup> διὰ χειρῶν<sup>3</sup>  
 and foreknowledge of God given up, having taken by hands  
 ἀνόμων προσπήξαντες ἀνέειλετε<sup>4</sup> 24 ὃν ὁ θεὸς ἀνέστησεν,  
 lawless, having crucified ye put to death. Whom God raised up,  
 λύσας τὰς ὥδινās τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν  
 having loosed the throes of death, inasmuch as it was not possible  
 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Δαβὶδ<sup>5</sup> γὰρ λέγει εἰς  
 [for] to be held him by it; for David says to  
 αὐτόν, Ἰπρωρώμην<sup>6</sup> τὸν κύριον ἐνώπιόν μου διαπαντός,<sup>7</sup>  
 him, I foresaw the Lord before me continually,  
 ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. 26 διὰ τοῦτο  
 because at my right hand he is, that I may not be shaken. Therefore  
 εὐφράνθη<sup>8</sup> ἡ καρδιά μου<sup>9</sup> καὶ ἠγαλλίασατο ἡ γλῶσσά μου<sup>10</sup>  
 rejoiced my heart and exulted my tongue;  
 ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐν ἐλπίδι 27 ὅτι οὐκ  
 yet more, also my flesh shall rest in hope, for not  
 ἐγκαταλείψεις<sup>11</sup> τὴν ψυχὴν μου εἰς ᾄδου, οὐδὲ δώσεις τὸν  
 thou wilt leave my soul in hades, nor wilt thou give

will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Nazareth, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 because thou wilt not leave my soul in hell, neither wilt

<sup>1</sup> ἐνυπνίοις with dreams GLTtrAW. <sup>2</sup> καὶ γε GT. <sup>3</sup> — ἡ LTr. <sup>4</sup> — τὴν LTrA.  
<sup>5</sup> — καὶ ἐπιφανῆ T. <sup>6</sup> ἐάν TFA. <sup>7</sup> Ἰσραηλῖται T. <sup>8</sup> ἀποδοκειμένον ἀπὸ τοῦ θεοῦ TTr.  
<sup>9</sup> — καὶ LTrA. <sup>10</sup> — λαβόντες LTrA. <sup>11</sup> χειρὸς hand (read by [the] hand of lawless  
 [ones]) LTrA. <sup>12</sup> ἀνέειλετε GLTtrAW. <sup>13</sup> Δαυεὶδ LTrA; Δαυὶδ GW. <sup>14</sup> Ἰπρωρώμην LTrA.  
<sup>15</sup> + μου (read my Lord) T. <sup>16</sup> διαπαντός GT. <sup>17</sup> ὑψόβανθη LTrAW. <sup>18</sup> μου ἡ καρδία TTrA.  
<sup>19</sup> ἐφ' LT. <sup>20</sup> ἐγκαταλείψεις T. <sup>21</sup> ᾄδην LTrAW.

thou suffer thine Holy  
One to ■ corruption.  
27 Thou hast  
known me the ways  
of life; thou shalt  
make me full of joy  
with thy countenance.  
28 Men and brethren,  
let me freely speak  
unto you of the patri-  
arch David, that he is  
both dead and buried,  
and his sepulchre is  
with us unto this day.  
30 Therefore being a  
prophet, and knowing  
that God had sworn  
with ■ oath to him,  
that of the fruit of his  
loins, according to the  
flesh, he would raise  
up Christ to sit on his  
throne: 31 he seeing  
this before spake of  
the resurrection of  
Christ, that his soul  
was not left in hell;  
neither his flesh did  
■ corruption. 32 This  
Jesus hath God raised  
up, whereof we all are  
witnesses. 33 There-  
fore being by the right  
hand of God exalted,  
and having received  
of the Father the prom-  
ise of the Holy  
Ghost, he hath shed  
forth this, which ye  
now see and hear.  
34 For David is not  
ascribed into the hea-  
vens; but he saith him-  
self, unto my Lord, sit  
thou on my right  
hand, 35 until I make  
thy foes footstool.  
36 Therefore let all the  
house of Israel know  
assuredly, that God  
hath made that same  
Jesus, whom ye have  
crucified, both Lord  
and Christ.

ὁσίον σου ἰδεῖν διαφθοράν. ■ ἐγγνώρισάς μοι ὁδοὺς  
 ἥoly ὄne ἰthy to see corruption. Thou didst make known to me paths  
 ζωῆς, πληροῦσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.  
 of life, thou wilt fill me with joy with thy countenance.  
 29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας  
 Men brethren, it is permitted [me] to speak with freedom  
 πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβίδ, ὅτι καὶ ἐτελεύτη-  
 to you concerning the patriarch David, that both he died  
 σεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι  
 and buried, and his tomb is amongst us unto  
 τῆς-ἡμέρας ταύτης. 30 προφητῆς οὖν ὑπάρχων, καὶ εἰδὼς  
 this day. A prophet therefore being, and knowing  
 ὅτι ὅρκῳ ὤμωσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς ὁσφύος  
 that with an oath swore to him God, of [the] fruit of loins  
 αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν, καθίσαι ἐπὶ  
 this as concerning flesh to raise up the Christ, to sit upon  
 τοῦ θρόνου αὐτοῦ, 31 προῖδὼν ἐλάλησεν περὶ τῆς ἀνα-  
 his throne, foreseeing he spoke concerning the resur-  
 στάσεως τοῦ χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς  
 rection of the Christ, that was not left his soul in  
 ἡ δαῖδου, ἢ οὐδὲ ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. 32 τοῦτον τὸν  
 hades, nor his flesh saw corruption. This  
 Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.  
 Jesus raised up God whereof all we are witnesses.  
 33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγ-  
 By the right hand therefore of God having been exalted, and the pro-  
 γελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς,  
 mise of the Holy Spirit having received from the Father,  
 ἐξῆγεν τοῦτο δὲ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. 34 οὐ  
 he poured out this which now ye behold and hear. Not  
 γὰρ Δαβίδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός,  
 for David ascended into the heavens, but he says himself,  
 Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου 35 ὥς  
 Said the Lord to my Lord, Sit at my right hand, until  
 ἀν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 Ἀ-  
 I place thine enemies a footstool of thy feet. As-  
 σφαλῶς οὖν γινώσκειω πᾶς οἶκος Ἰσραὴλ, ὅτι ἔκαι  
 surely therefore let know all [the] house of Israel, that both  
 κύριον καὶ χριστὸν αὐτόν ὁ θεός ἐποίησεν, τοῦτον τὸν  
 Lord and Christ him God made, this  
 Ἰησοῦν δὲν ὑμεῖς ἐσταυρώσατε.  
 Jesus whom ye crucified.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ

37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ· εἰπόν τε πρὸς  
And having heard they were pricked in heart, and said to  
τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν,  
Peter and the other apostles, What shall we do,  
ἄνδρες ἀδελφοί; 38 Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανόη-  
men brethren? And Peter said to them, Repent,  
σατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ  
and be baptized each of you in the name of Jesus

<sup>b</sup> Δαυεὶδ LITrA; Δαυίδ GW.    ° — τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστὸν GLTTrA.    <sup>d</sup> τὸν θρόνον LITrA.    ° οὐτε LITrA.W.    <sup>f</sup> ἐγκατελείψῃ LTrA; ἐγκ- T.    <sup>g</sup> — ἡ ψυχὴ αὐτοῦ GLTTrA.    <sup>h</sup> ὁ δὲ τ.    <sup>i</sup> οὐτε LITrA.W.    <sup>k</sup> πνεύματος τοῦ ἁγίου LITrA.    <sup>l</sup> — ἡν GLTTrA.    <sup>m</sup> + καὶ also T[A].    <sup>n</sup> — ὁ (read [the]) TTrA.    <sup>o</sup> + ὁ the L.    <sup>p</sup> — καὶ    <sup>q</sup> αὐτὸν καὶ χριστὸν GLTTrA.W.    <sup>r</sup> ἐποίησεν ὁ θεός T.    <sup>s</sup> τὴν καρδίαν LITrA.    <sup>t</sup> — ποιήσωμεν should we do TTrA.    <sup>u</sup> — ἐφῃ LITrA.    <sup>v</sup> + φησὶν says T.    <sup>w</sup> ἐν LTr.    <sup>x</sup> —

χριστοῦ, εἰς ἄφσιν ἁμαρτιῶν, καὶ ἡλψεσθε τὴν δωρεάν  
 Christ, for remission of sins, and ye will receive the gift  
 τοῦ ἁγίου πνεύματος. 39 ὑμῖν· γὰρ ἐστὶν ἡ ἐπαγγελία καὶ  
 of the Holy Spirit. For to you is the promise and  
 τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ὡς ἄν  
 to your children, and to all those at a distance, as many as  
 προσκαλέσεται κύριος ὁ θεὸς ὑμῶν. 40 ἑτέροις τε λόγοις  
 may call [the] Lord our God. And with other words did  
 πλείους βδειαρτύρετο καὶ παρεκάλει λέγων, Σώθητε ἀπὸ  
 many he earnestly testified and exhorted, saying, Be saved from  
 τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν ἀσμένως  
 generation this crooked. Those therefore who gladly  
 ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετίθη-  
 had welcomed his word were baptized; and were added  
 σαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλαι. 42 Ἦσαν δὲ  
 that day souls about three thousand. And they were  
 προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ  
 steadfastly continuing in the teaching of the apostles and in fellowship,  
 καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 Ἐγένετο  
 and the breaking of bread and prayers. There came  
 δὲ πᾶσιν ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ  
 and upon every soul fear, and many wonders and signs through  
 τῶν ἀποστόλων ἐγίνετο. 44 πάντες δὲ οἱ πιστεύοντες ἦσαν  
 the apostles took place. And all who believed were  
 ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινὰ, 45 καὶ τὰ κτήματα  
 together and had all things common, and [their] possessions  
 καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσιν,  
 and goods they sold, and divided them to all,  
 καθότι ἂν τις χρεῖαν εἶχεν. 46 καθ' ἡμέραν τε προσκαρ-  
 according as anyone need had. And every day steadfastly  
 τεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον  
 continuing with one accord in the temple, and breaking in [their] houses  
 ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι  
 bread, they partook of food with gladness and simplicity  
 καρδίας, 47 αἰνοῦντες τὸν θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον  
 of heart, praising God, and having favour with whole  
 τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους  
 the people; and the Lord added those who were being saved  
 καθ' ἡμέραν τῇ ἐκκλησίᾳ.  
 daily to the assembly.

■ Ἐπὶ τὸ αὐτὸ ὁ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον  
 Together and Peter and John went up

εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην.  
 into the temple at the hour of prayer, the ninth;

2 καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων  
 and a certain man lame from womb mother's his being

ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ  
 was being carried, whom they placed daily at the door of the

ἱεροῦ τὴν λεγομένην Ὁραϊάν, τοῦ αἰτεῖν ἑλεημοσύνην παρὰ  
 temple called Beautiful, to ask alms from

for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, as many as shall call on the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were added together, and had all things common; 45 and sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

III. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered

τῶν ἁμαρτιῶν ὑμῶν of your sins LIT. ἡλψεσθε LIT. ὡς whom L. βδειαρ-  
 τύρετο LIT. + αὐτοὺς them LIT. ἀσμένως LIT. + ἐν in LIT. [A].  
 + [ἐν] L. — καὶ LIT. ἐγένετο LIT. ἡ δὲ T. + ἐν Ἱερουσαλὴμ, φόβος τε  
 ἦν μέγας ἐπὶ πάντας. in Jerusalem, and great fear was upon all. T. + καὶ (read And  
 all also) T. πιστεύσαντες T. — τῇ ἐκκλησίᾳ LIT. ἐπὶ τὸ αὐτὸ joined  
 chapter II. LIT. Πέτρος δὲ LIT. Ἰωάννης T. ἐνάτην LIT.



into the temple: 3 who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when Peter answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye an earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him

τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3 ὃς ἰδὼν Πέτρον καὶ τοὺς ἑταίρους αὐτοῦ πορευομένους εἰς τὸ ἱερόν, ἤρωτα ἑλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν, Βλέψον εἰς ἡμᾶς. 5 Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐκ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπατεῖ. 7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις· καὶ τὰ ἄκρα τῶν ὀστέων αὐτοῦ ἐστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ ᾄδων τὸν θεόν. 9 καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν. 10 ἐπεγίνωσκόν τε αὐτὸν ὅτι βούτος ἦν ὁ πρὸς τὴν ἑλεημοσύνην καθήμενος ἐπὶ τῇ ὀραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θαμβοὺς καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. 11 Κρατοῦντος δὲ αὐτοῦ ἐν τῇ στοᾷ τοῦ Σολομῶντος, ἐθαμβήθησαν πάντες αὐτοὶ καὶ ἐβλέποντες αὐτὸν. 12 ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν ὃν ὑμεῖς παρεδώκατε, καὶ ἡρνήσαθε αὐτόν κατὰ πρόσωπον Πιλάτου, κρίναντος

† Ἰωάννην Tr.    \* Ἰωάνη Tr.    \* ἔγειρε καὶ [Tr]; — ἔγειραι καὶ [A].    † + αὐτόν  
him LITTA.    \* βάσεις αὐτοῦ LITTA.    \* σφυδρά T.    † [καὶ] L.    \* πᾶς ὁ λαὸς αὐτόν  
LITTAW.    \* δὲ LITTA.    \* αὐτὸς LT.    \* αὐτοῦ he (held) GLTTAW.    † + τὸν LITTA.  
\* Ἰωάννην Tr.    † πᾶς ὁ λαὸς πρὸς αὐτούς LITTA.    \* Σολομῶντος GTRW.    † + ὁ LITTA.  
† Ἰσραηλῖται T.    † + θεὸς God L;    † + ὁ θεὸς T.    † + μὲν indeed GLTTAW.    † — αὐτόν  
LITTA.    \* Πιλάτου T.

ἐκεῖνον ἀπολύειν.

14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον  
 'he to release [him]. But ye the holy and righteous one

ἡρνήσασθε, καὶ ἤτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,  
 denied, and requested a man a murderer to be granted unto you,

15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε\* ὃν ὁ θεὸς ἤγειρεν  
 but the Author of life of whom God raised up

ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ  
 from among [the] dead, whereof we witnesses are: and by

τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ  
 faith in his name this [man] whom ye behold and

οἰδάτε ἑστερέωσεν τὸ ὄνομα αὐτοῦ\* καὶ ἡ πίστις ἡ δὲ  
 know 'made 'strong 'his 'name; and the faith which [is] by

αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων  
 him gave to him this complete soundness before all

ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,  
 of you. And now, brethren, I know that in ignorance ye acted,

ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18 ὁ δὲ θεὸς ἢ προκατήγγειλεν  
 as also your rulers; but 'God 'what before announced

διὰ στόματος πάντων τῶν προφητῶν\* αὐτοῦ\* παθεῖν  
 by [the] mouth of all his prophets [that] 'should 'suffer

τὸν χριστὸν\*, ἐπλήρωσεν οὕτως. 19 μετανοήσατε οὖν καὶ  
 'the 'Christ, he fulfilled thus. Repent therefore and

ἐπιστρέψατε, ἵνα τὸ ἐξαλειφθῇαι ὑμῶν τὰς ἁμαρτίας, ὥπως  
 be converted, for the blotting out of your sins, so that

ἀνέλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,  
 may come times of refreshing from [the] presence of the Lord,

20 καὶ ἀποστείλῃ τὸν 'προκεκηρυγμένον' ὑμῖν, ὁ Ἰησοῦς  
 and [that] he may send him who was before proclaimed to you, Jesus

χριστὸν\*, 21 ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων  
 Christ, whom 'must 'heaven indeed receive till times

ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ  
 of restoration of all things, of which 'spoke 'God by [the]

στόματος\* πάντων\* ἁγίου\* αὐτοῦ προφητῶν ἀπ' αἰῶνος.\*  
 mouth of all 'holy 'his prophets from of old.

22 Ὡς οὖν Μωσῆς\* μὲν γὰρ\* ἵπρος τοὺς πατέρας\* εἶπεν, Ὅτι  
 'Moses 'Indeed 'for to the fathers said,

προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν\* ἐκ  
 A prophet to you will 'raise 'up [the] 'Lord 'God 'your from among

τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ\* αὐτοῦ ἀκούσεσθε κατὰ πάντα  
 your brethren, like me: him shall ye hear in all things

ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ πᾶσα ψυχὴ  
 whatsoever he may say to you. And it shall be [that] every soul

ἥτις ἂν\* μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου βέλοιο θρευθήσεται\*  
 which may not hear that prophet shall be destroyed

ἐκ τοῦ λαοῦ. 24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ  
 from among the people. And indeed all the prophets 'from

Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν καὶ 'πρακατήγ-  
 Samuel and those subsequent, as many as spoke also before an-

γείλαν\* τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν  
 nounced these days. Ye are sons of the prophets

καὶ τῆς διαθήκης ἧς ἐδιέθετο ὁ θεός\* πρὸς τοὺς πατέρας  
 and of the covenant which 'appointed 'God to the fathers

go. 14 But ye denied the Holy One and the Just, and desired a

murderer to be granted unto you; 15 and killed the Prince of

life, whom God hath raised from the dead; whereof we are wit-

nesses. 16 And his name through faith in his name hath made

this man strong, whom ye see and know; yea, the faith which is by

him hath given him this perfect soundness in the presence of

you all. 17 And now, brethren, I wot that through ignorance ye

did it, as did also your rulers. 18 But those things, which God

before had shewed by the mouth of all his prophets, that Christ

should suffer, he hath so fulfilled. 19 Repent ye therefore, and be

converted, that your sins may be blotted out, when the times

of refreshing shall come from the presence of the Lord; 20 and he shall send

Jesus Christ, which before was preached unto you: 21 whom the heaven must

receive until the times of restitution of all things, which God

hath spoken by the mouth of all his holy prophets since the

world began. 22 For Moses truly said unto the fathers, A prophet

shall the Lord your God raise up unto you of your brethren, like

unto me; him shall ye hear in all things whatsoever he shall

say unto you. 23 And it shall come to pass, that every soul, which

will not hear that prophet, shall be destroyed from among the

people. 24 Yea, and all the prophets from Samuel and those that follow

after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God

made with our fathers, saying unto

\* — αὐτοῦ (read the prophets) LITTA. \* + αὐτοῦ (read his Christ) LITTAW. \* πρὸς τ.

\* προκεκηρυγμένον was foreordained GLITTAW. \* χριστὸν Ἰησοῦν LITTA. \* τῶν (omit all)

GLITTAW. \* ἀπ' αἰῶνος αὐτοῦ προφητῶν LITTA. \* Μωσῆς GLITTAW. \* — γὰρ GLITTAW.

\* — πρὸς τοὺς πατέρας LITTA. \* ἡμῶν our T. \* εἰάν TA. \* βέλοιο θρευθήσεται LITTA.

\* κατήγγειλαν announced GLITTAW. \* + οἱ the GLITTAW. \* ὁ θεὸς διέθετο L.

Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου ἔνενδο-  
our, saying to Abraham, And in thy seed shall be  
γηθήσονται πᾶσαι αἱ πατρίαι τῆς γῆς. 26 ὑμῖν πρώτον  
blessed all the families of the earth. To you first  
ὁ θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν  
God, having raised up his servant Jesus, sent  
αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ  
him, blessing you in turning each from  
τῶν πονηριῶν ὑμῶν.  
wickedness your.

IV. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of them was about five thousand.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς  
And as were speaking they to the people, came upon them  
οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,  
the priests and captain of the temple and the Sadducees,  
2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ  
being distressed because teach they the people, and  
καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ.  
announce in Jesus the resurrection which [is] from among  
νεκρῶν. 3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο  
[the] dead; and they laid on them hands and put  
εἰς τήρησιν εἰς τὴν αὔριον ἦν γὰρ ἑσπέρα ἤδη.  
[them] in hold till the morrow; for it was evening already.  
4 πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν,  
But many of those who had heard the word believed,  
καὶ ἐγενήθη αὐτῶν ἀριθμὸς τῶν ἀνδρῶν ὥσει χιλιάδες πέντε.  
and became the number of the men about thousand five.

And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 he is known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν  
And it came to pass on the morrow were gathered together their  
τοὺς ἄρχοντας καὶ ὁ πρεσβυτέρους καὶ ὁ γραμματεῖς Ρεῖς Ἰε-  
rulers and elders and scribes at Je-  
ρουσαλὴμ, 6 καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ  
and Annas the high priest and Caiaphas and  
Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους  
John and Alexander, and as many were of family  
ἀρχιερατικοῦ. 7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυν-  
high-priestly. And having placed them in the midst they  
θάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε  
inquired, In what power or in what name did  
τοῦτο; ὑμεῖς; 8 Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου  
this ye? Then Peter, filled with the Spirit Holy,  
εἶπεν πρὸς αὐτούς, Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι  
said to them, Rulers of the people and elders  
τοῦ Ἰσραὴλ, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ  
of Israel, If we this day are examined as to good work  
ἀνθρώπου ἀσθενοῦς, ἐν τίνι ὁδοῦ σέσωσται, 10 γνωστὸν  
[to the] infirm man, by what he has been cured, known  
ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ  
be it to all you and to all the people of Israel, that in the  
ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυ-  
of Jesus Christ the Nazarean, whom ye cruci-  
ρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ  
raised, whom God raised from among [the] dead, by him

<sup>f</sup> ὑμῶν your TRA.

<sup>k</sup> αὐτῶν their L.

<sup>m</sup> + τοὺς the LITRA.

<sup>n</sup> Ἀλέξανδρος LITRA.

<sup>o</sup> σέσωται T.

<sup>g</sup> + ἐν GLITRAW.

<sup>h</sup> αὐτοὺς them W.

<sup>i</sup> ἐν LITRAW.

<sup>j</sup> - τῷ G[A].

<sup>b</sup> ἀναστήσας ὁ θεὸς TA.

<sup>c</sup> - ὁ LT[TA].

<sup>d</sup> [ὡς] LITRA: - ὥσει T.

<sup>e</sup> Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ

<sup>f</sup> τοῦτο ἐποιήσατε T.

<sup>i</sup> - Ἰησοῦν GLITRA.

<sup>j</sup> [ὡς] LITRA: - ὥσει T.

<sup>k</sup> - τοῦ Ἰσραὴλ LITRA.

οὗτος παρῆσθηκεν ἐνώπιον ὑμῶν ὑγίης. 11. οὗτός ἐστιν ὁ  
 this [man] stands before you sound. This is the  
 λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων,<sup>1</sup>  
 stone which has been set at nought by you the builders,  
 ὁ γενόμενος εἰς κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν  
 which is become head of [the] corner. And there is  
 ἐν ἄλλῃ οὐδενὶ ἢ σωτηρία· οὐτε γὰρ ὄνομά ἐστιν ἕτερον  
 in other no one salvation, for neither name is there another  
 ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ  
 under the heaven which has been given among men, by which  
 δεῖ σωθῆναι ἡμᾶς.  
 must be saved we.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάν-  
 But seeing the of Peter boldness and of John,  
 νου,<sup>2</sup> καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν  
 and having perceived that men unlettered they are  
 καὶ ἰδῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ  
 and unlearned men, they marvelled; and they  
 Ἰησοῦ ἦσαν. 14 τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς  
 Jesus they were. But the man beholding with them  
 ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντιπεῖν. 15 κελεύ-  
 standing who had been healed, nothing they had to gainsay. 15 Having  
 σαντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον<sup>3</sup>  
 commanded but them outside the sanhedrim to go they conferred  
 πρὸς ἀλλήλους, 16 λέγοντες, τί ποιήσωμεν<sup>4</sup> τοῖς ἀνθρώ-  
 with one another, saying, What shall we do to men  
 ποὺς τούτους; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν  
 these? for that indeed a known sign has come to pass

δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν,  
 through them, to all those inhabiting Jerusalem [his] manifest,  
 καὶ οὐ δυνάμεθα ἀρνήσασθαι.<sup>5</sup> 17 ἀλλ' ἵνα μὴ ἐπὶ πλεῖον  
 and we are unable to deny [it]. But that not further  
 διανεμηθῇ εἰς τὸν λαόν, ἀπειλῶν<sup>6</sup> ἀπειλῶμεθα αὐτοῖς  
 it may spread among the people, with a threat let us threaten them  
 μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ τῷ, μηδενὶ ἀνθρώπων.  
 no longer to speak in this name to any man.

18 Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς<sup>7</sup> τὸ καθόλου  
 And having called them they charged them at all

μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.  
 not to speak nor to teach in the name of Jesus.

19. ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς  
 But Peter and John answering to them  
 εἶπον,<sup>8</sup> Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκοῦειν  
 said, Whether right it is before God to you to listen  
 μᾶλλον ἢ τοῦ θεοῦ κρίνατε. 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἃ  
 rather than God, judge ye; cannot for we what

ἰεδομεν<sup>9</sup> καὶ ἠκούσαμεν μὴ λαλεῖν. 21 Οἱ δὲ προσάειλον<sup>10</sup>  
 we saw and heard but speak. But they having further

σάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολά-  
 threatened let go them, nothing finding as to how they might  
 σωνταὶ αὐτοὺς διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον  
 punish them on account of the people, because all were glorifying

man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, What shall we do to these men? for that indeed a notable miracle hath been done by them as manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that

<sup>1</sup> οἰκοδόμων LITtrA.

<sup>2</sup> οὐδὲ LITtrW.

<sup>3</sup> Ἰωάννου Tr.

<sup>4</sup> τε and

LITtr A. <sup>5</sup> συνέβαλλον

LITtrA. <sup>6</sup> ποιήσωμεν should we do TrtrA.

<sup>7</sup> ἀρνεῖσθαι LITtrA.

<sup>8</sup> εἶπον (εἶπαν Tr) πρὸς

■ — αὐτοῖς (read [them]) LITtrA.

<sup>9</sup> — τὸ Lt.

<sup>10</sup> Ἰωάννης Tr.

<sup>11</sup> εἶπον (εἶπαν Tr) πρὸς

αὐτοὺς LITtrAW.

<sup>12</sup> εἶδαμεν LITtrA.





καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρ-  
 and the soul one, and not one anything of that which pos-  
 χόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἐκπαντα  
 sessed he said his own was, but were to them all things  
 κοινά. 33 καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον  
 common. And with great power gave testimony  
 οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε  
 the apostles of the resurrection of the Lord Jesus, and grace  
 μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής τις  
 great was upon all them. For neither in want anyone  
 ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν  
 was among them; for as many as owners of estates or houses  
 ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-  
 were, selling [them] brought the values of those sold,  
 σκομένων, 35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο-  
 and laid [them] at the feet of the apos-  
 στόλων· ἐδιεδίδото δὲ ἐκάστῳ καθότι αὖν τις χρεῖαν  
 tles; and distribution made to each according as anyone need  
 εἶχεν.  
 had.

36 Ἰωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀπο-  
 And Joses who was surnamed Barnabas by the apos-  
 στόλων, ὅ ἐστιν μεθερμηνεύμενον, υἱὸς παρακλήσεως,  
 tles (which is, being interpreted, Son of consolation),  
 Λευίτης, Κύριος τῷ γένει, 37 ὑπάρχοντος αὐτῷ ἀγροῦ,  
 a Levite, a Cypriot by birth, having land,  
 πωλήσας ἤνεγκεν τὸ χρήμα καὶ ἔθηκεν παρὰ τοὺς πόδας  
 having sold [it] brought the money and laid [it] at the feet  
 τῶν ἀποστόλων. 5 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι,  
 of the apostles. But man a certain Ananias by name,  
 σὺν Σαπφείρῳ τῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτῆμα, 2 καὶ  
 with Sapphira his wife, sold a possession, and  
 ἐνοσφίσατο ἀπὸ τῆς τιμῆς, ὀσυνειδύας καὶ τῆς γυναικὸς  
 kept back from the value, being aware of [it] also wife  
 αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν  
 his, and having brought a certain part at the feet of the  
 ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ Πέτρος, Ἀνανία, διατί  
 apostles laid [it]. But said Peter, Ananias, why  
 ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ  
 did fill Satan thy heart, to lie to [for] thee the  
 πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ  
 Spirit the Holy, and to keep back from the value of the  
 χωρίου; 4 οὐχὶ μένον σοὶ ἔμενεν; καὶ πρᾶθεν  
 estate? Not remaining to thee did it remain? and having been sold,  
 ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν, τί ὅτι ἔθου ἐν τῇ  
 in thine own authority was it [thine]? why didst thou purpose in  
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ  
 thy heart this thing? Thou didst not lie to men, but  
 τῷ θεῷ. 5 Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν  
 to God. And hearing Ananias these words, falling down

heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any among them that lacked: for many were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, 37 having land, sold it, and brought the money, and laid it at the apostles' feet. V. But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell

α — ἡ LITRA. β οὐδ' E. γ πάντα L. δ δυνάμει μεγάλη LITRA. ε τοῦ κυρίου Ἰησοῦ  
 [χριστοῦ Christ] τῆς ἀναστάσεως L; τῆς ἀναστάσεως Ἰησοῦ χριστοῦ τοῦ κυρίου T. ζ ἦν LITRA.  
 η διεδίδετο LITRA. θ Ἰωσήφ Joseph LITRA. ι ἀπὸ LITRA. κ Δευτέρως T. ι.  
 λ πρὸς T. μ ὀνόματι Ἀνανίας L. ν Σαπφείρα LITRA. ξ συνειδυίας LITRA. π — αὐτοῦ  
 (read [his]) LITRA. ρ + ὁ LITRA. σ διὰ τί LITRA. τ + [σε] thee (to keep back) A.  
 θ + ὁ GLITRA.

ghost : and great fear <sup>came</sup> on all them that heard these things. <sup>And</sup> the young men arose, wound him up, and carried him out, and buried him. <sup>7</sup> And it was about the space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. <sup>9</sup> Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. <sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost : and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. <sup>11</sup> And great fear came upon all the church, and upon as many as heard these things. <sup>12</sup> And by the hands of the apostles were many signs and wonders wrought among the people ; (and they were all with one accord in Solomon's porch. <sup>13</sup> And of the rest durst no man join himself to them : but the people magnified them. <sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women.) <sup>15</sup> Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. <sup>16</sup> There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : and they were healed every one.

ἐξέψυξεν<sup>1</sup> και ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. <sup>7</sup> ὁ ἀναστάντες δὲ οἱ νεώτεροι συνέσπειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. <sup>8</sup> Ὡς ὥρων τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδὺσα τὸ γεγονός εἰσῆλθεν. <sup>9</sup> ἀπεκρίθη δὲ αὐτῇ Πέτρος, Εἰπέ μοι εἰ τοσούτον τὸ χωρίον ἀπέδοσθε; <sup>10</sup> Ἡ δὲ εἶπεν, Ναί, τοσούτον. <sup>11</sup> Ὁ δὲ Πέτρος εἶπεν πρὸς αὐτήν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσίν σε. <sup>12</sup> Ἐπεσεν δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν. <sup>13</sup> εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. <sup>14</sup> καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. <sup>15</sup> Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῇ στοᾷ τοῦ Σολομῶντος. <sup>16</sup> τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός. <sup>17</sup> καὶ μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν. <sup>18</sup> ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθεῖν ἐπὶ κλινῶν καὶ κραβάτων, ἵνα ἔρχομένου Πέτρου καθ' ἣν σκιά ἐπισκιάσῃ τινὲς αὐτῶν. <sup>19</sup> καὶ συνέρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ ἐξ πόλεων καὶ ἐκ τῆς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλους μένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἔθεραπεύοντο πάντες.

<sup>1</sup>all.

† — ταῦτα LITRA.    \* πρὸς αὐτήν to her LITRA.    \* — ὁ LITRA.    † — εἶπεν (read [said]) LITRA.    \* πρὸς LITRA.    \* εὗρον Tr.    \* ἐγένετο EGLITRAW.    \* πολλὰ ἐν τῇ λαῷ LITRAW.    \* πάντες LITRA.    \* Σολομῶντος GTRAW.    \* καὶ εἰς οἶκον into LITRA.    \* κλινῶν LITRA.    \* κραβάτων LITRAW.    \* ἐπισκιάσει shall overshadow Tr.    \* — εἰς LITRA.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,  
And having risen up the high priest and all those with him,  
ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου,  
which is [the] sect of the Sadducees, were filled with anger,  
18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους καὶ  
and laid <sup>hands</sup> their on the apostles and  
ἔθεντο αὐτοὺς ἐν τηρῇ δημοσίᾳ. 19 ἄγγελος δὲ κυρίου  
put them in [the] hold public. But <sup>an</sup> angel of [the] Lord  
διὰ τῆς νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς,  
during the night opened the doors of the prison,  
ἔξαγαγόν τε αὐτοὺς εἶπεν, 20 Πορεύεσθε, καὶ σταθέντες  
and having brought out them said, Go ye, and standing  
λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς  
speak in the temple to the people all the words of life  
ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ  
<sup>this</sup>. And having heard they entered at the dawn into the  
ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ  
temple, and were teaching. But having come the high priest and those  
σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερου-  
with him, they called together the sanhedrim and all the elder-  
σίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτῆριον  
hood of the sons of Israel, and sent to the prison  
ἀχθῆναι αὐτούς. 22 οἱ δὲ ὕπνῳ παραγενόμενοι οὐχ  
to have them brought. But the officers having come not  
εἶρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,  
did find them in the prison; and having returned they reported,  
23 λέγοντες, "Ὅτι τὸ ῥῆμ' δεσμοτῆριον εὔρομεν κεκλεισ-  
saying, The indeed prison we found shut  
μένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοῖς φύλακας ἔξω· ἐστῶτας  
with all security, and the keepers without standing  
πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὔρομεν.  
before the doors; but having opened, within no one we found.  
24 Ὡς δὲ ἤκουσαν τοὺς λόγους· τοὺς ὅτε ἱερεὺς καὶ  
And when they heard these words both the priest and  
ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς διηπόρουν περὶ  
the captain of the temple and the chief priests were perplexed concerning  
αὐτῶν, τί ἀν-γένοιτο τοῦτο. 25 παραγενόμενος δὲ τις  
them, what might be this. But having come certain one  
ἀπήγγειλεν αὐτοῖς λέγων, "Ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε  
reported to them, saying, Lo, the men whom ye put  
ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν  
in the prison are in the temple standing and teaching the  
λαόν. 26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις  
people. Then having gone the captain with the officers  
ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο· γὰρ τὸν λαόν,  
brought them, not with violence, for they feared the people,  
ἵνα μὴ λιθασθῶσιν. 27 Ἀγαγόντες δὲ αὐτοὺς ἔστησαν  
that they might not be stoned. And having brought them they set  
ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς,  
[them] in the sanhedrim. And asked them the high priest,  
λέγων, "Οὐ παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσ-  
saying, Not by a charge did we charge you not to teach

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and filled with indignation, 18 and laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 saying, Did not we straitly command you that ye should not teach in

1 — αὐτῶν LITTAW. 2 — τῆς LITTA. 3 — ἀνοίξας having opened π. 4 — παραγενόμενοι ὑπέρταται LITTA. 5 — μέν LITTAW. 6 — ἔξω GLITTAW. 7 — ἐν LITTA. 8 — ἱερεὺς καὶ οἱ LITTA. 9 — λέγων GLITTAW. 10 — γὰρ T. 11 — ἵνα (read lest they should be stoned) LITTA. 12 — Οὐ (read We did charge you by a charge, &c.) LITTA.



this name? and, be-  
hold, ye have filled  
Jerusalem with your  
doctrine, and intend to  
bring this man's blood  
upon us. 29 Then Pe-  
ter and the other apos-  
tles answered and said,  
We ought to obey  
God rather than men.  
30 The God of our fa-  
thers raised up Jesus,  
whom ye slew and  
hanged on a tree.  
31 Him hath God  
exalted with his right  
hand to be a Prince  
and a Saviour, for to  
give repentance to Is-  
rael, and forgiveness  
of sins. 32 And we are  
his witnesses of these  
things; and so is also  
he Holy Ghost, whom  
God hath given to  
them that obey him.  
33 When they heard  
that, they were cut to  
the heart, and took  
counsel to slay them.  
34 Then stood there up  
one in the council, a  
Pharisee, named Gam-  
liel, a doctor of the  
law, had in reputation  
among all the people,  
and commanded to put  
the apostles forth a  
little space; 35 and  
said unto them, Ye  
men of Israel, take  
heed to yourselves  
what ye intend to do  
as touching these men.  
36 For before these  
days rose up Theudas,  
boasting himself to be  
somebody; to whom a  
number of men, about  
four hundred, joined  
themselves: who was  
slain; and all, as many  
as obeyed him, were  
scattered, and brought  
to nought. 37 After  
this man rose up Ju-  
das of Galilee in the  
days of the taxing,  
and drew away much  
people after him: he  
also perished; and all,  
even as many as obeyed  
him, were dispersed.  
38 And now I say unto  
you, Refrain from  
these men, and let  
them alone: for if  
this counsel — this

κειν ἐπὶ τῷ ὀνόματι· τοῦτ'·<sup>2</sup>· καὶ ἰδοὺ πεπληρώκατε τὴν Ἱε-  
in this name? and lo, ye have filled Je-  
ρουσαλὴμ τῆς διδασκῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ'  
rusalem with your teaching, and purpose to bring upon  
ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου· τούτου. 29 Ἀποκριθεὶς δὲ τὸ  
us the blood of this man. But answering  
Πέτρος καὶ οἱ ἀπόστολοι εἶπον,<sup>1</sup> Πειθαρχεῖν δεῖ  
Peter and the apostles said, To obey it is necessary  
θεῷ μᾶλλον ἢ ἀνθρώποις. 30 ὁ θεὸς τῶν πατέρων ὑμῶν  
God rather than men. The God of our fathers  
ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ  
raised up Jesus, whom ye killed, having hanged on  
ξύλου· 31 τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν τῷ  
a tree. Him God a chief and Saviour exalted by the  
δεξιᾷ αὐτοῦ, ἵνα δώσει μετάνοιαν τῷ Ἰσραὴλ καὶ ἀφ᾽ οὗ  
right hand of him, to give repentance to Israel and remission  
ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων  
of sins. And we are of him witnesses of things  
τούτων, καὶ τὸ πνεῦμα· ὃ δὲ τὸ ἅγιον, ὃ ἐδώκεν ὁ θεὸς  
these, and the Spirit also the Holy, which gave God  
τοῖς πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες διεπρίοντο,  
to those that obey him. But they having heard were cut  
καὶ ἐβουλεύοντο<sup>2</sup> ἀνελεῖν αὐτούς. 34 ἀναστὰς  
[to the heart], and took counsel to put to death them. Having risen up  
δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γα-  
but a certain [man] in the sanhedrim a Pharisee, by name Ga-  
μαλιήλ, νομοδιδάσκυλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν  
mallicl, a teacher of the law, honoured by all the people, commanded  
ἔξω βραχύ·<sup>3</sup>· τὸν αὐτοῦ ἀποστόλους<sup>4</sup> ποιῆσαι, 35 εἶπεν τε  
out for a short while the apostles to put, and said  
πρὸς αὐτούς, Ἄνδρες Ἰσραηλῖται,<sup>5</sup> προσέχετε ἑαυτοῖς  
to them, Men Israelites, take heed to yourselves  
ἐπὶ τοῖς ἀνθρώποις· τοῖς τίς<sup>6</sup> μέλλετε πράσσειν. 36 πρὸ  
as regards these men what ye are about to do;  
γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦδας, λέγων εἶναι τινα  
for these days rose up Theudas, affirming to be somebody  
ἑαυτόν, ᾧ προσεκολλήθη ἀριθμὸς ἀνδρῶν, ὥσει<sup>7</sup> τετρα-  
himself, to whom were joined a number of men, about four  
κοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ  
hundred; who was put to death, and all as many as were persuaded by him  
διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37 μετὰ τοῦτον ἀνέστη  
were dispersed and came to nothing. After this one rose up  
Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ  
Judas the Galilean in the days of the registration, and  
ἀπέστησεν λαὸν ἱκανόν<sup>8</sup> ὀπίσω αὐτοῦ· κάκεινος ἀπώλετο,  
drew away people much after him; and he perished,  
καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. 38 καὶ  
and all as many as were persuaded by him were scattered abroad. And  
τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων· τούτων, καὶ  
now I say to you, Withdraw from these men, and  
ἐάσατε<sup>9</sup> αὐτούς· ὅτι ἐάν ᾧ<sup>10</sup> ἐξ ἀνθρώπων ἡ βουλή· αὕτη ἡ  
leave alone them, for if be from men this counsel or

<sup>2</sup> —; LITRA. <sup>3</sup> — ὁ LITRA. <sup>4</sup> εἶπαν LITRA. <sup>5</sup> + τοῦ T. <sup>6</sup> ἐν αὐτῷ μάρτυρες ἐσμὲν L;  
— αὐτοῦ TT. <sup>7</sup> — δὲ LITRA. <sup>8</sup> ἐβούλοντο resolved LITRA. <sup>9</sup> — τι LITRA. <sup>10</sup> τοὺς  
ἀνθρώπους the men LITRA. <sup>11</sup> Ἰσραηλῖται T. <sup>12</sup> προσεκολλήθη ἀνδρῶν ἀριθμὸς ὡς LITRA. <sup>13</sup> W  
i — ἱκανὸν LITRA. <sup>14</sup> ἄφετε LITRA.

τοῦ ἔργου τοῦτο, καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ ἐστίν, <sup>1</sup>this <sup>2</sup>work, it will be overthrown; but if from God it be, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ θεομάχοι ye are not able to overthrow it, lest also fighters against God εὔρεθῃτε. 40 Ἐπεισθήσαν δὲ αὐτῷ καὶ προσκαλεσάμενοι ye be found. And they were persuaded by him; and having called to

τοὺς ἀποστόλους, δείραντες παρήγγειλάν μὴ λαλεῖν [them] the apostles, having beaten they enjoined [them] not to speak ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41 Οἱ μέν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ therefore departed rejoicing from [the] presence of the συναδριου ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν <sup>1</sup>sanhedrim that for the name of him they were accounted worthy ἀτιμασθῆναι. 42 Πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον to be dishonoured. And every day in the temple and in the houses οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι. Ὁ Ἰησοῦς they ceased not teaching and announcing the glad tidings— Jesus τὸν χριστόν. <sup>1</sup>the Christ.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν But in those days <sup>2</sup>multiplying <sup>1</sup>the <sup>2</sup>disciples ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, there arose a murmuring of the Hellenists against the Hebrews, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ because were overlooked in the <sup>2</sup>ministration <sup>1</sup>daily κῆραι αὐτῶν. 2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος their widows. And <sup>2</sup>having <sup>1</sup>called <sup>2</sup>to [them] <sup>1</sup>the <sup>2</sup>twelve the multitude τῶν μαθητῶν, εἶπον, Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαν- of the disciples, said, Not seemly it is [for] us, leaving τας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζαις. 3 ἐπισκέψαθε the word of God, to attend tables. Look out ὅν, <sup>1</sup>ἀδελφοί, <sup>2</sup>ἄνδρας ἐξ ὑμῶν μαρτυρουμένους therefore, brethren, <sup>2</sup>men <sup>1</sup>from <sup>2</sup>among <sup>1</sup>yourselves, <sup>2</sup>borne <sup>1</sup>witness <sup>2</sup>to ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς <sup>1</sup>κατα- <sup>2</sup>serve, full of [the] <sup>1</sup>Spirit <sup>2</sup>Holy and wisdom, whom we will στήσωμεν ἐπὶ τῆς χρείας ταύτης. 4 ἡμεῖς δὲ τῇ προσευχῇ appoint over this business; but we to prayer καὶ τῇ διακονίᾳ τοῦ λόγου προσκατερήσωμεν. 5 Καὶ and the ministry of the word will steadfastly continue. And ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους: καὶ <sup>1</sup>was <sup>2</sup>pleasing <sup>1</sup>the <sup>2</sup>saying before all the multitude; and ἐξελέξαντο Στέφανον, ἄνδρα <sup>2</sup>πλήρη <sup>1</sup>πίστεως καὶ πνεύ- they chose Stephen, a man full of faith and [the] <sup>2</sup>Spi- rit ἁγίου, καὶ Φίλιππον, καὶ Πρόχорον, καὶ Νικάνορα, καὶ rit <sup>1</sup>Holy, and Philip, and Prochorus, and Nicanor, and Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας, Timon, and Parmenas, and Nicolas a proselyte of Antioch, 6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι whom they set before the apostles; and having prayed ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 καὶ ὁ λόγος τοῦ θεοῦ they laid <sup>2</sup>on <sup>1</sup>them <sup>1</sup>hands. And the word of God

work be of men, it will come to nought: 39 but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

VI. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased;

<sup>1</sup> οὐ δύνησθε ye will not be able LTr. <sup>2</sup> αὐτούς them GLTrA. <sup>3</sup> — αὐτοὺς (read [them]) TrA. <sup>4</sup> — αὐτοῦ GLTrAW; κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος LTrA. <sup>5</sup> τὸν χριστόν Ἰησοῦν LTrA. <sup>6</sup> εἶπαν LTrA. <sup>7</sup> ὅγ' indeed L; δέ but T. <sup>8</sup> — ἀδελφοί L. <sup>9</sup> — ἁγίου GLTrA. <sup>10</sup> καταστήσωμεν we may appoint EW. <sup>11</sup> πλήρης L.

and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

ηὔξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον ῥωσάλιμ exceedingly, and a great multitude of the priests were obedient

τῇ πίστει.  
to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 and set up false witnesses, which said, This man censeth this holy place, and the law: 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

8 Στέφανος δὲ πλήρης ἰπίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. 10 καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. 11 τότε ὑπέβαλον ἄνδρας, λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν θεόν. 12 συνεκίνησάν τε τὸν λαόν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον, 13 ἔστησάν τε μάρτυρας ψευδεῖς, [him] to the sanhedrim, And they set witnesses false, λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα saying, This man does not cease words blasphemous λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου. 14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.  
his face [the] face of an angel.

VII. Then said the high priest, Are these things so? 2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and

7 Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ἅρα ταῦτα οὕτως ἔχει; 2 Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσopotamία, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ εἶπεν πρὸς αὐτόν, Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας  
to him, Go out from thy land and from kindred

\* χάριτος of grace GLTTRAW.

LTTRAW. <sup>b</sup> Μωϋσῆν GLTTRAW.

(read the holy place) GLTTRAW.

<sup>b</sup> — ἔχει (read [are]) W.

<sup>γ</sup> τῶν λεγομένων T.

<sup>c</sup> βλάσφημα GLTTRAW; λαλῶν ῥήματα TTR.

<sup>d</sup> — πάντες LTTR.

<sup>e</sup> εἶδαν TR.

\* — καὶ Ἀσίας L.

<sup>a</sup> συζητοῦντες

<sup>d</sup> — τούτου

<sup>e</sup> — ἄρα LTTR[A].

<sup>a</sup> — καὶ Ἀσίας L.

<sup>a</sup> συζητοῦντες

<sup>d</sup> — τούτου

<sup>e</sup> — ἄρα LTTR[A].

σου, καὶ δεῦρο εἰς<sup>k</sup> γῆν ἣν ἂν σοι δείξω. 4 Τότε ἐξελθὼν  
 'thy and come into land which to thee I will shew. Then 'going out  
 ἐκ γῆς Χαλδαίων, κατῴκησεν ἐν Χαρρᾶν, κάκειθεν  
 from [the] land of Chaldeans, he dwelt in Charran, and thence  
 μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκησεν αὐτὸν εἰς  
 after 'died 'his 'father, he removed him into  
 τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· 5 καὶ οὐκ  
 this land in which ye now dwell. And 'not  
 ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός·  
 'he 'did give to him an inheritance in it, not even a foot's tread;  
 καὶ ἐπηγγείλατο αὐτῷ δοῦναι<sup>l</sup> εἰς κατάσχεσιν<sup>m</sup> αὐτήν,<sup>n</sup> καὶ  
 and promised to him to give 'for 'a 'possession 'it, and  
 τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.  
 to his seed after him, there not being to him a child.  
 6 Ἰλάλησεν δὲ οὕτως ὁ θεός, "Οτι ἔσται τὸ σπέρμα αὐτοῦ  
 And 'spoke 'thus 'God: That 'shall 'be 'his 'seed  
 παρόικον ἐν γῇ ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ  
 a sojourner in 'land 'strange, and they will enslave it and  
 κακώσουσιν ἔτη τετρακόσια. 7 καὶ τὸ ἔθνος ᾧ<sup>n</sup> ἐάν<sup>n</sup>  
 ill-treat [it] 'years 'four 'hundred; and the nation to which  
 ὁδουλεύσωσιν,<sup>n</sup> κρινῶ ἐγώ, ρεῖπεν ὁ θεός·" καὶ μετὰ  
 they may be in bondage will 'judge 'I, said God; and after  
 ταῦτα ἐξελεύσονται καὶ λατρεύσουσιν μοι ἐν τῇ τόπῳ  
 these things they shall come forth and serve me in 'place  
 τούτῃ. 8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
 'this. And he gave to him a covenant of circumcision; and thus  
 ἐγέννησεν τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ  
 he begat Isaac, and circumcised him the 'day  
 ὀγδόῃ· καὶ 9<sup>o</sup> Ἰσαάκ τὸν Ἰακώβ, καὶ 9<sup>o</sup> Ἰακώβ τοὺς  
 'eighth; and Isaac [begat] Jacob, and Jacob the  
 δώδεκα πατριάρχας. 9 καὶ οἱ πατριάρχαι ζηλώσαντες τὸν  
 twelve patriarchs. And the patriarchs, envying  
 Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεός μετ'  
 Joseph, sold [him] into Egypt. And 'was 'God with  
 αὐτοῦ, 10 καὶ ἔξειλετο<sup>n</sup> αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,  
 him, and delivered him out of all his tribulations,  
 καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἔναντι<sup>n</sup> Φαραῶ βασι-  
 and gave him favour and wisdom before Pharaoh king  
 λέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπ-  
 of Egypt, and he appointed him ruler over Egypt  
 τον καὶ ὅλον τὸν οἶκον αὐτοῦ. 11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην  
 and 'whole 'his house. But 'came 'a 'famine upon 'whole  
 τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ  
 'the land of Egypt and Canaan, and 'tribulation 'great, and  
 οὐχ<sup>n</sup> εὗρισκον<sup>n</sup> χορτάσματα οἱ πατέρες ἡμῶν. 12 ἀκούσας δὲ  
 'did 'not 'find 'sustenance 'our 'fathers. But 'having 'heard  
 Ἰακώβ ὄντα<sup>n</sup> σῖτα ἐν Αἰγύπτῳ,<sup>n</sup> ἔξαπέστειλεν τοὺς πατέρας  
 'Jacob 'was 'corn in Egypt, sent forth  
 ἡμῶν πρῶτον· 13 καὶ ἐν τῇ δευτέρῃ ἔανεγνωρίσθη<sup>n</sup> Ἰωσήφ  
 'our first; and at the second time was made known Joseph  
 τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραῶ τὸ γένος  
 to his brethren, and 'known 'became to Pharaoh the family

come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That 'his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 10 and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first. 13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pha-

<sup>k</sup> + τὴν the LTT<sup>n</sup>AW.  
 him w. <sup>n</sup> ἂν LTr.

LTT<sup>n</sup>AW. <sup>q</sup> — ὁ LTT<sup>n</sup>AW.

<sup>n</sup> Αἴγυπτον (read over all Egypt) LTT<sup>n</sup>AW.

<sup>n</sup> ἐγνωρίσθη Tr.

<sup>l</sup> δοῦναι αὐτῷ LTT<sup>n</sup>AW; δοῦναι αὐτὴν to give it w.

<sup>m</sup> δουλεύουσιν they will be in bondage TTr<sup>n</sup>AW.

<sup>n</sup> ἐξείλατο GLTT<sup>n</sup>AW.

<sup>n</sup> ἔναντι T.

<sup>n</sup> ἡύρισκον Tr<sup>n</sup>.

<sup>n</sup> σιτία εἰς Αἴγυπτον LTT<sup>n</sup>AW.

<sup>n</sup> αὐτῷ to

<sup>n</sup> ὁ θεός εἶπεν

<sup>n</sup> + ἐφ' over T.





26 τῇ·τε<sup>1</sup>· ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ  
And on the following day he appeared to those who were contending, and

■ συνήλασεν<sup>1</sup> αὐτοὺς εἰς εἰρήνην, εἰπών, Ἄνδρες ἀδελφοί ἐστε  
urged them to peace, saying, Men brethren are

ὑμεῖς<sup>1</sup>· ἐνι<sup>1</sup>· αὐτῷ<sup>1</sup> ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν  
'ye, why wrong ye one another? But he who was wronging [his]

τὸν πλησίον ἀπόσαστο αὐτόν, εἰπών, Τίς σε κατέστησεν  
neighbour thrust away him, saying, Who thee appointed

ἄρχοντα καὶ δικάστην ἐφ' ἡμᾶς<sup>1</sup>; 28 μὴ ἀνελεῖν με  
ruler and judge over us? To put to death me

σύ θέλεις, ὃν τρόπον ἀνεῖλες<sup>1</sup> ἡχθῆς<sup>1</sup> τὸν Αἰγύπτιον;  
thou wishest, in the way thou puttest to death yesterday the Egyptian?

29 Ἐφύγεν δὲ ὁ Μωσῆς<sup>1</sup> ἐν τῇ λόγῳ·τούτῳ, καὶ ἐγένετο  
And fled Moses at this saying, and became

παρόικος ἐν γῇ Μαδιάμ, ὃν ἐγέννησεν υἱὸς δύο.  
a sojourner in [the] land of Madiam, where he begat sons two.

30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὥφθη αὐτῷ ἐν  
And being fulfilled years forty appeared to him in

τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἡκυρίου<sup>1</sup> ἐν φλογὶ  
the desert of the Mount Sina an angel of [the] Lord in a flame

πυρὸς βάτου. 31 ὁ δὲ Μωσῆς<sup>1</sup> ἰδὼν ἑθαύμασεν<sup>1</sup> τὸ  
of fire of a bush. And Moses seeing [it] wondered at the

δράμα προσερχομένου· δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνῇ  
vision and coming near the to consider [it], there was voice

κυρίου πρὸς αὐτόν, 32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου,  
of [the] Lord to him, I [am] the God of thy fathers,

ὁ θεὸς Ἀβραὰμ καὶ ἰὸ θεὸς Ἰσαὰκ καὶ ἰὸ θεὸς Ἰακώβ.  
the God of Abraham and the God of Isaac and the God of Jacob.

Ἐντρομος δὲ γενόμενος ὁ Μωσῆς<sup>1</sup> οὐκ ἐτόλμα κατανοῆσαι.  
And trembling having become Moses he durst not consider [it].

33 εἶπεν δὲ αὐτῷ ὁ κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν  
And said to him the Lord, Loose the sandal of feet

σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστίν. 34 ἰδὼν  
thy, for the place on which thou standest, ground holy is. Seeing,

εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ  
I saw the ill-treatment of my people in Egypt, and

στεναγμοῦ· αὐτῶν ἤκουσα<sup>1</sup> καὶ κατέβην ἐξελεῖσθαι αὐτούς<sup>1</sup>  
their groaning heard, and came down to take out them;

καὶ νῦν δεῦρο, ἀποστείλω<sup>1</sup> σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν  
and now come, I will send thee to Egypt. This

Μωσῆν ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρ-  
Moses, whom they refused, saying, Who thee appointed ru-

χοντα καὶ δικάστην; τοῦτον ὁ θεός<sup>1</sup> ἄρχοντα καὶ λυτρωτὴν  
ler and judge? him God [as] ruler and deliverer

ἡ ἀπέστειλεν ἐν<sup>1</sup> χειρὶ ἀγγέλου τοῦ ὁφθέντος αὐτῷ ἐν τῇ  
sent by [the] hand of [the] angel who appeared to him in the

βύσσῳ. 36 οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ  
bush. This one led out them, having wrought wonders and

σημεῖα ἐν γῇ Αἰγύπτου<sup>1</sup> καὶ ἐν ἑρυθρᾷ θαλάσσῃ,  
signs in [the] land of Egypt and in [the] Red Sea,

next day he shewed himself unto them as they strove, and would have set them at one

again, saying, Sirs, ye brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, 32 saying,

I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them.

35 And now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wil-

■ δὲ EGW. ■ συνήλασεν LIT:W. ■ — ὑμεῖς (read ἐστε ye are) LIT:[A]W. ■ ἵνα τί LIT:A. ■ ἡμῶν LIT:W. ■ ἑχθῆς LIT:A. ■ Μωσῆς GLIT:AW. ■ γεοοεράκοντα LIT:A. ■ — κυρίου LIT:A. ■ ἑθαύμασεν GTAW. ■ — πρὸς αὐτόν LIT:A. ■ — ὁ θεὸς LIT:A. ■ ἐφ' LIT:A. ■ αὐτοῦ (read [their]) LIT. ■ ἀποστείλω LIT:AW. ■ P + καὶ both LIT:[A]. ■ ἀπέσταλκεν σὺν has sent with LIT:AW. ■ τῇ (read in Egypt) LIT. ■ Αἰγύπτῳ GLIT:A.

derness forty years. 37 This is that Moses, which said unto the children of Israel, A prophet, shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. ■ This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: 39 to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, 40 saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. 41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands, 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. ■ Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers,

και ἐν τῇ ἐρήμῳ ἔτη ἑτεσσαράκοντα· 37 Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐγὼ· αὐτοῦ ἀκούσεσθε. 38 Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν· ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες τῷ Ἀαρών, Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν ἐν τῇ ἐρήμῳ, ὅς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὗ οὐκ οἶδαμεν τί ἀγέγονεν αὐτῷ. 41 Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42 Ἐστρέφεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεῖν ἐν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς ἔγραπται ἐν βιβλίῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας προσηγάκατέ μοι ἔτη ἑτεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; 43 καὶ ἀνέλαβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἀστέρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακεν· 45 ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἐξέωσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν,

ὁ ἑτεσσαράκοντα TITa.    ἐῖπας LITra.    — κύριος LITra.    ὁ — ὑμῶν GLITra.  
 — αὐτοῦ ἀκούσεσθε LITra.    ἀλλὰ LITra.    + ἐν LITra.    Μωϋσῆς GLITraW.  
 ἐγένετο happened LITra.    — ὑμῶν (read the God) LITra.    Ῥεφάν Rephan LITraW;  
 Ῥομφάν Romphan T.    — ἐν (read to our) LITra.    Μωϋσῇ GLITraW.    ἐξέωσεν T.

ἕως τῶν ἡμερῶν Ἰαβίδ<sup>1</sup> 46 ὃς εὗρεν χάριν ἐνώπιον τοῦ  
 until the days of David; who found favour before  
 θεοῦ, καὶ ᾔτήσατο εὑρεῖν σκῆνωμα τῷ <sup>ἡ</sup>θεῷ<sup>2</sup> Ἰακώβ.  
 God, and asked to find a tabernacle for the God of Jacob;  
 47 <sup>ἡ</sup>Σολομῶν<sup>3</sup>·δὲ ὁ<sup>4</sup>ψυκοδόμησεν<sup>5</sup> αὐτῷ οἶκον. 48 Ἄλλ' οὐχ ὁ  
 but Solomon built him a house. But 'not the  
 ἱψίστος ἐν χειροποιήτοις ὡναῖς<sup>6</sup> κατοικεῖ, καθὼς ὁ προ-  
<sup>2</sup>Most <sup>3</sup>High in hand-made temples dwells; as the pro-  
 φῆτης λέγει, 49 Ὁ οὐρανός μοι θρόνος ἡ δὲ γῆ ὑπο-  
 phot says, The heaven [is] to me a throne and the earth a foot-  
 πόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει  
 stool of my feet: what house will ye build me? says  
 κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ  
 [the] Lord, or what [the] place of my rest? <sup>2</sup>not  
 ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα; 51 σκληροτράχηλοι καὶ  
<sup>2</sup>my hand <sup>1</sup>made <sup>3</sup>these things <sup>4</sup>all? O stiffnecked and  
 ἀπερίτμητοι <sup>5</sup>τῇ καρδίᾳ<sup>6</sup> καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι  
 uncircumcised in heart and ears, ye always the Spirit  
 τῷ ἁγίῳ ἀντιτίπτετε, <sup>7</sup>ὡς<sup>8</sup> οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. 52 τίνα  
 the Holy resist; as your fathers, also ye. Which  
 τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-  
 of the prophets did not persecute your fathers? and they  
 κτεῖναν· τοὺς προκαταγγέλαντας περὶ τῆς ἐλευσεως τοῦ  
 killed those who before announced concerning the coming of the  
 δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς <sup>9</sup>γεγέννησθε<sup>10</sup>  
 Just One, of whom now ye betrayers and murderers have become!  
 53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ  
 who received the law by [the] disposition of angels, and  
 οὐκ ἐφυλάξατε.  
 kept [it] not.

54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν,  
 And hearing these things they were cut to their hearts,  
 καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης  
 and gnashed the teeth at him. But being full  
 πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδεν  
 of [the] <sup>2</sup>Spirit <sup>1</sup>Holy, having looked intently into heaven, he saw  
 δόξαν θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,  
 [the] glory of God, and Jesus standing at the right hand of God,  
 56 καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἄνεψφμένους,<sup>11</sup> καὶ  
 and said, Lo, I behold the heavens opened, and  
 τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.  
 the Son of man <sup>2</sup>at <sup>3</sup>the <sup>4</sup>right [<sup>5</sup>hand] <sup>6</sup>standing of God.  
 57 Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν  
 And crying out with a <sup>2</sup>voice <sup>1</sup>loud they held their ears  
 καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ ἐκβαλόντες  
 and rushed with one accord upon him, and having cast [him]  
 ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο  
 out of the city they stoned [him]. And the witnesses laid aside  
 τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου  
 their garments at the feet of a young man called  
 Σαῦλον. 59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλοῦμενον  
 Saul. And they stoned Stephen, invoking  
 καὶ λέγοντα, Κύριε Ἰησοῦ, δέξα τὸ πνεῦμά μου. 60 θεὸς δὲ  
 and saying, Lord Jesus, receive my spirit. And having bowed

unto the days of David; 46 who found favour before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him a house. 48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? 50 Hath not my hand made all these things? 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled

<sup>1</sup> Δαυεὶδ LITTA; Δαυὶδ GW.    <sup>2</sup> οἶκος house LT.    <sup>3</sup> Σαλωμῶν T.    <sup>4</sup> οἰκοδόμησεν Tr.  
<sup>5</sup> — ναοὶς [read [places]] GLTTAW.    <sup>6</sup> καρδίαις hearts LITR; ταῖς καρδίαις W.    <sup>7</sup> καθὼς L,  
<sup>8</sup> ἐγένεσθε became LITTAW.    <sup>9</sup> διηγουμένους LITTAW.



down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. VIII. And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

¶ Therefore they that were scattered abroad went every where preaching the word. 5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. ¶ And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the

τὰ γόνατα ἔκραζεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐτοῖς the knees he cried with a loud voice, Lord, lay not to them τὴν ἁμαρτίαν ταύτην. And this having said he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ.

And Saul was consenting to the killing of him. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν And took place on that day a persecution great against the ἐκκλησίαν τὴν ἐν Ἱερουσολύμοις πάντες. τε δὲ διεσπάρησαν assembly which [was] in Jerusalem, and all were scattered κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας. πλὴν τῶν throughout the countries of Judæa and Samaria except the ἀποστόλων. 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, apostles. And buried Stephen men pious,

καὶ ἔποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, and made lamentation great over him. But Saul was ravaging the assembly, κατὰ οἴκους εἰσπορευόμενος, entering, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν. and dragging men and women delivered [them] up to prison.

4 Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος δὲ κατελθὼν εἰς πόλιν And Philip, going down to a city

τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν χριστόν. 6 προσεῖχόν of Samaria, proclaimed to them the Christ; gave heed

τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοῦ and the crowds to the things spoken by Philip with θυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα αὐτοῦ. one accord, when they heard and saw the signs which

ἔποιε. 7 πολλῶν γάρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα μεγάλῃ φωνῇ ἐξήρχετο πολλοὶ δὲ clean, crying with a loud voice they went out; and many παραλελυμένοι καὶ χωλοὶ ἰθεραπεύθησαν. 8 καὶ ἐγένετο having been paralysed and lame were healed. And was

χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. joy great in that city.

9 Ἀνὴρ δέ τις ὀνόματι Σίμων προὔπῃρχεν ἐν τῇ πόλει But a certain man, by name Simon, was formerly in the city

μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων using magic arts and amazing the nation of Samaria, saying εἶναι τινα ἑαυτὸν μέγαν. 10 ᾧ προσεῖχον πάντες to be some himself great one. To whom were giving heed all

ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις from small to great, saying, This one is the power

τοῦ θεοῦ ἡ μεγάλη. 11 Προσεῖχον δὲ αὐτῷ, διὰ of God which [is] great. And they were giving heed to him, because

τὸ ἰκανῶς χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. that for a long time with the magic arts [he] had amazed them.

12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ But when they believed Philip announcing the glad tidings—

τὴν ἁμαρτίαν LITAW. τὴν τὴν (the city) LT. ἐξήρχετο (ἐξήρχετο G) GLITAW. ἑ καλουμένη called GLITAW.

δὲ LITAW; — τε T. Σαμαρίας T. ἐποίησαν δὲ LITAW. πολλοὶ LITAW. φωνῇ μεγάλῃ ἐγένετο δὲ πολλὴ χαρὰ LITAW. ἐξιστῶν LITAW. μαγείαις T.



25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 was returning, and sitting in his chariot and Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same

εἰρήκατε. 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλή-  
ye have spoken. They therefore having earnestly testified and having  
σαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν<sup>α</sup> εἰς Ἱερουσαλήμ,<sup>β</sup>  
spoken the word of the Lord, returned to Jerusalem,

πολλὰς τε κώμας τῶν Ὑσαμαριτῶν<sup>γ</sup> εὐηγγελίσαντο.<sup>δ</sup>  
and [to] many villages of the Samaritans announced the glad tidings.

26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων,  
But an angel of [the] Lord spoke to Philip, saying,

Ἀνάστηθι καὶ πορεύου<sup>ε</sup> κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν  
Rise up and go towards [the] south, on the way

τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη  
which goes down, from Jerusalem to Gaza: the same

ἐστὶν ἔρημος. 27 καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ  
is desert. And having risen up he went. And lo, a man

Αἰθίοψ, εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλείσης  
an Ethiopian, an eunuch, one in power under Candace the queen

Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς<sup>α</sup>  
of [the] Ethiopians, who was over all her treasure, who

ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, 28 ἦν τε ὑποστρέφων  
had come to Jerusalem for to worship, and was returning

καὶ καθήμενος ἐπὶ τοῦ ὄρματός αὐτοῦ, καὶ<sup>β</sup> ἀνεγίνωσκεν<sup>γ</sup>  
and sitting in his chariot, and he was reading

τὸν προφήτην Ἠσαίαν. 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ,  
the prophet Esaias. And said the Spirit to Philip,

Πρόσελθε καὶ κολλήθητι τῷ ὄρματι τούτῳ. 30 Προσδραμὼν δὲ  
Go near and join thyself to this chariot. And running up

ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην  
Philip heard him reading the prophet

Ἠσαίαν, καὶ εἶπεν, Ἄρά γε<sup>α</sup> γινώσκεις ὃ ἀναγινώσκεις;<sup>β</sup>  
Esaias, and said, Then dost thou know what thou readest?

31 Ὁ δὲ εἶπεν, Πῶς γὰρ ἀνδυναίμην ἐάν μή τις ἡδὴ<sup>γ</sup>  
But he said, [No.] for how should I be able unless some one should

γῆσθ<sup>δ</sup> με; Παρεκάλεσέν τε τὸν Φίλιππον ἀναβάνα καθισαί  
guide me? And he besought Philip having come up to sit

σὺν αὐτῷ. 32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν  
with him. And the passage of the scripture which he was reading

ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνός  
was this, As a sheep to slaughter he was led, and as a lamb

ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει  
before him who shears him [is] dumb, thus he opens not

τὸ στόμα αὐτοῦ. 33 ἐν τῇ ταπεινώσει αὐτοῦ<sup>α</sup> ἡ κρίσις αὐτοῦ  
his mouth. In his humiliation his judgment

ἦρθη, τὴν δὲ<sup>β</sup> γενεάν αὐτοῦ τίς διηγήσεται; ὅτι  
was taken away, and the generation of him who shall declare for

αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος  
is taken from the earth his life. And answering the eunuch

τῷ Φιλίππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφήτης  
to Philip said, I pray thee, concerning whom the prophet

λέγει τούτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;<sup>α</sup>  
says this? concerning himself, or concerning some other?

35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος  
And having opened Philip his mouth, and having begun

<sup>α</sup> ὑπέστρεφον were returning LITTAW. <sup>β</sup> Ἱεροσόλυμα LITTAW. <sup>γ</sup> Ὑσαμαριτῶν T.  
<sup>δ</sup> εὐηγγελίζοντο were announcing the glad tidings LITTAW. <sup>ε</sup> πορεύεσθαι L. <sup>β</sup> — τῆς  
LITTAW. <sup>γ</sup> — ὃς LITTAW. <sup>δ</sup> — καὶ LITTAW. <sup>ε</sup> + τε, and L. <sup>ζ</sup> Ἠσαίαν τὸν προφήτην  
LITTAW. <sup>η</sup> ἀρά γε GT. <sup>θ</sup> διηγήσει shall guide TTR. <sup>ι</sup> κείροντος TA. <sup>κ</sup> — αὐτοῦ  
(read the humiliation) LITTAW. <sup>λ</sup> — δὲ and LITTAW.

ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτὴν τὸν Ἰη-  
 from this scripture, announced to him the glad tidings— Je-  
 σουν. 36 ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ  
 sus. And as they were going along the way, they came upon  
 τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἰδοὺ ὕδωρ· τί κωλύει  
 a certain water, and says the eunuch, Behold water; what hinders  
 με βαπτισθῆναι; 37 Ἐἶπεν δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ  
 me to be baptized? And said Philip, If thou believest from  
 ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπεν, Πιστεύω  
 all the heart, it is lawful. And answering he said, I believe  
 τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν χριστόν. 38 Καὶ ἐκέλευ-  
 the Son of God to be Jesus Christ. And he com-  
 σεν στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς  
 manded to stand still the chariot. And they went down both to  
 τὸ ὕδωρ, ὅτε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.  
 the water, both Philip and the eunuch, and he baptized him.  
 39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος πνεῦμα κυρίου  
 But when they came up out of the water [the]. Spirit of [the] Lord  
 ἤρπασεν τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ  
 caught away Philip, and saw him no longer the  
 εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος  
 eunuch, for he went his way rejoicing. Philip  
 δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγ-  
 but was found at Azotus, and passing through he announced the  
 γελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς  
 glad tidings [to] the cities all, till he came to  
 \*Καισάρειαν.  
 Caesarea.

8 Ὁ δὲ Σαῦλος ἔτι ῥέμπνυν· ἀπειλῆς καὶ φόβου εἰς  
 But Saul, still breathing out threatenings and slaughter towards  
 τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ 2 ᾔτήσατο  
 the disciples of the Lord, having come to the high priest asked  
 παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,  
 from him letters to Damascus, to the synagogues,  
 ὅπως ἵέν· τινὰς εὗρη τῆς ὁδοῦ ὄντας· ἀνδράς τε καὶ  
 so that if any he found of the way being both men and  
 γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 ἐν δὲ  
 women, having bound he might bring [them] to Jerusalem. But in  
 τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, καὶ  
 proceeding it came to pass he drew near to Damascus, and  
 ἐξαίφνης· περιήστραψεν αὐτὸν· φῶς ἀπὸ τοῦ οὐρανοῦ  
 suddenly shone round about him light from the heaven,  
 4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ,  
 and having fallen on the earth he heard a voice saying to him,  
 Σαούλ, Σαούλ, τί με διώκεις; 5 Ἐπενδὲ, Τίς εἶ,  
 Saul, Saul, why me dost thou persecute? And he said, Who art thou,  
 κύριε; Ὁ δὲ κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ  
 Lord? And the Lord said, I am Jesus whom thou  
 διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζειν.  
 persecutest. [It is] hard for thee against [the] goads to kick.  
 6 Τρέμων τε καὶ θαμβῶν εἶπεν, Κύριε, τί με θέλεις  
 And trembling and astonished he said, Lord, What desirest thou

scripture, and preached unto him Jesus. 36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

IX. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him light from heaven: 4 and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to

\* — verse 37 GLTTA. ° Καισαρίαν T. P ἐνπνύν T. 9 ἄν T. ° ὄντας τῆς ὁδοῦ, T.  
 \* ἐξαίφνης τε LTTA.W. ° περιήστραψεν αὐτόν E; αὐτόν περιέ- L; αὐτόν περιή- TTTA.W.  
 \* ἐκ out of LTTA.W. + [σὺ] A. — κύριος εἶπεν (read he [said]) LTTA.W. + + ὁ  
 Ναζωραῖος the Nazarene [L]W. A — σκληρόν.... πρὸς αὐτόν (verse 6) GLTTA.W.



do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 and here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 for I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord,

ποιῆσαι; Καὶ ὁ κύριος πρὸς αὐτόν, <sup>a</sup> Ἀνάστηθι καὶ τοῖς ἀκούοντες. μὲν τῆς φωνῆς μὴδένα δὲ θεωροῦντες. 8 ἡγέρθη δὲ <sup>d</sup> ὁ Σαῦλος ἀπὸ τῆς γῆς <sup>e</sup> ἀνεψφγμένων. <sup>d</sup> δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα <sup>e</sup> ἔβλεπεν. χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. 10 Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπεν πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι, Ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε. 11 Ὁ δὲ κύριος πρὸς αὐτόν, <sup>b</sup> Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ τῆς ῥύμης τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ τοῦ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα. ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁράματι ἄνδρα <sup>c</sup> ὀνόματι Ἀνανίαν <sup>e</sup> εἰσελθόντα καὶ ἐπιθέντα αὐτῷ <sup>f</sup> χεῖρα, ὅπως ἀναβλέψῃ. 13 Ἀπεκρίθη δὲ <sup>d</sup> ὁ Ἀνανίας, Κύριε, ἠάκηκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρός τούτου, ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ· 14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. 15 Εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστίν· οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἑθνῶν καὶ βασιλέων, νύων τε Ἰσραὴλ. 16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. 17 Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν, Σαοὺλ ἀδελφέ, ὁ

<sup>a</sup> + ἀλλά but GLITRAW. <sup>b</sup> ὁ τι LITRA. <sup>c</sup> ἐνεοί LITRAW. <sup>d</sup> — ὁ LITRAW. <sup>e</sup> ἡνεψφ-  
μένων LA; ἡνεψφμένων T. <sup>f</sup> οὐδὲν nothing LITRAW. <sup>g</sup> ἐν ὁράματι ὁ κύριος LITRAW.  
<sup>h</sup> Ἀνάστα Rise up L. <sup>i</sup> — ἐν ὁράματι LITRA; ἄνδρα [ἐν ὁράματι] T. <sup>k</sup> Ἀνανίαν ὀνόματι  
LITRA. <sup>l</sup> τὰς (— τὰς TT) χεῖρας the hands LITRA. <sup>m</sup> — ὁ GLITRAW. <sup>n</sup> ἡκουσα I  
heard LITRA. <sup>o</sup> τοῖς ἁγίοις σου ἐποίησεν LITRA. <sup>p</sup> ἐστίν μοι LITRAW. <sup>q</sup> + τῶν the L.  
<sup>r</sup> + τε both (Gentiles) LITRAW.

κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ  
 Lord has sent me, Jesus who appeared to thee in the way  
 ᾧ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύ-  
 in which thou camest, that thou mightest receive sight and be filled with [the]  
 ματος ἁγίου. 18 Καὶ εὐθέως ἠάπετεςον ἀπὸ τῶν ὀφθαλμῶν  
 Spirit Holy. And immediately fell from eyes

αὐτοῦ ὥστε<sup>1</sup> λεπίδες, ἀνέβλεψέν τε<sup>2</sup> παραχρῆμα,<sup>3</sup> καὶ  
 his as it were scales, and he received sight instantly, and  
 ἀναστὰς ἐβαπτίσθη, 19 καὶ λαβὼν τροφήν ἐνίσχυσεν.  
 having risen up was baptized; and having taken food he was strengthened.

Ἐγένετο δὲ ὁ Σαῦλος<sup>4</sup> μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας  
 And was Saul with the in Damascus disciples days

τινάς<sup>5</sup> 20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν  
 certain. And immediately in the synagogues he was proclaiming

τὸν Χριστόν,<sup>6</sup> ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 Ἐξίσταντο δὲ  
 Christ, that he is the Son of God. And were amazed

πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας  
 all who heard, and said, Not this is he who destroyed

Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ  
 in Jerusalem those who called on this name, and

ᾧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ  
 here for this had come that bound them he might bring

ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ  
 to the chief priests? But Saul more increased in power, and

συνέχυνεν<sup>7</sup> τοὺς<sup>8</sup> Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,  
 confounded the Jews who dwelt in Damascus,

συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. 23 ὥς δὲ ἐπληροῦντο  
 proving that this is the Christ. Now when were fulfilled

ἡμέραι ἱκαναί, συνεβουλευσάντο οἱ Ἰουδαῖοι ἀνελεῖν αὐ-  
 days many, consulted together the Jews to put to death him.

τόν<sup>9</sup> 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. <sup>10</sup>Παρε-  
 But became known to Saul their plot. They were

τήρουν<sup>11</sup> τε<sup>12</sup> τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν  
 watching and the gates both day and night, that him

ἀνέλωσιν. 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὶ  
 they might put to death; but taking him the disciples by night

ἐκαθῆκαν διὰ τοῦ τείχους<sup>13</sup> ἱ, χαλάσαντες ἐν σπυρίδι.  
 let down through the wall [him], lowering [him] in a basket.

26 Παραγενόμενος δὲ ὁ Σαῦλος<sup>14</sup> εἰς Ἱερουσαλὴμ, ἰπέει-  
 And having arrived Saul at Jerusalem, he at-

ρᾶτο<sup>15</sup> κολλᾶσθαι τοῖς μαθηταῖς<sup>16</sup> καὶ πάντες ἐφοβοῦντο  
 tempted to join himself to the disciples, and all were afraid of

αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς. 27 Βαρνάβας δὲ  
 him, not believing that he is a disciple. But Barnabas

ἐπιλαβόμενος αὐτόν, ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ  
 having taken him, brought [him] to the apostles, and

διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι  
 related to them how in the way he saw the Lord, and that

ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ  
 he spoke to him, and how in Damascus he spoke boldly in the

ὀνόματι<sup>17</sup> τοῦ<sup>18</sup> Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος  
 name of Jesus. And he was with them coming in

Jesus, that ap-  
 peared unto thee in the  
 way as thou camest.  
 hath sent me, that thou  
 mightest receive thy  
 sight, and be filled  
 with the Holy Ghost.  
 18 And immediately  
 there fell from his  
 eyes — it had been  
 scales: and he re-  
 ceived sight forth-  
 with, and arose, and  
 was baptized, 19 And  
 when he had received  
 meat, he was strength-  
 ened. Then was Saul  
 certain days with the  
 disciples which were  
 at Damascus. 20 And  
 straightway he preach-  
 ed Christ in the syna-  
 gogues, that he is the  
 Son of God. 21 But all  
 that heard him, were  
 amazed, and said: Is  
 not this he that de-  
 stroyed them which  
 called on this name in  
 Jerusalem, and came  
 hither for that intent,  
 that he might bring  
 them bound unto the  
 chief priests? 22 But  
 Saul increased the more  
 in strength, and con-  
 founded the Jews  
 which dwelt at Damas-  
 cus, proving that this  
 is very Christ. 23 And  
 after that many days  
 were fulfilled, the Jews  
 took counsel to kill  
 him: 24 but their lay-  
 ing await was known  
 of Saul. And they  
 watched the gates day  
 and night to kill him.  
 25 Then the disciples  
 took him by night, and  
 let him down by the  
 wall in a basket.

26 And when Saul  
 was come to Jerusa-  
 lem, he assayed to join  
 himself to the disci-  
 ples: but they were all  
 afraid of him, and be-  
 lieved not that he was  
 a disciple. 27 But Bar-  
 nabas took him, and  
 brought him to the a-  
 postles, and declared  
 unto them how he had  
 seen the Lord in the  
 way, and that he had  
 spoken to him, and how  
 he had preached boldly  
 at Damascus in the  
 name of Jesus. 28 And  
 he was with them com-  
 ing in and going out

<sup>1</sup> ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν LTTA. <sup>2</sup> ὥς LTTA. <sup>3</sup> — παραχρῆμα GLTTA.  
<sup>4</sup> — ὁ Σαῦλος (read he was) GLTTAW. <sup>5</sup> Ἰησοῦν Jesus GLTTAW. <sup>6</sup> εἰς at T. <sup>7</sup> συν-  
 ἔχυνεν TA. <sup>8</sup> — τοὺς T. <sup>9</sup> παρετηροῦντο LTTAW. <sup>10</sup> δὲ καὶ and also LTTA. <sup>11</sup> οὐ  
 μαθηταὶ αὐτοῦ his disciples LTTA. <sup>12</sup> διὰ τοῦ τείχους καθῆκαν LTTA. <sup>13</sup> ἱ + αὐτὸν him LTTA.  
<sup>14</sup> — ὁ Σαῦλος GLTTAW. <sup>15</sup> ἐν in L. <sup>16</sup> ἐπέραςεν LTTA. <sup>17</sup> — τοῦ LTTA.

at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. 31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

καὶ ἐκπορευόμενος ἐν<sup>1</sup> Ἱερουσαλὴμ. καὶ<sup>1</sup> παρρησιαζόμενος and going out in Jerusalem, and speaking boldly ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ. 29 ἐλάλει τε καὶ συνεζήτει in the name of the Lord Jesus. And he spoke and discussed πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνε- with the Hellenists; but they took in hand him <sup>1</sup>to <sup>2</sup>put to λειν. 30 ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς death. But having known [it] the brethren brought down him to Caesarea, καὶ ἐξαπέστειλαν αὐτὸν εἰς Τάρσον. 31 αἱ καὶ ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλι- Caesarea, and sent away him to Tarsus. 31 The λαιας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ leo and Samaria had peace, being built up and πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ going on in the fear of the Lord, and in the comfort of the ἁγίου πνεύματος ἐπληθύνοντο. Holy Spirit were increased.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, Now it came to pass [that] Peter, passing through all κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας [quarters], went down also to the saints that inhabited Ὑλῶδαν. 33 εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέαν ὀνόματι, Lydda, And he found there a certain man, Aeneas by name, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παρα- for years eight lying on a couch, who was paral- λελυμένος. 34 καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἵσταί σε lysed. And said to him Peter, Aeneas, heal thyself. Ἰησοῦς ὁ χριστός· ἀνάσθητι καὶ στρώσον σεαυτῷ. Jesus the Christ; rise up, and spread [a couch] for thyself. Καὶ εὐθέως ἀνέστη. 35 καὶ εἶδον αὐτὸν πάντες οἱ And immediately he rose up. And saw him all those κατοικοῦντες Ὑλῶδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπέστρεψαν inhabiting Lydda and the Saron, who turned ἐπὶ τὸν κύριον. to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 27 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two women, desiring him that he

36 Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, And in Joppa a certain was disciple, by name Tabitha, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν which being interpreted is called Dorcas, She was full of good ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. 37 ἐγένετο δὲ ἐν ταῖς works and of alms which she did. And it came to pass in ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαν- those days [that] having sickened she died; ἔχοντες δὲ αὐτὴν ἐθήκαν ἐν ὑπερίῳ. 38 ἐγγὺς δὲ washed and her they put [her] in an upper room. And near οὗς ἡ Ἀλδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος being Lydda the disciples having heard that Peter ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν, παρα- is in it sent two men to him, beseech-

<sup>1</sup> εἰς at LTTAW.    — καὶ LTTA.    — Ἰησοῦ LTTAW.    ὁ ἀνελεῖν αὐτόν LTTAW.  
 ■ Καισαρίαν T.    ὁ αὐτόν L.    Ἱ H LTTAW.    ὁ ἐκκλησία assembly LTTAW.  
 Σαμαρίας T.    εἶχεν LTTAW.    οἰκοδομουμένη καὶ πορευομένη LTTAW.    ἐπλη-  
 θύνετο was increased LTTAW.    Ὑλῶδα LTTA.    ὀνόματι Αἰνέαν LTTAW.    κραββάτῳ  
 LTTAW.    ὁ LTTW.    εἶδαν LTTA.    Σαρωνα EGLTTAW.    ἔργων ἀγαθῶν LTTW.  
 ἐθήκαν αὐτὴν Ttr.    + τῷ the L.    Ἀλδδης TtrA.

καλοῦντες <sup>1</sup>μη ὀκνήσαι <sup>2</sup>διελθεῖν ἕως αὐτῶν. <sup>3</sup>39 ἀναστὰς  
ing (him) not to delay to come to them. <sup>4</sup>"Having risen up

δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον  
and Peter went with them, whom, having arrived they brought  
εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χήραι  
into the upper room, and stood by him all the widows  
κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐ-

ποίει μετ' αὐτῶν ὅσα ἡ Δορκάς. <sup>40</sup>ἐκβαλὼν δὲ ἔξω πάντας  
making with them being Dorcas. But having put out all

ὁ Πέτρος, <sup>1</sup>θεῖς τὰ γόνατα προσήύξατο· καὶ ἐπιστρέψας  
Peter, having bowed the knees he prayed. And having turned

πρὸς τὸ σῶμα εἶπεν, Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξεν  
to the body he said, Tabitha, Arise. And she opened

τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.  
her eyes, and seeing Peter she sat up.

<sup>41</sup>δοῦς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας δὲ  
And having given her [his] hand he raised up her, and having called

τοὺς ἀγίους καὶ τὰς χήρας παρέδωκεν αὐτήν ζῶσαν. <sup>42</sup>γνω-

στὸν δὲ ἐγένετο καθ' ὅλης <sup>43</sup>τῆς Ἰόππης, καὶ πολλοὶ  
and it became throughout whole the of Joppa, and many

ἐπίστευσαν· ἐπὶ τὸν κύριον. <sup>43</sup>ἐγένετο δὲ ἡμέρας  
believed on the Lord. And it came to pass [that] days

ικανὰς μῆναι αὐτὸν· ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.  
many abode he in Joppa with a certain Simon a tanner.

<sup>10</sup>Ἀνὴρ δέ τις <sup>1</sup>ῤῥην ἐν <sup>2</sup>Καισαρείᾳ ὀνόματι Κορνήλιος,  
But a certain man in Caesarea by name Cornelius,

ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, <sup>2</sup>εὐ-

σεβῆς καὶ φοβούμενος τὸν θεόν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,  
and fearing God with all his house,

ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δέόμενος  
both doing alms much to the people, and supplicating

τοῦ θεοῦ διαπαντός. <sup>3</sup>εἶδεν ἐν ὁράματι φανερώς, ὥσει·  
God continually. He saw in a vision plainly, about

ῥῶραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα  
hour the ninth of the day, an angel of God coming

πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ, Κορνήλιε. <sup>4</sup>Ὁ δὲ ἀτε-

νίσας αὐτῷ καὶ ἔμβορος γενόμενος εἶπεν, Τί ἐστίν, κύριε;  
intently on him and afraid becoming said, What is it, Lord?

εἶπεν δὲ αὐτῷ, Αἱ προσευχαῖαι σου καὶ αἱ ἐλεημοσύναι σου  
And he said to him, Thy prayers and thine alms

ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ θεοῦ. <sup>5</sup>καὶ νῦν  
are gone up for a memorial before God. And now

πέμψον <sup>6</sup>εἰς Ἰόππην ἄνδρας, καὶ μετὰπεμψαι Σίμωνα ὃς  
and to Joppa men, and send for Simon who

ἐπικαλεῖται Πέτρος. <sup>6</sup>οὗτος ξενίζεται παρά τινι Σίμωνι  
is surnamed Peter. He lodges with a certain Simon

βυρσεῖ, ὃ ἐστὶν οἰκία παρά θάλασσαν· οὗτος λαλήσει σοι  
a tanner, whose is house by [the] sea; he shall tell thee what

would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

X. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for one Simon, whose surname is Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what

<sup>1</sup>μη ὀκνήσης delay not LITAW. <sup>2</sup>ἡμῶν us LITAW. <sup>3</sup>καὶ αὐτὸν LITAW. <sup>4</sup>τῆς Tr. <sup>5</sup>ἐπίστευσαν πολλοὶ LITAW. <sup>6</sup>αὐτὸν ἡμέρας ἱκανὰς μῆναι LITAW. <sup>7</sup>αὐτὸν T. <sup>8</sup>ἡν <sup>9</sup>Καισαρίᾳ T. <sup>10</sup>τε LITAW. <sup>11</sup>διὰ παντός LITAW. <sup>12</sup>περὶ LITAW. <sup>13</sup>ἐνάτην LITAW. <sup>14</sup>ἐμπροσθεν LITAW. <sup>15</sup>ἄνδρας εἰς Ἰόππην LITAW. <sup>16</sup>τινα a certain (Simon) LITAW. <sup>17</sup>οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν GILLAW.



thou oughtest to do. 7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 and when he had declared all these things unto them, he sent them to Joppa. 9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. 16 This was done thrice: and the vessel was received up again into heaven. 17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18 and called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said unto him, Be-

τί σε δεῖ ποιεῖν. 7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ  
what these <sup>1</sup>it behoves to do. And when <sup>2</sup>departed <sup>3</sup>the angel who  
λαλῶν <sup>4</sup>τῷ Κορνηλίῳ, <sup>5</sup>φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,  
spoke to Cornelius, having called two of his servants,  
καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ  
and a soldier <sup>9</sup>pious of those continually waiting <sup>10</sup>him, and  
ἐξηγησάμενος αὐτοῖς ἅπαντα ἀπέστειλεν αὐτοὺς εἰς τὴν  
having related to them all things he sent them to  
Ἰόππην. 9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ  
Joppa. And on the morrow, as <sup>2</sup>are journeying <sup>3</sup>these and  
τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσ-  
to the city drawing near, <sup>4</sup>went <sup>5</sup>up <sup>6</sup>Peter <sup>7</sup>on the housetop to  
εὐξασθαι, περὶ ὥραν ἕκτην. 10 Ἐγένετο δὲ πρόσπεινος,  
pray, about <sup>2</sup>hour <sup>3</sup>the sixth. And he became very hungry,  
καὶ ἤθελεν γεύσασθαι παρασκευαζόντων δὲ ἐκείνων <sup>4</sup>ἐπε-  
and wished to eat. But <sup>5</sup>were making ready <sup>6</sup>they <sup>7</sup>fell  
πесен <sup>8</sup>ἐπ' αὐτὸν ἔκστασις, 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεψγ-  
<sup>9</sup>upon <sup>10</sup>him <sup>11</sup>a trance, and he beholds the heaven opened,  
μένον, καὶ καταβαῖνον ἐπ' αὐτὸν σκευὸς τι ὡς ὀθόνην  
and descending upon him a vessel certain, as a sheet  
μεγάλην, τέσσαρσιν ἄρχαῖς ἡδεμένον, καὶ <sup>2</sup>καθήμενον ἐπὶ  
<sup>3</sup>great, by four corners bound, and let down upon  
τῆς γῆς. 12 ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα τῆς γῆς  
the earth; in which were all the quadrupeds of the earth  
καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ <sup>4</sup>τὰ πετεινὰ τοῦ οὐ-  
and the wild beasts and the creeping things and the birds of the hea-  
ρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, Ἀναστάς, Πέτρε,  
ven. And came a voice to him, Having risen up, Peter,  
θύσον καὶ φάγε. 14 Ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε ὅτι  
kill and eat. But Peter said, In no wise, Lord; for  
οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. 15 Καὶ φωνὴ  
never did I eat anything common or unclean. And a voice  
πάλιν ἐκ δευτέρου πρὸς αὐτὸν, Ὁ θεὸς <sup>2</sup>ἐκαθάρισεν,  
[came] again the second time to him, What God cleansed,  
σὺ μὴ κοῖνον. 16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς καὶ <sup>3</sup>πάλιν  
<sup>4</sup>thou <sup>5</sup>not make common. And this took place thrice, and again  
ἀνελήφθη τὸ σκευὸς εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν ἑαυτῷ  
was taken up the vessel into the heaven. And as <sup>2</sup>in <sup>3</sup>himself  
διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, καὶ  
<sup>4</sup>was <sup>5</sup>perplexed <sup>6</sup>Peter what might be the vision which he saw, <sup>7</sup>also  
ἰδοῦ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διε-  
<sup>8</sup>behold, the men who were sent from Cornelius, having  
ρωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα  
inquired for the house of Simon, stood at the porch;  
18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλού-  
and having called out they asked if Simon who [is] surnamed  
μενος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου ἐνθυμου-  
Peter <sup>2</sup>here <sup>3</sup>lodges. But as Peter was think-  
μένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδοῦ,  
ing over the vision, <sup>2</sup>said <sup>3</sup>to <sup>4</sup>him <sup>5</sup>the <sup>6</sup>Spirit, Behold,

■ αὐτῷ to him GLTTAW. b — αὐτοῦ (read of the servants) LTTAW. ■ ἅπαντα αὐτοῖς  
LTTAW. d αὐτῶν they T. e αὐτῶν LTTAW. f ἐγένετο came LTTAW. ■ — ἐπ' αὐτὸν  
GLTTAW. h — δεδεμένον καὶ LTT[A]. i καὶ τὰ (— τὰ LTTA) ἑρπετὰ τῆς γῆς LTTAW.  
k — τὰ LTTA. l καὶ and LTTA. m ἐκαθάρισεν T. n εὐθύς immediately LTTAW.  
o ἀνελήφθη GLTTA. p — καὶ LTT[A]. q ὑπὸ T. r + τοῦ LTTAW. ■ διενθυμουμένον  
■ pondering GLTTAW. t τὸ πνεῦμα αὐτοῦ LTTA.

ἄνδρες τρεῖς ζητοῦσιν σε 20 ἀλλὰ ἀναστὰς κατὰβηθι, <sup>men three seek thee; but having risen go down,</sup>  
 πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ <sup>and proceed with them, nothing doubting, because I</sup>  
 ἀπέσταλκα αὐτούς. 21 Καταβάς δὲ Πέτρος πρὸς τοὺς <sup>have sent them. And having gone down Peter to the</sup>  
 ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν, <sup>men who were sent from Cornelius to him,</sup>  
 εἶπεν, Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν <sup>said, Behold, I am whom ye seek; what [is] the cause for which</sup>  
 πάρεστε; 22 οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ <sup>ye come? And they said, Cornelius a centurion, a man</sup>  
 δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὅλου <sup>righteous and fearing God, and borne witness to by whole</sup>  
 τοῦ ἔθνους τῶν Ἰουδαίων, ἐξηματίσθη ὑπὸ ἀγγέλου <sup>the nation of the Jews, was divinely instructed by angel</sup>  
 ἁγίου, μεταπέμψασθαι σε εἰς τὸν οἶκόν αὐτοῦ, καὶ ἀκοῦσαι <sup>a holy, to send for thee to his house, and to hear</sup>  
 ῥήματα παρὰ σοῦ. 23 Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένυσεν. <sup>words from thee. Having called in therefore them he lodged</sup>  
 Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθεν σὺν αὐτοῖς, καὶ <sup>[them]. And on the morrow Peter went forth with them, and</sup>  
 τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνήλθον αὐτῷ. <sup>certain of the brethren those from Joppa went with him.</sup>  
 24 καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· <sup>And on the morrow they entered into Caesarea.</sup>  
 ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς <sup>And Cornelius expecting them, having called together</sup>  
 συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ <sup>his kinsmen and intimate friends. And as</sup>  
 ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, <sup>was coming in Peter, having met him Cornelius,</sup>  
 πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ Πέτρος <sup>having fallen at [his] feet did homage. But Peter</sup>  
 αὐτὸν ἡγειρεν, λέγων, Ἀνάστηθι· καγὼ αὐτὸς ἄνθρωπος <sup>him raised, saying, Rise up: I also myself am</sup>  
 εἰμι. 27 Καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὗρίσκει συνελη- <sup>am. And talking with him he went in, and finds gathered to-</sup>  
 λυθότας πολλοὺς. 28 ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε <sup>gether many. And he said to them, Ye know</sup>  
 ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρ- <sup>how unlawful it is for a man a Jew to unite himself or come</sup>  
 χεσθαι ἄλλοφύλῳ· καὶ ἐμοὶ ὁ θεὸς ἐδειξεν μηδὲνα <sup>near to one of another race. And to me God shewed no</sup>  
 κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· 29 διὸ καὶ ἀναν- <sup>common or unclean to call man. Wherefore also without</sup>  
 τήρῃτως ἦλθον μεταπεμφθεῖς· πυνθάνομαι οὖν, τί- <sup>gainsaying I came, having been sent for. I inquire therefore, for what</sup>  
 λόγῳ μετεπέμψασθέ με; 30 Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ <sup>reason did ye send for me? And Cornelius said, Ago</sup>  
 τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ <sup>four days until this hour I was fasting, and</sup>

hold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And Peter coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. 29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my

τρεῖς TA. ζητοῦντές TA. ὅτι GLTTAW. τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν GLTTAW. εἶπαν LTTA. ἀναστὰς having arisen (he went forth) GLTTAW. τῆς GLTTAW. εἰσῆλθεν he entered LTR; εἰσῆλθον T. Καισαρίαν T. συν- T. + τοῦ GLTTAW. ἡγειρεν αὐτόν LTTAW. καὶ ἐγὼ TTA. καμοὶ LTTA. ἔδειξεν ὁ θεὸς T. μετεπέμψασθέ A. νηστεύων καὶ LTT[A].

house, and, behold, a man stood before me in bright clothing, 31 and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 him God raised up the third day, and showed him openly; 41 not unto all the people, but unto witnesses

τὴν ὀννάτην ῥῶραν<sup>ο</sup> προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, the ninth hour praying in my house; and behold, ἀνὴρ ἑστη ἐνώπιόν μου ἐν ἑσθῇ λαμπρᾷ, 31 καὶ φησιν; a man stood before me in apparel bright, and said, Κορνήλιε, εἰσῃκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναί σου Cornelius, <sup>2</sup>was heard thy prayer and thine alms ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. 32 πέμψον οὖν εἰς Ἰόππην, were remembered before. God. Send therefore to Joppa, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενιτεύει and call for Simon who is surnamed Peter; he lodges ται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς in [the] house of Simon a tanner by [the] sea; and who, παραγενόμενος λαλήσει σοι." 33 ῥ'ἔξαυτίς<sup>ο</sup> οὖν ἐπέμψα having come will speak to thee. At once therefore I sent πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν to thee; and thou well didst having come. Now therefore πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ all we before God are present to hear all things that προστεταγμένα σοι ὑπὸ<sup>ο</sup> τοῦ θεοῦ." 34 Ἀνοίξας δὲ Πέτρος have been ordered, thee by God. And opening Peter τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ [his] mouth said, Of truth I perceive that not ἔστιν ὑποσωπολήπτης<sup>ο</sup> ὁ θεός, 35 ἀλλ' ἐν παντὶ ἔθνεϊ ὁ is "a respecter of persons," God, but in every nation he that φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτός αὐτῷ fears him and works righteousness, acceptable to him ἐστιν. 36 τὸν λόγον ὃν<sup>ο</sup> ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ, is. The word which he sent to the sons of Israel, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ χριστοῦ, οὗτός ἐστιν announcing the glad tidings— peace by Jesus Christ, (he is πάντων κύριος, 37 ὑμεῖς οἴδατε· τὸ γεγόμενον ῥῆμα of all Lord), ye know; the which came declaration καθ' ὅλην τῆς Ἰουδαίας, ἄρξάμενος<sup>ο</sup> ἄπὸ τῆς Γαλιλαίας, through whole the of Judæa, beginning from Galilee, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης<sup>ο</sup> 38 Ἰησοῦν τὸν after the baptism which proclaimed John: Jesus who ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ θεός· πνεύματι [was] from Nazareth, how anointed him God with [the] Spirit ἁγίῳ καὶ δυνάμει, ὃς διήλθεν ἐνεργειῶν καὶ ἰκόμενος Holy and with power, who went through, doing good and healing πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι all that were being oppressed by the devil, because ὁ θεός ἦν μετ' αὐτοῦ. 39 καὶ ἡμεῖς βῆσμεν<sup>ο</sup> μάρτυρες πάντων God was with him. And we are witnesses of all things ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν<sup>ο</sup> Ἰερουσαλὴμ· ὃν ἠνεῖλον<sup>ο</sup> κρεμάσαντες ἐπὶ ξύλῳ. whom they put to death having hanged [him] on a tree. 40 τοῦτον ὁ θεός ἤγειρεν<sup>ο</sup> τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν This one God raised up on the third day, and gave him ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς manifest to become, not to all the people, but to witnesses who

<sup>ο</sup> ἐνάτην LITra. <sup>ρ</sup> — ῥωραν LITra. <sup>α</sup> — ὃς παραγενόμενος λαλήσει σοι LITra. [A].  
<sup>ε</sup> ἐξ αὐτῆς A. <sup>σ</sup> ἀπὸ from LA. <sup>ι</sup> τοῦ κυρίου the Lord LITra. <sup>ν</sup> υποσωπολήπτης LITra. A.  
<sup>μ</sup> — ἐν LITra. <sup>π</sup> ἄρξάμενος TITra. <sup>γ</sup> + [γάρ] L. <sup>ζ</sup> Ἰωάννης Tr. <sup>η</sup> Ναζαρέθ ELITra. A.  
<sup>θ</sup> — ἐσμεν [read [are]] GLITra. W. <sup>ι</sup> — ἐν LITra. <sup>κ</sup> + καὶ also GLITra. W. <sup>λ</sup> ἠνεῖλαν LITra. <sup>μ</sup> + ἐν T.

προεχειροτονημένοι· ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν  
had been chosen before by God, to us, who did eat with

καὶ συνεπιονεμεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ  
and did drink with him after he had risen from among [the]

νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ  
dead. And he charged us to proclaim to the people, and

διαμαρτύρασθαι ὅτι αὐτός<sup>1</sup> ἐστὶν ὁ ὠρισμένος ὑπὸ τοῦ  
to testify fully that he it is who has been appointed by

θεοῦ κριτῆς ζώντων καὶ νεκρῶν. 43 τοῦτ' πάντες οἱ προφῆται  
God judge of living and dead. To him all the prophets

μαρτυροῦσιν, ἅφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος  
bear witness, [that] "remission of sins" receives "through" "name

αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.  
"his" "every" one "that" "believes" "on" "him."

44 Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἠέπεσεν<sup>1</sup>  
"Yet" "as" "is" "speaking" "Peter" "these words," "fell

τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.  
"the" "Spirit" "the" "Holy" upon all those hearing the word.

45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι<sup>1</sup> συνῆλ-  
And were amazed the "of" the "circumcision" believers as many as came

θον<sup>1</sup> τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου  
with Peter, that also upon the Gentiles the gift of the Holy

πνεύματος<sup>1</sup> ἐκέχυται· 46 ἤκουον γὰρ αὐτῶν λαλούν-  
Spirit had been poured out; for they heard them speak

των γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη  
ing with tongues and magnifying God. Then answered

τῷ Πέτρῳ, 47 Μήτις τὸ ὕδωρ<sup>1</sup> κωλύσαι δύναται<sup>1</sup> τις  
Peter, "The" "water" "forbid" "can" "any" one

τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον  
that should not be baptized these, who the Spirit the Holy

ἔλαβον<sup>1</sup> καθὼς<sup>1</sup> καὶ ἡμεῖς; 48 προσέταξεν<sup>1</sup> αὐτοὺς<sup>1</sup> βαπ-  
received as also we? And he ordered them to be

τισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου.<sup>1</sup> τότε ἡρώτησαν αὐτὸν  
baptized in the name of the Lord. Then they begged him

ἐπιμένειν ἡμέρας τινάς.  
to remain "days" "some."

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ  
And "heard" the "apostles" and the brethren who were in

τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.  
Judea, that also the Gentiles received the word of God.

2 καὶ ὅτε<sup>1</sup> ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς  
and when "went" up "Peter" to Jerusalem, "contended" with

αὐτὸν οἱ ἐκ περιτομῆς, 3 λέγοντες, "Οτι<sup>1</sup> πρὸς ἄνδρας  
"him" "those" of [the] "circumcision," saying, "To men

ἀκροβυστίαν ἔχοντας εἰσῆλθες,<sup>1</sup> καὶ "συνέφαγες<sup>1</sup> αὐτοῖς.  
uncircumcised thou wentest in, and didst eat with them."

4 Ἀρχάμενος δὲ τὸ Πέτρος ἐξέτιθετο αὐτοῖς καθεῖς λέ-  
But "having" begun "Peter" he set [it] forth to them in order say-

γων, 5 Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ  
ing, I was in [the] city of Joppa praying, and

εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκευὸς<sup>1</sup> τι ὡς ὀδόνην  
I saw in a trance a vision, "descending" "a" "vessel" certain like "sheet

chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

XI. And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down

ε οὗτος LTr. h ἔπεσε L. i οἱ who L. k συνῆλθαν TTr. l πνεύματος τοῦ ἁγίου L. m — ὁ LTTra. n δύναται κωλύσαι LTTra. o ὡς LTTra. p δὲ TTr. q αὐτοῖς TTr. r ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ (Jesus Christ) βαπτισθῆναι LTTTr; ἐν τῷ ὀνόματι τοῦ κυρίου βαπ. A. s ὅτε δὲ LTTra. t Ἱερουσαλήμ LTTra. u εἰσῆλθες (εἰσῆλθεν) he went (in Tr) placed before πρὸς LTTra. w συνέφαγεν did eat with Tr. x — ὁ LTTra. w.



from heaven by four corners; and it came <sup>unto</sup> me: 6 upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things; and fowls of the air. 7 And I heard a voice saying unto <sup>me</sup>, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea, unto me. 12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 who shall tell thee words, whereby thou and all thy house shalt be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on <sup>me</sup> at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and

μεγάλην, τέσσαρσιν ἀρχαῖς καθιέμενην ἐκ τοῦ οὐρανοῦ. καὶ ἦλθεν ἵνα ἔμοι. 6 εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἐρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ φωνῆ λεγούσης μοι, Ἀνάστας, Πέτρε, θύσον καὶ φάγε. 8 εἶπον δέ, Μηδαμῶς, κύριε, ὅτι πάντα κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη δέ μοι φωνὴ ἐκ οὐρανοῦ, ὅτι ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κρίνεις. 10 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καίσαρειας πρὸς με. 12 εἶπεν δέ μοι τὸ πνεῦμα, συνέλθεῖν αὐτοῖς, μηδὲν διακρινόμενον. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, 13 ἀπὸ ἧς ἐλάλουν ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀποστείλον εἰς τὴν Ἰόππην ἄνδρας, καὶ μετὰ πέμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σε ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 ἐν δὲ τῷ ἀρχῇ αὐτοῦ λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος κυρίου, ὃς ἔλεγεν, Ὁ Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἴσην δωρεάν ἔδωκεν αὐτοῖς ὁ θεὸς ὥς καὶ ἡμῖν, πιστεύσαντες ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ ἢ δὲ τίς ἡμῶν δυνατὸς κωλύσαι τὸν θεόν; 18 ἀκούσαντες δὲ ταῦτα ἡσύχασαν, τοὺς ἀποστόλους.

ἵνα ἔμοι TTa.

ⁱ + καὶ also LTTa.

ⁱ Tr.

ⁱ ἀνεσπάσθη πάλιν LTTa.

ⁱ καὶ δὲ LTT.

ⁱ τὸ πνεῦμά μοι LTTa.

ⁱ Ἰωάννης Tr.

ⁱ αὐτῷ LTT.

ⁱ — δὲ and LTT[A].

ⁱ — πάν GLTTaW.

ⁱ — μοι LTTa.

ⁱ ἐξ αὐτῆς A.

ⁱ ἡμῶν we were LTT.

ⁱ — καὶ

ⁱ — ἀνδρας GLTTaW.

ⁱ — + τοῦ of the GLTTaW.

ⁱ — καὶ

ⁱ — καὶ

ⁱ — καὶ

καὶ ἡδοξάζουν<sup>1</sup> τὸν θεόν, λέγοντες, <sup>2</sup>Ἄραγε<sup>3</sup> καὶ τοῖς ἔθνεσιν  
and glorified God, saying, Then indeed also to the Gentiles  
ὁ θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.<sup>4</sup>  
God <sup>2</sup>repentance <sup>3</sup>gave unto life.

glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς  
They indeed therefore who were scattered by the tribulation that  
γενομένης ἐπὶ Ὑστεφάνῳ,<sup>5</sup> διήλθον ἕως Φοινίκης καὶ Κύπρου  
took place upon Stephen, passed through to Phœnicia and Cyprus  
καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον  
and Antioch, to no one speaking the word except <sup>2</sup>only  
Ἰουδαίοις. 20 ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ  
<sup>1</sup>to Jews. But were certain <sup>2</sup>of <sup>3</sup>them <sup>4</sup>men Cypriots and

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene,

Κυρηναῖοι, οἵτινες εἰσελθόντες<sup>6</sup> εἰς Ἀντιόχειαν, ἐλάλουν<sup>7</sup>  
Cyprenians, who having come into Antioch, spake  
πρὸς τοὺς Ἑλληνιστάς<sup>8</sup> εὐαγγελιζόμενοι τὸν κύριον  
to the Hellenists, announcing the glad tidings—the Lord

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Ἰησοῦν. 21 καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν πολύς τε  
Jesus. And <sup>2</sup>was [the] <sup>3</sup>hand <sup>4</sup>of [the] <sup>5</sup>Lord with them, and a great

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

ἀριθμὸς<sup>9</sup> πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 22 Ἠκούσθη  
number having believed turned to the Lord. <sup>2</sup>Was <sup>3</sup>heard

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς<sup>10</sup> ἐν Ἱερο-  
<sup>1</sup>and <sup>2</sup>the <sup>3</sup>report in the ears of the assembly which [was] in Jeru-  
σολύμοις<sup>11</sup> περὶ αὐτῶν<sup>12</sup> καὶ ἐξαπέστειλαν Βαρνάβαν<sup>13</sup> διελ-  
saem concerning them; and they sent forth Barnabas to go

23 Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

θεῖν<sup>14</sup> ἕως Ἀντιοχείας. 23 ὃς παραγενόμενος καὶ ἰδὼν  
through as far as Antioch: who having come and having seen

23 Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

τὴν χάριν<sup>15</sup> τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει  
the grace of God rejoiced, and exhorted all with purpose

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

τῆς καρδίας προσμένειν τῷ κυρίῳ<sup>16</sup> 24 ὅτι ἦν ἄνθρωπος ἀγαθός  
of heart to abide with the Lord; for he was a <sup>2</sup>man <sup>3</sup>good

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη  
and full of [the] <sup>2</sup>Spirit <sup>3</sup>Holy and of faith. And <sup>2</sup>added

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

ὄχλος ἱκανὸς τῷ κυρίῳ. 25 Ἐξῆλθεν δὲ εἰς Ταρσὸν<sup>17</sup> ὁ Βαρ-  
<sup>1</sup>a <sup>2</sup>crowd <sup>3</sup>large to the Lord. And <sup>2</sup>went <sup>3</sup>forth <sup>4</sup>to <sup>5</sup>Tarsus, <sup>6</sup>Bar-

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

νάβας<sup>18</sup> ἀναζητῆσαι Σαῦλον, 26 καὶ εὗρών<sup>19</sup> αὐτόν<sup>20</sup> ἤγαγεν  
nabas to seek Saul; and having found him he brought

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

αὐτόν<sup>21</sup> εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῦς<sup>22</sup> ἑνιαυτὸν<sup>23</sup>  
him to Antioch. And it came to pass they <sup>2</sup>year

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον  
<sup>1</sup>whole were gathered together in the assembly, and taught <sup>2</sup>a <sup>3</sup>crowd

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

ἱκανόν, χρηματίζονται<sup>24</sup> πρῶτον<sup>25</sup> ἐν Ἀντιοχείᾳ τοὺς μαθητάς<sup>26</sup>  
<sup>1</sup>large: and <sup>2</sup>were <sup>3</sup>called <sup>4</sup>first <sup>5</sup>in <sup>6</sup>Antioch <sup>7</sup>the <sup>8</sup>disciples

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that <sup>2</sup>whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Χριστιανούς.

<sup>1</sup>Christians.

27 Ἐν ταῦταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων  
And in these days came down from Jerusalem

27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world:

προφῆται εἰς Ἀντιόχειαν. 28 ἀναστὰς δὲ εἷς ἐξ  
prophets to Antioch; and having <sup>2</sup>risen <sup>3</sup>up <sup>4</sup>one <sup>5</sup>from <sup>6</sup>among

27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world:

αὐτῶν ὀνόματι Ἀγαβός, ἡσῆμανεν<sup>27</sup> διὰ τοῦ πνεύματος,  
<sup>1</sup>them, by name Agabus, he signified by the Spirit,

27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world:

Λιμὸν<sup>28</sup> μέγαν<sup>29</sup> μέλλειν ἔσσεθαι ἐφ' ὅλην τὴν οἰκουμένην<sup>30</sup>  
<sup>1</sup>A <sup>2</sup>famine <sup>3</sup>great is about to be over <sup>4</sup>whole <sup>5</sup>the habitable world; out all the world:

27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world:

<sup>1</sup> ἡ εἰς ζῶντα ἔδωκεν LTTTr. <sup>2</sup> Ἄρα then LTTTr; Ἄρα [ye] A. <sup>3</sup> Στε-  
φάνου L. <sup>4</sup> ἐλθόντες GLTTTr. <sup>5</sup> + καὶ also LTTTr. <sup>6</sup> Ἐλληνας Greeks OLTTTr. <sup>7</sup> + ὁ  
LTTTr. <sup>8</sup> + οὗτος was TTr. <sup>9</sup> Ἱερουσαλὴμ LTTTr. <sup>10</sup> διελθεῖν LTTTr. <sup>11</sup> + τὴν which  
[was] LTTTr. <sup>12</sup> ὁ Βαρνάβας (read he went forth) LTTTr. <sup>13</sup> αὐτόν (read [him]) LTTTr.  
αὐτοῖς καὶ to them even LTTTr. <sup>14</sup> πρῶτος TTr. <sup>15</sup> ἡσῆμαιεν L. <sup>16</sup> μεγάλην LTTTr.

which ~~was~~ to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judaea: 30 which also they did, and sent it to the elders by the hands of Barnabas and Saul.

ἡ<sup>οἱ</sup> οὖν<sup>οἱ</sup> ἐγένετο<sup>οἱ</sup> ἐπὶ<sup>οἱ</sup> Κλαυδίου<sup>οἱ</sup> Καίσαρος<sup>οἱ</sup>. 29 τῶν<sup>οἱ</sup> δὲ<sup>οἱ</sup> μαθητῶν<sup>οἱ</sup> καθὼς<sup>οἱ</sup> ἠ<sup>οἱ</sup> ὑπορεῖτό<sup>οἱ</sup> τις<sup>οἱ</sup>, ὥρισαν<sup>οἱ</sup> ἕκαστος<sup>οἱ</sup> αὐ<sup>οἱ</sup> τῶν<sup>οἱ</sup> εἰς<sup>οἱ</sup> διακονίαν<sup>οἱ</sup> πέμψαι<sup>οἱ</sup> τοῖς<sup>οἱ</sup> κατοικοῦσιν<sup>οἱ</sup> ἐν<sup>οἱ</sup> τῇ<sup>οἱ</sup> Ἰουδαίᾳ<sup>οἱ</sup> ἀδελφοῖς<sup>οἱ</sup>. 30 ὃ<sup>οἱ</sup> καὶ<sup>οἱ</sup> ἐποίησαν<sup>οἱ</sup>, ἀποστέλλαντες<sup>οἱ</sup> πρὸς<sup>οἱ</sup> τοὺς<sup>οἱ</sup> πρεσβυτέρους<sup>οἱ</sup> διὰ<sup>οἱ</sup> χειρὸς<sup>οἱ</sup> Βαρνάβα<sup>οἱ</sup> καὶ<sup>οἱ</sup> Σαύλου<sup>οἱ</sup>.

XII. Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

12 Κατ' ἐκεῖνον<sup>οἱ</sup> δὲ<sup>οἱ</sup> τὸν<sup>οἱ</sup> καιρὸν<sup>οἱ</sup> ἐπέβαλεν<sup>οἱ</sup> Ὁ<sup>οἱ</sup> Ἡρώδης<sup>οἱ</sup> ὁ<sup>οἱ</sup> βασιλεὺς<sup>οἱ</sup> τὰς<sup>οἱ</sup> χεῖρας<sup>οἱ</sup> κακῶσαι<sup>οἱ</sup> τινὰς<sup>οἱ</sup> τῶν<sup>οἱ</sup> ἀπὸ<sup>οἱ</sup> τῆς<sup>οἱ</sup> ἐκκλησίας<sup>οἱ</sup>. 2 ἀνείλεν<sup>οἱ</sup> δὲ<sup>οἱ</sup> Ἰάκωβον<sup>οἱ</sup> τὸν<sup>οἱ</sup> ἀδελφὸν<sup>οἱ</sup> Π<sup>οἱ</sup> Ἰωάννου<sup>οἱ</sup> ἡ<sup>οἱ</sup> μαχαίρᾳ<sup>οἱ</sup>. 3 καὶ<sup>οἱ</sup> ἰδὼν<sup>οἱ</sup> ὅτι<sup>οἱ</sup> ἀρεστὸν<sup>οἱ</sup> ἔστιν<sup>οἱ</sup> τοῖς<sup>οἱ</sup> Ἰουδαίοις<sup>οἱ</sup> προσέθετο<sup>οἱ</sup> συλλαβεῖν<sup>οἱ</sup> καὶ<sup>οἱ</sup> Πέτρον<sup>οἱ</sup> ἦσαν<sup>οἱ</sup> δὲ<sup>οἱ</sup> ἡ<sup>οἱ</sup> ἡμέραι<sup>οἱ</sup> τῶν<sup>οἱ</sup> ἀζύμων<sup>οἱ</sup>. 4 ὃν<sup>οἱ</sup> καὶ<sup>οἱ</sup> πιάσας<sup>οἱ</sup> ἔθετο<sup>οἱ</sup> εἰς<sup>οἱ</sup> φυλακὴν<sup>οἱ</sup>, παραδούς<sup>οἱ</sup> τέσσαρ<sup>οἱ</sup> σιν<sup>οἱ</sup> τετραδίοις<sup>οἱ</sup> στρατιωτῶν<sup>οἱ</sup> φυλάσσειν<sup>οἱ</sup> αὐτόν<sup>οἱ</sup>, βουλόμενος<sup>οἱ</sup> μετὰ<sup>οἱ</sup> τὸ<sup>οἱ</sup> πάσχα<sup>οἱ</sup> ἀναγαγεῖν<sup>οἱ</sup> αὐτόν<sup>οἱ</sup> τῷ<sup>οἱ</sup> λαῷ<sup>οἱ</sup>. 5 ὁ<sup>οἱ</sup> μὲν<sup>οἱ</sup> οὖν<sup>οἱ</sup> Πέτρος<sup>οἱ</sup> ἔτρεπτο<sup>οἱ</sup> ἐν<sup>οἱ</sup> τῇ<sup>οἱ</sup> φυλακῇ<sup>οἱ</sup> προσευχῇ<sup>οἱ</sup> δὲ<sup>οἱ</sup> ἦν<sup>οἱ</sup> ἐκτενής<sup>οἱ</sup> γινομένη<sup>οἱ</sup> ὑπὸ<sup>οἱ</sup> τῆς<sup>οἱ</sup> ἐκκλησίας<sup>οἱ</sup> πρὸς<sup>οἱ</sup> τὸν<sup>οἱ</sup> θεόν<sup>οἱ</sup> ὑπὲρ<sup>οἱ</sup> αὐτοῦ<sup>οἱ</sup>. 6 Ὅτε<sup>οἱ</sup> δὲ<sup>οἱ</sup> ἤμελλεν<sup>οἱ</sup> αὐτόν<sup>οἱ</sup> προάγειν<sup>οἱ</sup> ὁ<sup>οἱ</sup> Ἡρώδης<sup>οἱ</sup>, τῇ<sup>οἱ</sup> νυκτὶ<sup>οἱ</sup> ἐκείνῃ<sup>οἱ</sup> ἦν<sup>οἱ</sup> ὁ<sup>οἱ</sup> Πέτρος<sup>οἱ</sup> κοιμώμενος<sup>οἱ</sup> μεταξὺ<sup>οἱ</sup> δύο<sup>οἱ</sup> στρατιωτῶν<sup>οἱ</sup>, δεδεμένους<sup>οἱ</sup> ἀλύσειν<sup>οἱ</sup> δυσίν<sup>οἱ</sup>, φύλακές<sup>οἱ</sup> τε<sup>οἱ</sup> πρὸ<sup>οἱ</sup> τῆς<sup>οἱ</sup> θύρας<sup>οἱ</sup> ἐτήρουν<sup>οἱ</sup> τὴν<sup>οἱ</sup> φυλακὴν<sup>οἱ</sup>. 7 καὶ<sup>οἱ</sup> ἰδοὺ<sup>οἱ</sup>, ἄγγελος<sup>οἱ</sup> κυρίου<sup>οἱ</sup> ἐπέστη<sup>οἱ</sup>, καὶ<sup>οἱ</sup> ὥς<sup>οἱ</sup> ἔλαμψεν<sup>οἱ</sup> ἐν<sup>οἱ</sup> τῇ<sup>οἱ</sup> οἰκῇ<sup>οἱ</sup> ματι<sup>οἱ</sup>. πατάξας<sup>οἱ</sup> δὲ<sup>οἱ</sup> τὴν<sup>οἱ</sup> πλευρὰν<sup>οἱ</sup> τοῦ<sup>οἱ</sup> Πέτρου<sup>οἱ</sup> ἤγειρεν<sup>οἱ</sup> αὐτόν<sup>οἱ</sup> λέγων<sup>οἱ</sup>, Ἀνάστα<sup>οἱ</sup> ἐν<sup>οἱ</sup> τάχει<sup>οἱ</sup>. Καὶ<sup>οἱ</sup> ἔξέπεσον<sup>οἱ</sup> αὐτοῦ<sup>οἱ</sup> αἱ<sup>οἱ</sup> ἀλύσεις<sup>οἱ</sup> ἐκ<sup>οἱ</sup> τῶν<sup>οἱ</sup> χειρῶν<sup>οἱ</sup>. 8 εἰπὲν<sup>οἱ</sup> τε<sup>οἱ</sup> ὁ<sup>οἱ</sup> ἄγγελος<sup>οἱ</sup> πρὸς<sup>οἱ</sup> αὐτόν<sup>οἱ</sup>, Περιζώσαι<sup>οἱ</sup> καὶ<sup>οἱ</sup> ὑπόδησαι<sup>οἱ</sup> τὰ<sup>οἱ</sup> σανδάλιά<sup>οἱ</sup> σου<sup>οἱ</sup>. Ἐποίησεν<sup>οἱ</sup> δὲ<sup>οἱ</sup> οὕτως<sup>οἱ</sup>. καὶ<sup>οἱ</sup> λέγει<sup>οἱ</sup> αὐτῷ<sup>οἱ</sup>, Περιβαλοῦ<sup>οἱ</sup> τὸ<sup>οἱ</sup> ἱμάτιόν<sup>οἱ</sup> σου<sup>οἱ</sup>, καὶ<sup>οἱ</sup> ἀκολούθει<sup>οἱ</sup> μοι<sup>οἱ</sup>. 9 Καὶ<sup>οἱ</sup> ἐξελθὼν<sup>οἱ</sup> ἠκολούθει<sup>οἱ</sup> αὐτῷ<sup>οἱ</sup>. καὶ<sup>οἱ</sup> οὐκ<sup>οἱ</sup> ᾔδει<sup>οἱ</sup> ὅτι<sup>οἱ</sup> ἀληθές<sup>οἱ</sup> ἔστιν<sup>οἱ</sup> τὸ<sup>οἱ</sup> γινόμενον<sup>οἱ</sup> διὰ<sup>οἱ</sup> τοῦ<sup>οἱ</sup> ἁγίου<sup>οἱ</sup>.

ἡ<sup>οἱ</sup> τις LTTAW. 1 — καὶ LTT[A]. — Καίσαρος GLTTAW. ἡ<sup>οἱ</sup> εὐπορεῖτό LTTA. ὁ<sup>οἱ</sup> βασιλεὺς Ἡρώδης T. Π<sup>οἱ</sup> Ἰωάννου Tr. ἡ<sup>οἱ</sup> μαχαίρῃ TTA. ἡ<sup>οἱ</sup> ἰδὼν δὲ LTTA. ἡ<sup>οἱ</sup> + αἱ τὴν GL[A]W. ἡ<sup>οἱ</sup> ἐκτενῶς fervently LTTA. ἡ<sup>οἱ</sup> περι LTT. ἡ<sup>οἱ</sup> ἤμελλεν TTA. ἡ<sup>οἱ</sup> προαγαγεῖν αὐτόν LTA; προάγειν αὐτόν Tr. ἡ<sup>οἱ</sup> ἐξέπεσαν LTTA. ἡ<sup>οἱ</sup> δὲ LTT. ἡ<sup>οἱ</sup> Ζώσαι gird thyself LTTA. — αὐτῷ LTTA.



γέλου, ἐδόκει δὲ ὄραμα βλέπειν. 10 διελθόντες δὲ πρώτην  
gel, but thought = vision he saw. And having passed through a first  
φυλακὴν καὶ δευτέραν, ἤλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν  
guard and a second, they came to the gate iron  
τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἡνοίχθη αὐτοῖς·  
that leads into the city, which of itself opened to them;  
καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως  
and having gone out they went on through street one, and immediately  
ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ Πέτρος γενόμενος  
departed the angel from him. And Peter having come  
ἐν ἑαυτῷ εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν  
to himself said, Now I know of a truth that sent forth [they]  
κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς  
Lord his angel, and delivered me out of [the] hand  
Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.  
of Herod and all the expectation of the people of the Jews.  
12 συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς  
And considering [it] he came to the house of Mary the mother  
Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ  
of John who is surnamed Mark, where were many  
συνηθροισμένοι καὶ προσευχόμενοι. 13 Κρούσαντος δὲ τοῦ  
gathered together and praying. And having knocked  
Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὑπα-  
Peter [at] the door of the porch, came a damsel to  
κοῦσαι, ὀνόματι Ῥόδη. 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ  
listen, by name Rhoda; and having recognized the voice  
Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἠνοίξεν τὸν πυλῶνα, εἰσδρα-  
of Peter, from joy she opened not the porch, having  
μοῖσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ  
run in but she reported to be standing Peter before the  
πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν εἶπον, Μαινῶ. Ἡ δὲ  
porch. But they to her said, Thou art mad. But she  
δύσχυριζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐ-  
strongly affirmed thus it was. And they said, The angel of  
τοῦ ἐστίν. 16 Ὁ δὲ Πέτρος ἐπέμεινεν κρούων ἀνοίξαντες δὲ  
him it is. But Peter continued knocking; and having opened  
εἶδον αὐτόν, καὶ ἐξέστησαν. 17 κατασείσας δὲ αὐτοῖς  
they saw him, and were amazed. And having made sign to them  
τῇ χειρὶ σιγᾶν διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν  
with the hand to be silent he related to them how the Lord him  
ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπεν δὲ, Ἀπαγγεῖλατε Ἰακώβῳ  
brought out of the prison. And he said, Report to James  
καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον  
and to the brethren these things. And having gone out he went to another  
τόπον. 18 γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγος  
place. And having come day there was disturbance no small  
ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19 Ἡρώδης  
among the soldiers, what then [of] Peter was become. Herod  
δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών, ἀνακρίνας τοὺς  
and having sought after him and not having found, having examined the  
φύλακας ἐκέλευσεν ἀπαχθῆναι καὶ κατελθὼν  
guards he commanded [them] to be led away [to death]. And having gone down

10 When they past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. 13 And having knocked at the door of the gate, a damsel came to hearken, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. 16 But Peter continued knocking; and when they had opened the door, and saw him, they were astonished. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. 18 Now as it was day, there was no stir among the soldiers, what became of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to

ο ἦλθαν LITTA. d ἡνοίγη LITTA. ε ἐν ἑαυτῷ γεόμενος LITTAW. f ἐξείλετό GLITTAW.  
s + τῆς LITTAW. h Ἰωάννου Tr. i αὐτοῦ he GLITTAW. n εἶπαν LITTA. l δε  
εἶπαν L; δε ἔλεγον GITTAW. m ἐστίν αὐτοῦ LITTA. n εἶδαν LITTA. o — αὐτοῖς [τῇ].  
P τε LITTA.



death. And he went down from Judæa to Cæsarea, and there abode. 20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22 And the people gave a shout, saying, It is the voice of  $\pi$  god, and not of a man. 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. 24 But the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname  $\square$  Mark.

XIII. Now there were in the church that was at Antioch certain prophets and teachers;  $\square$  Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the

ἀπὸ τῆς Ἰουδαίας εἰς ἡτὴν  $\pi$  Καίσαρειαν  $\pi$  διέτριβεν. 20  $\pi$  ἦν δὲ  $\pi$  Ἡρώδης  $\pi$  θυμομαχῶν  $\pi$  τυρίοις καὶ σιδωνίοις; and  $\pi$  Herod in bitter hostility with [the] Tyrians and Sidonians; ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστου but with one accord they came to him, and having gained Blastus τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾗτοῦντο εἰρήνην, who [was] over the bedchamber of the king, sought peace, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. because was nourished their country by the king's. 21 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, And on a set day Herod having put on  $\pi$  apparel  $\pi$  royal,  $\pi$  καὶ  $\pi$  καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐ- and having sat on the tribunal, was making an oration to them. τούς. 22 ὁ δὲ ὄμιλος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ And the people were crying out,  $\pi$  Of  $\pi$  a  $\pi$  god [the] voice and not ἀνθρώπου. 23 Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυ- of  $\pi$  man! And immediately  $\pi$  smote  $\pi$  him  $\pi$  an  $\pi$  angel  $\pi$  of [the] ρίου, ἀνθ' ὧν οὐκ ἔδωκεν  $\pi$  τὴν  $\pi$  δόξαν τῷ θεῷ, καὶ γενόμενος  $\pi$  Lord, because he gave not the glory to God, and having been σκληρόβρωτος ἐξέψυεν. 24 ὁ δὲ λόγος τοῦ θεοῦ ᾗζανεν eaten of worms he expired. But the word of God grow  $\pi$  καὶ ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ and multiplied. And Barnabas and Saul returned from Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν,  $\pi$  συμπαράλαβόν- Jerusalem, having fulfilled the ministration, having taken with  $\pi$  καὶ  $\pi$  Ἰωάννην  $\pi$  τὸν ἐπικληθέντα Μάρκον. [them] also John who was surnamed Mark.

13  $\pi$  Ἦσαν δὲ  $\pi$  τινες  $\pi$  ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν Now there were certain in Antioch in the  $\pi$  which  $\pi$  was [there] ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ.τε. Βαρνάβας καὶ Σιμεὼν  $\pi$  assembly prophets and teachers, both Barnabas and Simeon ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανανῆ.  $\pi$  who was called Niger, and Lucius the Cyrenian, and Manaen,  $\pi$  Ἡρώδου τοῦ  $\pi$  τετράρχου  $\pi$  σύντροφος, καὶ Σαῦλος. 2  $\pi$  Λειτουργ- of Herod the tetrarch a foster-brother, and Saul.  $\pi$  As  $\pi$  were  $\pi$  min- γούντων δὲ αὐτῶν τῷ κυρίῳ καὶ ὑποστενόντων, εἶπεν τὸ istering and  $\pi$  they to the Lord and fasting,  $\pi$  said  $\pi$  the πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τόν.  $\pi$  τε.  $\pi$  Βαρνάβαν καὶ  $\pi$  Spirit  $\pi$  the  $\pi$  Holy, Separate indeed to me both Barnabas and  $\pi$  τόν  $\pi$  Σαῦλον εἰς τὸ ἔργον ὃ προσέκλημαί αὐτούς. 3 Τότε Saul for the work to which I have called them. Then  $\pi$  ὑποστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας having fasted and prayed, and having laid hands αὐτοῖς, ἀπέλυσαν. 4  $\pi$  Ὁδοὶ  $\pi$  μὲν οὖν ἐκπεμφθέντες on them, they let [them] go. They indeed therefore having been sent forth ὑπὸ τοῦ  $\pi$  πνεύματος τοῦ ἁγίου,  $\pi$  κατήλθον εἰς  $\pi$  τὴν  $\pi$  Σελεύ- by the Spirit the Holy, went down to the Seleu- κίαν,  $\pi$  ἐκεῖθεν  $\pi$  ἀπέπλευσαν εἰς  $\pi$  τὴν  $\pi$  Κύπρον. 5 καὶ γενό- cia, and thence sailed away to Cyprus. And having  $\pi$  μενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς come into Salamis they announced the word of God in the

9 — τὴν LITRAW.  $\pi$  Καίσαρίαν T. [L] [T] [Tr].

$\pi$  τετράρχου T.  $\pi$  — τὸν LITRAW.

ματος LITRA.

$\pi$  Καίσαρίαν T.

$\pi$  — τὴν GL.  $\pi$  συν- T.

$\pi$  — τε GLITRAW.

f — τὴν LITRA.

$\pi$  — ὁ Ἡρώδης (read he was) GLITRAW.

$\pi$  — καὶ LIT [A].

$\pi$  — τὸν LITRAW.

$\pi$  αὐτοὶ LITRA.

$\pi$  — τινες LITRA.

$\pi$  — ἁγίου πνεῦ-

t — καὶ

$\pi$  — καὶ LIT [A].

$\pi$  — τὸν LITRAW.

$\pi$  αὐτοὶ LITRA.

$\pi$  — τινες LITRA.

$\pi$  — ἁγίου πνεῦ-



any word of exhortation for the people, say on. 16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. 17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt — strangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. 23 Of this man's seed hath God according to his promise raised up unto Israel a Saviour, Jesus: 24 when John had first preached before his coming the baptism of repentance to all the people of Israel. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. 26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to

ῥόλος ἐν ὑμῖν<sup>a</sup> παρακλήσεως πρὸς τὸν λαόν, λέγετε; a word among you of exhortation to the people, speak. 16 Ἀναστὰς δὲ Παῦλος, καὶ κατασεισας τῇ χειρὶ, εἶπεν; And having risen up Paul, and making a sign with the hand, said, Ἄνδρες Ἰσραηλίται,<sup>b</sup> καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε. Men Israelites, and those fearing God, hearken. 17 ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ<sup>c</sup> ἐξελέξατο τοὺς πατέρας The God of this people Israel chose the fathers ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ ἡμῶν, and the people exalted in the sojourning in [the] land with an high arm brought he them out of it. 18 Ἀνὰ περὶ ἑξήκοντα ἔτη<sup>d</sup> ἐξέγαγεν αὐτοὺς ἐξ Egypt, and with arm high brought them out of it. 18 Ἀνὰ περὶ ἑξήκοντα ἔτη<sup>d</sup> ἐξέγαγεν αὐτοὺς ἐξ Egypt, and with arm high brought them out of it. 19 Καὶ ὡς ἑξήκοντα ἔτη<sup>e</sup> ἐξόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. And having destroyed nations seven manners their in the desert. 19 καὶ καθελὼν ἔθνη ἑπτὰ nations seven in [the] land of Chanaan, he gave by lot to them their land. 20 καὶ μετὰ ταῦτα, ὡς ἑξήκοντα ἔτη<sup>f</sup> ἔδωκεν κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. And after these things about years four hundred and fifty he gave judges until Samuel the prophet. 21 καὶ ἐκείθεν ᾤκησαν βασιλεῖα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς And then they asked for a king, and gave to them God τὸν Σαούλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη Saul son of Cis, a man of [the] tribe of Benjamin, years forty. 22 καὶ μεταστήσας αὐτὸν ἤγειρεν αὐτοῖς ἑξήκοντα ἔτη<sup>g</sup>. And having removed him he raised up to them David τὸν Δαβίδ<sup>h</sup> εἰς βασιλεῖα, ᾧ καὶ εἶπεν μαρτυρήσας; David for king, to whom also he said having borne witness, Εὑρόν Δαβίδ<sup>i</sup> τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν I found David the [son] of Jesse, a man according to heart μου, ὃς ποιήσει πάντα τὰ θελήματά μου. 23 Τούτου my, who will do all my will. 23 Τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγειρεν<sup>j</sup> τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προκηρῦξαντος Ἰωάννου<sup>k</sup> πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας before [the] face of his entrance a baptism of repentance παντὶ τῷ λαῷ Ἰσραὴλ. 25 ὡς δὲ ἐπλήρου ὁ<sup>l</sup> Ἰωάννης<sup>m</sup> τὸν δρόμον, ἔλεγεν, ὅτι<sup>n</sup> ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπό- I [he], but lo, he comes after me, of whom I am not worthy the sandals of the feet to loose. 26 Ἄνδρες ἀδελφοί, υἱοὶ γένους dal of the race of Abraham, and those among you fearing God, to you the

<sup>a</sup> ἐν ὑμῖν λόγος LIT<sup>a</sup>w. <sup>b</sup> Ἰσραηλίται T. <sup>c</sup> Ἰσραὴλ G. <sup>d</sup> Αἰγύπτου LIT<sup>a</sup>. <sup>e</sup> τεσσαρ-  
κονταέτη TIT<sup>a</sup>. <sup>f</sup> ἐτροφοφόρησεν αὐτοὺς he nourished them GLT<sup>a</sup>w. <sup>g</sup> κατεκληρονόμησεν  
GLT<sup>a</sup>w. <sup>h</sup> αὐτοῖς TIT<sup>a</sup>[A]. <sup>i</sup> ὡς ἑξήκοντα τετρακοσίοις καὶ πενήκοντα· καὶ μετὰ ταῦτα (read  
their land about four hundred and fifty years. And after these things he gave, &c.)  
LIT<sup>a</sup>w. <sup>j</sup> τοῦ TIT<sup>a</sup>[A]. <sup>k</sup> Κεῖς KEIS LIT<sup>a</sup>. <sup>l</sup> Βενιαμίν LIT<sup>a</sup>. <sup>m</sup> τεσσαράκοντα TIT<sup>a</sup>.  
<sup>n</sup> τὸν Δαυεὶδ αὐτοῖς LIT<sup>a</sup>; Δαυὶδ GW. <sup>o</sup> Δαυεὶδ LIT<sup>a</sup>; Δαυὶδ GW. <sup>p</sup> ἤγαγεν brought  
GLT<sup>a</sup>w. <sup>q</sup> Ἰωάννου T. <sup>r</sup> ὁ LIT<sup>a</sup>. <sup>s</sup> Ἰωάννης Tr. <sup>t</sup> ἡμῖν τοῦ T<sup>a</sup>.



λόγος τῆς σωτηρίας ταύτης ἠ' ἀπεστάλη· 27 οἱ γὰρ κατοικοῦν-  
word of this salvation was sent: for those dwelling  
τες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες  
in Jerusalem and their rulers, him not having known  
καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀνα-  
and the voices of the prophets who on every sabbath are  
γινωσκομένους, κρίναντες ἐπλήρωσαν 28 καὶ μηδεμίαν  
read, having judged [him] they fulfilled. And no one  
αἰτίαν θανάτου εὐρόντες ᾔτησαντο Πιλάτον ἀναιρεθῆναι  
cause of death having found they begged Pilate to put to death  
αὐτόν. 29 ὁ δὲ θεὸς ἐτέλεσεν ἅπαντα τὰ περὶ αὐτοῦ γε-  
him. And when they finished all things that concerning him had  
γραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς  
been written, having taken [him] down from the tree, they put [him] in  
μνημεῖον· 30 ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν,  
a tomb; but God raised him from among [the] dead,  
31 ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ  
who appeared for days many to those who came up with him  
ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές ἐστιν μάρτυρες  
from Galilee to Jerusalem, who are witnesses  
αὐτοῦ πρὸς τὸν λαόν. 32 καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα  
his to the people. And we to you announce the glad tidings—  
τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην  
the, to the fathers promise made, that this  
ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν, ἡν αὐστήσας  
God has fulfilled children their to us, having raised up  
Ἰησοῦν· 33 ὥς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται,  
Jesus; also in the psalm second it has been written,  
Υἱὸς μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε. 34 Ὅτι δὲ  
Son my thou art, I to-day have begotten thee. And that  
ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑπο-  
he raised him from among [the] dead, no more to be about to  
στρέφειν εἰς διαφθοράν, οὕτως εἶπεν, Ὅτι δώσω ὑμῖν τὰ  
return to corruption, thus he spoke: I will give to you the  
ἔσθια· Δαβὶδ τὰ πιστά. 35 β' διὸ καὶ ἐν ἑτέρῳ λέγει,  
mercies of David faithful. Wherefore also in another he says,  
Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 36 Δαβὶδ  
Thou wilt not suffer thy Holy One to see corruption. David  
μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ  
indeed of his own generation having ministered by the of God counsel  
ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν  
fell asleep, and was added to his fathers, and saw  
διαφθοράν. 37 ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.  
corruption. But he whom God raised up did not see corruption.  
38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τού-  
Known therefore be it to you, brethren, that through this  
του ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται 39 καὶ ἀπὸ  
one to you remission of sins is announced, and from  
πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δι-  
all things from which ye could not in the law of Moses be  
καινοθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιῶται. 40 βλέ-  
justified, in him everyone that believes is justified. Take

you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead: 31 and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 but he, whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

ἠ' ἀπεστάλη was sent forth LITtrAW. ὁ Πιλάτον T. πάντα GLITtrAW. + νῦν  
now LITtrAW. + νῦν now W. ἡμῶν to our LITtr; αὐτῶν ἡμῶν W. τῷ πρώτῳ  
(first) ψαλμῷ γέγραπται GLITtr; τῷ ψαλμῷ γέγ. τῷ πρώτῳ (δευτέρῳ AW) LAW. Δαβὶδ LITtr A;  
Δαβὶδ GW. διότι LITtrA. — καὶ LITtrA. d — τῷ LITtrA. Μωσέως GLITtrAW.



40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: for I work in your days, work which ye shall in no wise believe, though a man declare it unto you. 42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

πετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς" τὸ εἰρημένον ἐν  
heed therefore that it may not come upon you that which has been said in  
τοῖς προφήταις, 41 Ἴδετε, οἱ καταφρονεῖται, καὶ θαυμάσατε  
the prophets, Behold, ye despisers, and wonder  
καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις  
and peri-h; for work I work in the days  
ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύετε ἐάν τις ἐκδηγήται  
your, a work which in no wise ye would believe if one should declare it to  
ὑμῖν. 42 Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων,  
to you. But having departed from the synagogue the Jews,  
παρεκάλουν τὰ ἔθνη εἰς τὸ μετὰ τὸ σάββατον λαληθῆναι  
besought the Gentiles on the next sabbath to be spoken  
αὐτοῖς τὰ ῥήματα ταῦτα. 43 λυθείσης δὲ τῆς συναγωγῆς,  
to them these words. And having broken up the synagogue,  
ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων  
followed many of the Jews and of the worshipping  
προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλα-  
proselytes Paul and Barnabas, who speak-  
λοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ  
ing to them persuaded them to continue in the grace  
θεοῦ.  
of God.

44 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. 49 And the word of the Lord was published throughout all the region. 50 But the Jews stirred up the devout and honourable women, and the chief

44 Τῷ δὲ ἔρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις  
And on the coming sabbath almost all the city  
συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 45 ἰδόντες δὲ  
was gathered together to hear the word of God. But having seen  
οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον  
the Jews the crowds, were filled with envy, and contradicted  
τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ  
the things by Paul spoken, contradicting and  
βλασφημοῦντες. 46 παρρησιασάμενοι· δὲ ὁ Παῦλος καὶ ὁ Βαρ-  
blaspheming. But speaking boldly Paul and Bar-  
νάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν  
nabas said, To you was necessary first to be spoken the  
λόγον τοῦ θεοῦ· ἐπειδὴ δὲ ἀπωθείσθε αὐτόν, καὶ οὐκ ἀξίους  
word of God; but since ye thrust away it, and not worthy  
κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ  
ye judge yourselves of eternal life, lo, we turn to the  
ἔθνη. 47 οὕτως· γὰρ ἐντέταλται ἡμῖν ὁ κύριος, Τέθεικά σε  
Gentiles; for thus has enjoined us the Lord, I have set thee  
εἰς φῶς ἐθνῶν. τοῦ εἰναί σε εἰς σωτηρίαν ἕως ἑσχά-  
for a light of [the] Gentiles, that thou be for salvation to [the] uttermost  
του τῆς γῆς. 48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξα-  
part of the earth. And hearing [it] the Gentiles rejoiced, and glori-  
ζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν  
fied the word of the Lord, and believed as many as were  
τεταγμένοι εἰς ζωὴν αἰώνιον. 49 διεφέρετο δὲ ὁ λόγος τοῦ  
appointed to life eternal. And was carried the word of the  
κυρίου διὰ τὴν ὅλην τῆς χώρας· 50 οἱ δὲ Ἰουδαῖοι παρώτρυναν  
Lord through whole the country. But the Jews excited  
τὰς σεβομένας γυναῖκας καὶ τὰς εὐσεβεῖς καὶ τοὺς πρώ-  
the worshipping women and honourable and the principal

— ἐφ' ὑμᾶς LIT[Α]. — ἐργάζομαι ἐγὼ LIT[Α]W. — ὁ LIT[Α]W. — αὐτῶν they (having departed) GLT[Α]W. — τὰ ἔθνη (read they besought) GLT[Α]W. — προσμένειν GLT[Α]W. — GA. — ἐχόμεν following GL[Α]W. — τοῦ κυρίου of the Lord LIT[Α]. — P — τοῦ LIT[Α]. — λαλοῦμένοις LIT[Α]. — ἀντιλέγοντες καὶ LIT[Α]. — τε LIT[Α]. — εἶπον LIT[Α]. — δὲ but LIT[Α]. — καθ' T. — καὶ GLT[Α]W.

τους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον  
men of the city, and stirred up a persecution against Paul  
καὶ Ἰὸν<sup>β</sup> Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐ-  
and Barnabas, and cast out them from their borders.

τῶν. 51 οἱ δὲ ἐκτιναζάμενοι τὸν κοινορτὸν τῶν ποδῶν αὐτῶν<sup>α</sup>  
But they having shaken off the dust of their feet

ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 οἱ δὲ<sup>α</sup> μαθηταὶ ἐπλη-  
against them, came to Iconium. And the disciples were

ροῦντο χαρὰς καὶ πνεύματος ἁγίου.  
filled with joy and [the] Spirit Holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς<sup>α</sup>  
And it came to pass in Iconium together entered they

εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε  
into the synagogue of the Jews, and spoke that

πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ<sup>α</sup>  
believed both of Jews and Hellenists a great number. But the

ἁπειθουντες<sup>α</sup> Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς  
disobeying Jews stirred up and made evil-affected the souls

τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 ἱκανὸν μὲν οὖν χρόνον<sup>α</sup>  
of the Gentiles against the brethren. A long therefore time

διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-  
they stayed, speaking boldly, [confiding] in the Lord, who bore wit-  
ροῦντι<sup>α</sup> τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ<sup>α</sup> δίδόντι<sup>α</sup> σημεῖα καὶ  
ness to the word of his grace, and giving signs and

τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 ἐσχίσθη δὲ τὸ  
wonders to be done through their hands. And was divided the

πλῆθος τῆς πόλεως καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις<sup>α</sup>  
multitude of the city, and some were with the Jews

οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 Ὡς δὲ ἐγένετο ὁρμὴ τῶν<sup>α</sup>  
and some with the apostles. And when there was a rush of the

ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι<sup>α</sup>  
Gentiles both and Jews with their rulers, to insult

καὶ λιθοβολῆσαι αὐτούς, 6 συνιδόντες κατέφυγον εἰς τὰς<sup>α</sup>  
and to stone them, being aware they fled to the

πόλεις τῆς Λυκαονίας, Ἰλύστραν, καὶ Δέρβην, καὶ τὴν περι-  
cities of Lycaonia, Lystra, and Derbe, and the country

χωρον, 7 κακεῖ ἔῃσαν εὐαγγελιζόμενοι.<sup>α</sup>  
around, and there they were announcing the glad tidings.

8 Καὶ τις ἀνὴρ ἦν Λύστροις ἀδύνατος<sup>α</sup> τοῖς ποσὶν ἐκά-  
And a certain man in Lystra, impotent in the feet, sat,

θητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων,<sup>α</sup> ὃς  
lame from [the] womb of his mother being, who

οὐδέποτε<sup>α</sup> περιπατήκει. 9 οὗτος ἤκουεν<sup>α</sup> τοῦ Παύλου  
never had walked. This [man] heard Paul

λαλοῦντος<sup>α</sup> ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πιστὸν<sup>α</sup>  
speaking, who, having looked intently on him, and seeing that faith

ἔχει<sup>α</sup> τοῦ σωθῆναι, 10 εἶπεν μεγάλην<sup>α</sup> φωνῇ, Ὁ Ἀνάστηθι<sup>α</sup>  
he has to be healed, said with loud voice, Stand up

ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ῥίλλετο<sup>α</sup> καὶ περιεπάτει.<sup>α</sup>  
on thy feet upright. And he sprang up and walked.

men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.

XIV. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 and there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 said with loud voice, Stand upright on thy feet. And he leaped and walked.

γ — τὸν LITTA.    α — αὐτῶν (read of the feet) LITTA.    τε LTRA.    β ἀπειθήσαντες LITTA.    α + ἐπὶ to (the) T.    — καὶ GLITTAW.    δίδόντος T.    γ + εἰς to L.    εὐαγγελιζόμενοι ἦσαν LITTA.    δ ἀδύνατος ἐν Ἀίστροις T.    ι — ὑπάρχων GLITTAW.    κ περιεπατήκει E; περιεπάτησεν walked LITTA.    ι ἤκουεν LITTA.    μ ἔχει πίστιν LITTA.    — τῇ LITTA.    ο + Σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ χριστοῦ To thee I say in the name of the Lord Jesus Christ L.    π ἤλατο GLITTAW.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that therein: 16 who in times past suffered all nations to walk in their own ways. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. 19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys-

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν  
And the crowds having seen what <sup>2</sup>did <sup>1</sup>Paul, lifted up  
τῇν φωνήν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες  
their voice in Lycaonian saying, The gods, having become like  
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. 12 ἐκάλουν τε τὸν μὲν  
men, are come down to us. And they called  
Βαρνάβαν Δία· τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ  
Barnabas Zeus; and Paul Hermes, because he was the  
ἡγούμενος τοῦ λόγου. 13 ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος  
leader in speaking. And the priest of Zeus who was  
πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς  
before their city, oxen and garlands to the  
πυλῶνας ἐνέκραγ, σὺν τοῖς ὄχλοις ἤθελεν θύειν. 14 Ἀκού-  
gates having brought, with the crowds wished to sacrifice. <sup>1</sup>Having  
σαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες  
<sup>2</sup>heard <sup>1</sup>but <sup>2</sup>the <sup>1</sup>apostles <sup>2</sup>Barnabas <sup>2</sup>and <sup>2</sup>Paul, having rent  
τὰ ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες  
their garments, rushed in to the crowd, crying  
15 καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς  
and saying, Men, why these things do ye? also we  
ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι  
<sup>2</sup>of <sup>2</sup>like <sup>2</sup>feelings <sup>1</sup>are <sup>2</sup>with <sup>2</sup>you <sup>2</sup>men, announcing the glad tidings to  
ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεόν  
you from these vanities to turn to God  
τὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν  
the living, who made the heaven and the earth and the  
θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. 16 ὃς ἐν ταῖς παρ-  
and all the things in them; who in the  
φωχημέναις γενεαῖς ἔλασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς  
past generations suffered all the nations to go  
ὁδοῖς αὐτῶν. 17 καὶ τοιγεὶ οὐκ ἀμάρτυρον ἑαυτὸν ἀφή-  
in their [own] ways, though indeed not without witness himself he  
κεν ἀγαθοποιῶν, οὐρανὸθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς  
left, doing good, from heaven to us rains <sup>2</sup>giving and <sup>2</sup>seasons  
καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας  
<sup>2</sup>fruitful, filling with food and gladness the hearts  
ἡμῶν. 18 Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς  
of us. And these things saying hardly they stopped the  
ὄχλους τοῦ μὴ θύειν αὐτοῖς. 19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας  
crowds from sacrificing to them. But thither came from Antioch  
καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθά-  
and Iconium Jews, and having persuaded the crowds, and having  
σαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες  
stoned Paul, drew [him] outside the city, supposing  
αὐτὸν τεθνήσκειν. 20 κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν,  
him to have died. But <sup>2</sup>having <sup>2</sup>surrounded <sup>2</sup>him <sup>2</sup>the <sup>2</sup>disciples,  
ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν καὶ τῇ ἐπαύριον ἐξῆλ-  
having risen up he entered into the city. And on the morrow he went  
θεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. 21 εὐαγγελισάμενοι τε  
away with Barnabas to Derbe. And having announced the glad tidings to  
τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς  
that city, and having disciplined many they returned to

τὸν τε LIT. — ὁ LIT. — μὲν LIT. — ὁ τε LIT. — αὐτῶν (read the city) GLT. — ἔξεσησαν rushed out GLT. — τὸν LIT. — καίτοι LIT. — αὐτὸν LIT. — ἀγαθοποιῶν LIT. — ὑμῖν τοῦ GLT. — ὑμῶν of you GLT. — ἐπῆλθον LIT. — νομίζοντες LIT. — τεθνηκέναι LIT. — τῶν μαθητῶν αὐτὸν LIT. — εὐαγγελιζόμενοι announcing &c. LIT.

τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν· 22 ἐπιστηρίζοντες  
 Lystra and Iconium and Antioch, establishing  
 τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ  
 the souls of the disciples, exhorting [them] to continue in the  
 πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς  
 faith, and that through many tribulations must we enter into  
 τὴν βασιλείαν τοῦ θεοῦ. 23 χειροτονήσαντες δὲ αὐτοὺς ἑπρε-  
 the kingdom of God. And having chosen for them el-  
 βυτέρους κατ' ἐκκλησίαν, ἡ προσευξάμενοι μετὰ νηστειῶν πα-  
 ders in every assembly, having prayed with fastings they  
 ρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. 24 καὶ  
 committed them to the Lord, on whom they had believed. And  
 διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν· 25 καὶ  
 having passed through Pisidia they came to Pamphylia, and  
 λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν·  
 having spoken in Perga the word they came down to Attalia;  
 26 κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παρα-  
 and thence they sailed to Antioch, whence they had been  
 δεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.  
 committed to the grace of God for the work which they fulfilled.  
 27 παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν  
 And having arrived and having gathered together the assembly  
 ῥαῆνγγειλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἦνοιξεν  
 they declared all that <sup>2</sup>did <sup>1</sup>God with them, and that he opened  
 τοῖς ἔθνεσιν θύραν πίστεως. 28 διέτριβον δὲ ἐκεῖ χρόνον  
 to the nations a door of faith. And they stayed there <sup>time</sup>  
 οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.  
<sup>1</sup>not <sup>2</sup>a <sup>3</sup>little with the disciples.

tra, and to Iconium, and Antioch, 22 con-  
 firming the souls of  
 the disciples, and ex-  
 hortating them to con-  
 tinue in the faith, and  
 that we must through  
 much tribulation en-  
 ter into the kingdom  
 of God. 23 And when  
 they had ordained  
 them elders in every  
 church, and had pray-  
 ed with fasting, they  
 commended them to  
 the Lord, on whom  
 they believed. 24 And  
 after they had passed  
 throughout Pisidia,  
 they came to Pam-  
 phylia. 25 And when  
 they had preached the  
 word in Perga, they  
 went down into Atta-  
 lia: 26 and thence  
 sailed to Antioch,  
 from whence they had  
 been recommended to  
 the grace of God for  
 the work which they  
 fulfilled. 27 And when  
 they were come, and  
 had gathered the  
 church together, they  
 rehearsed all that God  
 had done with them,  
 and how he had opened  
 the door of faith unto  
 the Gentiles. 28 And  
 there they abode long  
 time with the disci-  
 ples.

15 Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον  
 And certain having come down from Judaea were teaching  
 τοὺς ἀδελφούς, ὅτι ἂν μὴ ἑκτιμῶντο τῷ ἔθει· Μωϋ-  
 the brethren, Unless ye be circumcised after the custom of Mo-  
 σῆς οὐ δύνασθε σωθῆναι. 2 Γενομένης ὅυν στάσεως  
 ses ye cannot be saved. Having taken place therefore a commotion  
 καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς  
 and discussion not a little by Paul and Barnabas with  
 αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ  
 them, they appointed <sup>to</sup> go <sup>up</sup> <sup>1</sup>Paul <sup>2</sup>and <sup>3</sup>Barnabas and  
 τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ  
 certain others from amongst them to the apostles and  
 πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.  
 elders to Jerusalem, about this question.  
 3 οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρ-  
 They indeed therefore having been sent forward by the assembly passed  
 χοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν  
 through Phenicia and Samaria, relating the  
 ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποιουν χαρὰν μεγάλην πᾶσιν  
 conversion of the nations. And they caused <sup>joy</sup> <sup>great</sup> to all  
 τοῖς ἀδελφοῖς. 4 παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἡ ἀπέ-  
 the brethren. And having come to Jerusalem they were  
 δέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν  
 welcomed by the assembly and the apostles and the

XV. And certain  
 men which came down  
 from Judaea taught  
 the brethren, and said,  
 Except ye be circum-  
 cised after the manner  
 of Moses, ye cannot be  
 saved. 2 When there-  
 fore Paul and Barna-  
 bas had no small dis-  
 sen- sion and disputa-  
 tion with them, they  
 determind that Paul  
 and Barnabas, and  
 certain other of them,  
 should go up to Jeru-  
 salem unto the apes-  
 tles and elders about  
 this question. 3 And  
 being brought on their  
 way by the church,  
 they passed through  
 Phenicia and Samaria,  
 declaring the conv. r-  
 sion of the Gentiles:  
 and they caused great  
 joy unto all the breth-  
 ren. 4 And when they  
 were come to Jerusa-  
 lem, they were received  
 of the church, and of

■ + εἰς τοὺς ΛΙΤΤΑ. 1 κατ' ἐκκλησίαν πρεσβυτέρους ΛΙΤΤΑΥ. m + τὴν ΤΤΡ. 2 εἰς  
 τὴν Πέργην Τ. ο' Ἀττάλειαν ΤΑ. Ρ ἀγγέλλον ΛΙΤΤΑ. 3 — ἐκεῖ ΓΛΤΤΑΥ. 4 περι-  
 τηθέτε γε have been circumcised ΛΙΤΤΑ. ■ + τῷ ΛΙΤΤΑ. 5 δὲ but (having taken  
 place) ΤΤΡ. 6 ζητήσεως ΓΛΤΤΑΥ. 7 + τε both ΛΙΤΤΑ. 8 Σαμάρειαν Τ. 9 Ἱερο-  
 σόλυμα Τρ. 10 παρέδεχθησαν they received ΛΙΤΤΑΥ. 11 ἀπὸ Τρ.



the apostles and elders, and they declared all things that God had done with them. <sup>5</sup> But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. <sup>6</sup> And the apostles and elders came together for to consider of this matter. <sup>7</sup> And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. <sup>8</sup> And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; <sup>9</sup> and put no difference between us and them, purifying their hearts by faith. <sup>10</sup> Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup> But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. <sup>12</sup> Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. <sup>13</sup> And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: <sup>14</sup> Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. <sup>15</sup> And to this I agree the words of the prophets; as it is written, <sup>16</sup> After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and

πρεσβυτέρων, ἀνῆγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν. elders, and they declared all that God did with them. <sup>5</sup> Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων And rose up certain of those of the sect of the Pharisees πεπιστευκότες, λέγοντες, "Ὅτι δεῖ περιτέμνειν αὐτούς, who believed, saying, It is necessary to circumcise them, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως. <sup>6</sup> Συνήχθησαν <sup>b</sup> δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ <sup>c</sup> λόγου τούτου. <sup>7</sup> πολλῆς δὲ συζητήσεως <sup>d</sup> γενομένης, ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς, "Ἄνδρες ἀδελφοί, ὑμεῖς <sup>e</sup> ἔπιστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων <sup>f</sup> ὁ θεὸς ἐν ἡμῖν ἐξελέξατο <sup>g</sup> διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ <sup>h</sup> εὐαγγελίου, καὶ πιστεῦσαι. <sup>8</sup> καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δόνς <sup>i</sup> αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ <sup>j</sup> ἡμῖν. <sup>9</sup> καὶ οὐδὲν <sup>k</sup> διέκρινεν μεταξὺ ἡμῶν <sup>l</sup> ἑτε <sup>m</sup> καὶ αὐτῶν, <sup>n</sup> τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. <sup>10</sup> νῦν οὖν τί <sup>o</sup> πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν <sup>p</sup> μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν <sup>q</sup> βαστάσαι; <sup>r</sup> ἀλλὰ διὰ τῆς χάριτος <sup>s</sup> κυρίου Ἰησοῦ <sup>t</sup> χριστοῦ <sup>u</sup> πιστεύομεν σωθῆναι, καθ' ὃν τρόπον καὶ οἱ <sup>v</sup> ἑστίεντες <sup>w</sup> δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἐξηγούμενων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς <sup>x</sup> ἔθνεσιν δι' αὐτῶν. <sup>13</sup> Μετὰ <sup>y</sup> δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη <sup>z</sup> Ἰάκωβος λέγων, "Ἄνδρες ἀδελφοί, ἀκούσατέ μου. <sup>14</sup> Συνεμείν <sup>aa</sup> ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ <sup>ab</sup> ἐθνῶν λαὸν <sup>ac</sup> ἐπὶ τῷ ὀνόματι αὐτοῦ. <sup>15</sup> καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, <sup>16</sup> Μετὰ <sup>ad</sup> ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν <sup>ae</sup> Δαβίδ <sup>af</sup> τὰς τῆς πεπτωκυῖαν <sup>ag</sup> καὶ τὰς κατεσκαμμένας <sup>ah</sup> αὐτῆς ἀνοικοδομήσω, <sup>ai</sup> ἣν ἡμεῖς κατεσκαμμένας <sup>aj</sup> αὐτῆς ἀνοικοδομήσω,

<sup>b</sup> τε TrA. <sup>c</sup> συζητήσεως LA; ζητήσεως TTr. <sup>d</sup> ἐν ὑμῖν you (ἡμῖν w) ἐξελέξατο ὁ θεὸς  
 LTTrAW. <sup>e</sup> — αὐτοῖς TrA. <sup>f</sup> οὐδὲν TrA. <sup>g</sup> — τε w. <sup>h</sup> + τοῦ of the GLTTrAW.  
<sup>i</sup> — χριστοῦ GTTrAW. <sup>k</sup> — ἐπὶ (read τῷ ὀν. αὐτοῦ for his name) LTTrAW. <sup>l</sup> Δαυίδ  
 LTTrA; Δαυὶδ GW. <sup>m</sup> κατεστραμμένα T; κατεστρεμμένα Tr.

καὶ ἀνορθώσω αὐτήν, 17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι  
and will set up it, so that <sup>2</sup>may seek out the <sup>2</sup>residue  
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπι-  
<sup>2</sup>of men the Lord, and all the nations upon whom has  
κέκληται τὸ ὄνομά μου ἐπ' αὐτοῦς· λέγει κύριος ὁ ποιῶν  
been called my name upon them, says [the] Lord who does  
ταῦτα πάντα. 18 Ἐγνωστά· ἀπ' αἰώνος ἔστιν τῷ θεῷ  
<sup>2</sup>these things all: known from eternity are to God  
πάντα τὰ ἔργα αὐτοῦ. 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν  
all his works, Wherefore I judge not to trouble  
τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν· 20 ἀλλὰ  
those who from the nations turn to God; but  
ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν αἰσχημάτων τῶν  
to write to them to abstain from the pollutions of the  
εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πικτοῦ καὶ τοῦ αἵματος.  
idols and fornication and what is strangled and blood.  
21 Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κη-  
For Moses from generations of old in every city those pro-  
ρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον  
claiming him has in the synagogues, every sabbath  
ἀναγινωσκόμενος.  
being read.

22 Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις  
Then it seemed good to the apostles and to the elders  
σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν  
with whole the assembly, chosen men from among them  
πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν  
to send to Antioch with Paul and Barnabas, Judas  
τὸν ἑπικαλούμενον· Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγου-  
surnamed Barsabas, and Silas, men lead-  
μένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες διὰ χειρὸς αὐτῶν  
ing among the brethren, having written by their hand  
τάδε, Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί,  
thus: The apostles and the elders and the brethren,  
τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς  
to those in Antioch and Syria and Cilicia, brethren  
τοῖς ἐξ ἐθνῶν, χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι  
from among [the] nations, greeting. Inasmuch as we have heard that  
τινὲς ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις,  
certain from amongst us having gone out troubled you by words,  
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι  
upsetting your souls, saying [ye must] be circumcised  
καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα· 25 ἔδοξεν  
and keep the law; to whom we gave no [such] command; it seemed good  
ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους ἄνδρας πέμψαι  
to us having come with one accord, chosen men to send  
πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,  
to you, with our beloved Barnabas and Paul,  
26 ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ  
men who have given up their lives for the  
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ἀπεστάλκαμεν  
name of our Lord Jesus Christ. We have sent

I will set it up: 17 that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 and they wrote letters by them after this manner; The apostles and elders send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent there-

— ὁ LTr. — πάντα GLTTraW. P γνωστὸν LW. 9 τῷ κυρίῳ τὸ ἔργον αὐτοῦ to the Lord his work L; ἔστιν τῷ θεῷ τὸ ἔργον αὐτοῦ W; — ἐστὶν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ GLTTra. 1 — ἀπὸ (read τῶν from the) LTTraJ. — τοῦ LTr. 1 Μωϋσῆς GLTTraW. 2 καλοῦμενον called LTTraW. 3 Βαρσαβᾶν LTTra. 4 — τάδε LTTra. 5 — καὶ οἱ (read elder brethren) LTTra. 6 — λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον LTTra. 7 ἐκλεξαμένους having chosen LTTraW.

fore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 which when they had read, they rejoiced for the consolation. 32 And Judas and Silas, being prophets also themselves, exorted the brethren with many words, and confirmed them. 33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. 34 Notwithstanding it pleased Silas to abide there still. 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and

οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγον ἀπαγγέλλ-  
therefore Judas and Silas, also themselves by word telling  
λοντας τὰ αὐτά. 28 ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι<sup>1</sup>  
[you] the same things. For it seemed good to the Holy Spirit  
καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν  
and to us, no further to lay upon you burden than  
ἐπ'ἀνάγκης· τοῦτων. 29 ἀπέχεσθαι εἰδωλοθύτων καὶ  
these necessary things: to abstain from things sacrificed to idols, and  
αἵματος καὶ πνικτοῦ<sup>2</sup> καὶ πορνείας· ἐξ ὧν  
from blood and from what is strangled, and from fornication; from which  
διατηροῦντες ἑαυτοὺς, εὖ πράξετε· ἔρρωσθε. 30 Οἱ μὲν  
keeping yourselves, well ye will do. Farewell. They  
οὖν ἀπολυθέντες ἦλθον<sup>3</sup> εἰς Ἀντιόχειαν· καὶ συναγαγόντες  
therefore, being let go went to Antioch, and having gathered  
τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολὴν. 31 ἀναγνόντες δὲ ἐχά-  
the multitude delivered the epistle. And having read they  
ρησαν ἐπὶ τῇ παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ αὐ-  
rejoiced at the consolation. And Judas and Silas, also them-  
τοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς  
selves prophets being, by discourse much exhorted the  
ἀδελφούς, καὶ ἐπεστήριζον. 33 Ποιῶσαντες δὲ χρόνον ἀπε-  
brethren, and established [them]. And having continued a time they  
λύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστό-  
were let go in peace from the brethren to the apostles;  
λους.<sup>4</sup> 34 ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.<sup>5</sup> 35 Παῦλος δὲ  
but it seemed good to Silas to remain there. And Paul  
καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγ-  
and Barnabas stayed in Antioch, teaching and an-  
γελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ  
nouncing the glad tidings with also others many—the word of the  
κυρίου.  
Lord.

36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν Παῦλος πρὸς Βαρνάβαν,<sup>1</sup>  
But after certain days said Paul to Barnabas,  
Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς· ἡμῶν<sup>2</sup> κατὰ  
Having turned back indeed let us look after our brethren in  
ἵπασαν πόλιν<sup>3</sup> ἐν αἷς κατηγγεῖλαμεν τὸν λόγον τοῦ κυρίου,  
every city in which we have announced the word of the Lord,  
πῶς ἔχουσιν. 37 Βαρνάβας δὲ ἐβουλεύσατο<sup>4</sup> συμπαρά-  
how they are. And Barnabas purposed to take  
λαβεῖν<sup>5</sup> τὸν Ἰωάννην<sup>6</sup> τὸν καλούμενον Μάρκον· 38 Παῦ-  
with [them] John called Mark; Paul  
λος δὲ ἤξιον τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμ-  
but thought it well him who withdrew from them from Pam-  
φυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαρά-  
phylia, and went not with them to the work, not to take  
λαβεῖν<sup>7</sup> τοῦτον. 39 ἐγένετο οὖν<sup>8</sup> παροξυσμός, ὥστε  
with [them] him. Arose therefore a sharp contention so that  
ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παρα-  
departed they from one another, and Barnabas having

<sup>1</sup> τῷ πνεύματι τῷ ἁγίῳ TTrW.

<sup>2</sup> τοῦτων τῶν ἐπ'ἀνάγκης LTr; — τοῦτων A. <sup>3</sup> πνικτῶν

LTrA. <sup>4</sup> κατήλθον LTrA. <sup>5</sup> δὲ E. <sup>6</sup> τοὺς ἀποστείλαντας αὐτούς, those who sent them

GLTrAW. <sup>7</sup> h — verse 34 LTrAW. <sup>8</sup> πρὸς Βαρνάβαν Παῦλος, LTrA. <sup>9</sup> — ἡμῶν (read the

brethren) GLTrAW. <sup>10</sup> πόλιν πᾶσαν LTrA. <sup>11</sup> ἐβουλεύετο LTrAW. <sup>12</sup> συν- TA.

+ καὶ αὐτὸ GLTrA. <sup>13</sup> — τὸν GLA. <sup>14</sup> Ἰωάννην Tr. <sup>15</sup> συμ-(συν- TA) παραλαμβάνειν

LTrA. <sup>16</sup> δὲ and (arose) LTrA.

λαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· 40 Παῦλος δὲ  
taken Mark sailed to Cyprus; but Paul  
ἐπιλεξαμενος Σίλαν ἐξήλθεν, παραδοθεὶς τῇ χάριτι  
having chosen Silas went forth, having been committed to the grace  
τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν  
of God by the brethren. And he passed through Syria  
καὶ Κιλικίαν, ἐπιστηροῖζον τὰς ἐκκλησίας. 16 Κατὴντησεν δὲ  
and Cilicia, establishing the assemblies. And he arrived  
εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ,  
at Derbe and Lystra: and behold, a disciple certain was there,  
ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς  
by name Timotheus, son of a woman certain Jewish believing  
πατρὸς δὲ Ἑλλήνος· 2 δς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύσ-  
but [the] father a Greek, who was borne witness to by the in Lystra  
τροῖς καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν  
tra and Iconium brethren. This one wished Paul with  
αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοῦς  
him to go forth, and having taken he circumcised him on account of the  
Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ  
Jews who were in those places, for they knew  
ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἕλληνα ὑπῆρχεν. 4 ὡς δὲ  
all his father that a Greek he was. And as  
διεπορεύοντο τὰς πόλεις παρεδίδουν αὐτοῖς φυλάσσειν  
they passed through the cities they delivered to them to keep  
τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν  
the decrees decided on by the apostles and the  
πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. 5 αἱ μὲν οὖν ἐκ-  
elders in Jerusalem. The therefore as-  
κλησὶαὶ ἰσχυροῦντο τῇ πίστει, καὶ ἐπερίσσεον τῷ ἀριθμῷ  
semblies were strengthened in the faith, and abounded in number  
καθ' ἡμέραν.  
every day.

6 Ἐδιελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν  
Having passed through and Phrygia and the Galatian  
χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι  
country, having been forbidden by the Holy Spirit to speak  
τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες κατὰ τὴν Μυσίαν ἐπείρα-  
the word in Asia, having come down to Mysia they at-  
ζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶσεν  
tempted to go; Bithynia and did not suffer  
αὐτοὺς τὸ πνεῦμα. 8 παρελθόντες δὲ τὴν Μυσίαν κατέβη-  
them the Spirit; and having passed by Mysia they came  
σαν εἰς Τρωάδα. 9 καὶ ὄραμα διὰ νυκτὸς ὤφθη τῷ  
down to Troas. And a vision during the night appeared  
Παύλῳ· Ἄνθρωπος τις ἦν Μακεδὼν ἐστώς, παρακαλῶν  
to Paul: A man certain was of Macedonia standing, beseeching  
αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν· βοήθησον  
him and saying, Having passed over into Macedonia help  
ἡμῖν. 10 Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελεῖν  
us. And when the vision he saw, immediately we sought to go forth

sailed unto Cyprus;  
40 and Paul chose Si-  
las, and departed, be-  
ing recommended by  
the brethren unto the  
grace of God. 41 And  
he went through Sy-  
ria and Cilicia, con-  
firming the churches.  
XVI. Then came he  
to Derbe and Lystra;  
and, behold, certain  
disciple was there,  
named Timotheus, the  
son of a certain wo-  
man, which was a  
Jewess, and believed;  
but his father was a  
Greek: 2 which was  
well reported of by the  
brethren that were at  
Lystra and Iconium.  
3 Him would Paul  
have to go forth with  
him; and took and  
circumcised him be-  
cause of the Jews  
which were in those  
quarters: for they  
knew all that his fa-  
ther was a Greek.  
4 And as they went  
through the cities,  
they delivered them  
the decrees for to keep,  
that were ordained of  
the apostles and elders  
which were at Jerusa-  
lem. 5 And so were the  
churches established  
in the faith, and in-  
creased in number  
daily.

6 Now when they  
had gone throughout  
Phrygia and the re-  
gion of Galatia, and  
were forbidden of the  
Holy Ghost to preach  
the word in Asia, 7 af-  
ter they were come to  
Mysia, they assayed to  
go into Bithynia: but  
the Spirit suffered  
them not. 8 And they  
passing by Mysia came  
down to Troas. 9 And  
a vision appeared to  
Paul in the night:  
There stood a man of  
Macedonia, and pray-  
ed him, saying, Come  
over into Macedonia,  
and help us. 10 And  
after he had seen the  
vision, immediately  
we endeavoured to go

τ τοῦ κυρίου of the Lord LTTAW. \* + τὴν L. \* + καὶ also L[Tr]. \* + εἰς at LTTT.  
■ — τινος GLTTAW. \* πάντες (ἅπαντες Tr) ὅτι Ἕλληνα ὁ πατὴρ αὐτοῦ LTr. \* παρεδίδουν  
LTTAW. \* — τῶν LTTAW. \* Ἱεροσολύμοις LTTAW. \* διήλθον they passed through  
LTTAW. \* — τὴν LTTA. \* + δὲ and (having come) LTTAW. \* εἰς LTTAW.  
i — τὴν W. \* πορευθῆναι LTTA. \* + Ἰησοῦ of JESUS GLTTAW. \* — τῆς LTT[A]W  
\* τῷ Παύλῳ ὤφθη TTTA. \* Μακεδὼν τις ἦν (— ἦν A) LTTAW. \* + καὶ and LTTT.



into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. 19 And when her masters saw that the hope of their gains was gone, they caught

εἰς τὴν<sup>9</sup> Μακεδονίαν, συμβιβάζοντες ὅτι προσέκληται ἡμᾶς<sup>10</sup> to Macedonia, concluding that <sup>2</sup>had <sup>3</sup>called us τὸ κύριος<sup>11</sup> εὐαγγελισασθαι αὐτούς. 11 Ἀναχθέντες<sup>12</sup> the Lord to announce the glad tidings to them. Having sailed <sup>13</sup>οὐκ<sup>14</sup> ἀπὸ τῆς<sup>15</sup> Τρωάδος εὐθύδρομίσαμεν εἰς Σαμο- therefore from Troas we came with a straight course to Samo- θράκην, τῇ<sup>16</sup> τε<sup>17</sup> ἐπιούσῃ εἰς Νεάπολιν, 12 Ἐκεῖθεν<sup>18</sup> τε<sup>19</sup> thracia, and on the following day to Neapolis, and thence εἰς Φιλίππους, ἥτις ἐστὶν πρώτη τῆς μερίδος τῆς<sup>20</sup> to Philippi, which is [the] first <sup>21</sup>of [that] <sup>22</sup>part Μακεδονίας πόλις, κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει δια- <sup>23</sup>of Macedonia <sup>24</sup>city, a colony. And we were in this city stay- τριβόντες ἡμέρας τινάς, 13 τῇ τε ἡμέρᾳ τῶν σαββάτων ing <sup>25</sup>days <sup>26</sup>certain. And on the day of the sabbath ἐξῆλθομεν ἔξω<sup>27</sup> τῆς πόλεως<sup>28</sup> παρὰ ποταμόν, οὗ <sup>29</sup>βινομίζετο we went forth outside the city by a river, where was customary προσευχῇ<sup>30</sup> εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελ- prayer to be, and having sat down we spoke to the <sup>31</sup>who <sup>32</sup>came θούσαις γυναῖξιν. 14 Καί τις γυνὴ ὀνόματι Λυδία, πορ- <sup>33</sup>of purple <sup>34</sup>of [the] city of Thyatira, who worshipped God, was hearing; φρόνως πόλεως θυατείρων, σεβομένη τὸν θεόν, ἤκουεν<sup>35</sup> of purple of [the] city of Thyatira, who worshipped God, was hearing; ἥς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς of whom the Lord opened the heart to attend to the things λαλουμένοις ὑπὸ τοῦ<sup>36</sup> Παύλου. 15 Ὡς δὲ ἐβαπτίσθη καὶ spoken by Paul. And when she was baptized and ὁ οἶκος αὐτῆς παρεκάλεσεν λέγουσα, Εἰ κεκρίκατέ με πιστὴν her house she besought saying, If ye have judged me faithful τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένατε<sup>37</sup> to the Lord to be, having entered into my house, abide. καὶ παρεβιάσατο ἡμᾶς. 16 Ἐγένετο δὲ πορευομένων ἡμῶν And she constrained us. And it came to pass as we were going εἰς<sup>38</sup> προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος<sup>39</sup> to prayer, a <sup>40</sup>damself <sup>41</sup>certain, having a spirit of Python, ἀπαντῆσαι<sup>42</sup> ἡμῖν, ἥτις ἐργασίαν πολλὴν παρείχον τοῖς met us, who <sup>43</sup>gain <sup>44</sup>much brought κυρίους αὐτῆς μαντευομένη. 17 αὕτη <sup>45</sup>κατακολουθήσασα<sup>46</sup> τῷ to her masters by divining. She having followed Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι Paul and us cried saying, These men bondmen τοῦ θεοῦ τοῦ ἡψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν<sup>47</sup> of the God <sup>48</sup>Most <sup>49</sup>High are, who announce to us [the] ὁδὸν σωτηρίας. 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας<sup>50</sup> δια- way of salvation. And this she did for many days, <sup>51</sup>Being ποιηθεὶς δὲ <sup>52</sup>ὁ<sup>53</sup> Παῦλος, καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν, <sup>54</sup>distressed <sup>55</sup>but <sup>56</sup>Paul, and having turned to the spirit said, Παραγγέλλω σοι ἐν τῷ<sup>57</sup> ὀνόματι Ἰησοῦ χριστοῦ ἐξελθεῖν I charge thee in the name of Jesus Christ to come out ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ἰδόντες δὲ οἱ κύριοι from her. And it came out the same hour. And <sup>58</sup>seeing <sup>59</sup>masters αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι <sup>60</sup>her that was gone the hope of their gain, having taken hold of

<sup>9</sup> — τὴν LTTT. <sup>10</sup> ὁ θεός God LTTT. <sup>11</sup> δὲ and (having sailed) TA. <sup>12</sup> — τῆς LTTT. A.   
<sup>13</sup> δὲ LTTT. <sup>14</sup> Νέαν πόλιν TTT. <sup>15</sup> κακεῖθεν LTTT. AW. <sup>16</sup> — τῆς LTTT. <sup>17</sup> — ἔξω W.   
<sup>18</sup> πόλις gate LTTT. AW. <sup>19</sup> ἐνομίζεμεν προσευχὴν we supposed prayer LTTT. <sup>20</sup> — τοῦ TTT.   
<sup>21</sup> μένατε LTTT. W. <sup>22</sup> + τὴν the [place for] LTTT. AW. <sup>23</sup> Πύθωνα LTTT. A. <sup>24</sup> ὑπαντῆσαι TTT. A.   
<sup>25</sup> κατακολουθοῦσα following TTT. <sup>26</sup> ὑμῖν to you ETTT. <sup>27</sup> — ὁ TTT. <sup>28</sup> — τῷ LTTT. A.

τὸν Παῦλον καὶ τὸν<sup>1</sup> Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν  
 Paul and Silas they dragged [them] into the market  
 ἐπὶ τοὺς ἀρχοντας· 20 καὶ προσαγαγόντες αὐτοὺς τοῖς  
 before the magistrates; and having brought up them to the  
 στρατηγούς· <sup>2</sup>εἶπον, <sup>3</sup>Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν  
 captains said, These men <sup>2</sup>exceedingly <sup>3</sup>trouble <sup>4</sup>our  
 τὴν πόλιν, <sup>5</sup>Ἰουδαῖοι ὑπάρχοντες· 21 καὶ καταγγέλλουσιν ἔθνη  
<sup>6</sup>city, <sup>7</sup>Jews <sup>8</sup>being, and <sup>9</sup>announce customs

οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, <sup>10</sup>Ῥωμαῖοις  
 which it is not lawful for us to receive nor to do, <sup>11</sup>Romans  
 οὖσιν. 22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρα-  
<sup>12</sup>being. And rose up together the crowd against them, and the cap-  
 τηγοὶ <sup>13</sup>οπεριόρρηξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον <sup>14</sup>ραβδί-  
 tains having torn off of them the garments commanded to beat [them]  
 ζεῖν· 23 πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον  
 with rods. And <sup>15</sup>many <sup>16</sup>having <sup>17</sup>laid <sup>18</sup>on <sup>19</sup>them <sup>20</sup>stripes they cast [them]  
 εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν  
 into prison, charging the jailor safely to keep  
 αὐτούς· 24 ὃς παραγγελίαν τοιαύτην <sup>21</sup>εἰληφώς <sup>22</sup>ἔβαλεν αὐτούς  
 them; who <sup>23</sup>a <sup>24</sup>charge <sup>25</sup>such having received thrust them  
 εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλί-  
 into the inner prison, and their feet secured  
 σατο· <sup>26</sup>εἰς τὸ ξύλον. 25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ  
 to the stocks. And towards midnight Paul and

Σίλας προσειρχόμενοι ὕμνον τὸν θεόν· ἐπηκροῶντο  
 Silas praying were singing praises to God, <sup>27</sup>listened to  
 δὲ αὐτῶν οἱ δέσμοιοι. 26 ἄφνω δὲ σεισμός ἐγένετο μέγας,  
 and <sup>28</sup>them <sup>29</sup>the <sup>30</sup>prisoners. And suddenly <sup>31</sup>earthquake <sup>32</sup>there <sup>33</sup>was <sup>34</sup>a <sup>35</sup>great,  
 ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· <sup>36</sup>ἀνεψύχθησαν<sup>37</sup>  
 so that were shaken the foundations of the prison, <sup>38</sup>were <sup>39</sup>opened

τῆς<sup>40</sup> παραχρήμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.  
 and immediately <sup>41</sup>the <sup>42</sup>doors <sup>43</sup>all, and <sup>44</sup>of <sup>45</sup>all <sup>46</sup>the <sup>47</sup>bonds were loosed.

27 ἔξυπνος δὲ <sup>48</sup>γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεψύ-  
 And <sup>49</sup>awoke <sup>50</sup>out <sup>51</sup>of <sup>52</sup>sleep <sup>53</sup>being <sup>54</sup>the <sup>55</sup>jailor, and seeing opened  
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος <sup>56</sup>μάχαιραν <sup>57</sup>ἔμελ-  
 the doors of the prison, having drawn <sup>58</sup>a sword was

λεν· <sup>59</sup>αὐτὸν ἀναρεῖν, νομίζων ἐκπεφυγέναι τοὺς δεσμίους·  
 about himself to put to death, supposing had escaped the prisoners.

28 ἐφώνησεν δὲ <sup>60</sup>φωνῇ μεγάλῃ ὁ Παῦλος· <sup>61</sup>λέγων, Μηδὲν  
 But <sup>62</sup>called <sup>63</sup>out <sup>64</sup>with <sup>65</sup>a <sup>66</sup>voice <sup>67</sup>loud <sup>68</sup>Paul saying, <sup>69</sup>No

πράξῃς σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. 29 Αἰ-  
 do <sup>70</sup>to <sup>71</sup>thyself injury; for <sup>72</sup>all <sup>73</sup>we <sup>74</sup>are here. <sup>75</sup>Having

τήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος· <sup>76</sup>γενόμενος προσ-  
 asked <sup>77</sup>for <sup>78</sup>and lights he rushed in, and trembling fell

έπεσεν τῷ Παύλῳ καὶ τῷ<sup>79</sup> Σίλᾳ· 30 καὶ προαγαγὼν αὐτοὺς  
 down before Paul and Silas. And having brought them

ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;  
 out he said, Sirs, what is necessary for me to do that I may be saved?

31 Οἱ δὲ <sup>80</sup>εἶπον, <sup>81</sup>Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν <sup>82</sup>Χριστόν,<sup>83</sup>  
 And they said, Believe on the Lord Jesus Christ,

καὶ <sup>84</sup>σωθήσῃ, σὺ καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ  
 and thou shalt be saved, thou and thy house. And they spoke to him

Paul and Silas, and  
 drew them into the  
 marketplaces unto the  
 rulers, 20 and brought  
 them to the magis-  
 trates, saying, These  
 men, being Jews, do ex-  
 ceedingly trouble our  
 city, 21 and teach cus-  
 toms, which are not  
 lawful for us to re-  
 ceive, neither to ob-  
 serve, being Romans.  
 22 And the multitude  
 rose up together a-  
 gainst them: and the  
 magistrates rent off  
 their clothes, and com-  
 manded to beat them.  
 23 And when they had  
 laid many stripes up-  
 on them, they cast  
 them into prison,  
 charging the jailor to  
 keep them safely:  
 24 who, having receiv-  
 ed such charge, thrust  
 them into the inner  
 prison, and made their  
 feet fast in the stocks.  
 25 And at midnight  
 Paul and Silas prayed,  
 and sang praises unto  
 God: and the prisoners  
 heard them. 26 And  
 suddenly there was a  
 great earthquake, so  
 that the foundations  
 of the prison were  
 shaken: and imme-  
 diately all the doors  
 were opened, and every  
 one's bands were loos-  
 ed. 27 And the keeper  
 of the prison awaking  
 out of his sleep, and  
 seeing the prison doors  
 open, he drew out his  
 sword, and would have  
 killed himself, suppos-  
 ing that the prisoners  
 had been fled. 28 But  
 Paul cried with a loud  
 voice, saying, Do thy-  
 self no harm: for we  
 are all here. 29 Then  
 he called for light, and  
 sprang in, and came  
 trembling, and fell  
 down before Paul and  
 Silas, 30 and brought  
 them out, and said,  
 Sirs, what must I  
 do to be saved?  
 31 And they said, Be-  
 lieve on the Lord Jesus  
 Christ, and thou shalt  
 be saved, and thy  
 house. 32 And they  
 spake unto him the

1 — τὸν A. 2 — εἶπαν LITTA. 3 — περιόρρηξαντες LITTA. 4 — λαβὼν LITTAW. 5 — ἡσφαλίσατο  
 οὐτὴν LITTA. 6 — ἡνεψύχθησαν LITTA; ἡνοιχθήσαν T. 7 — δε LITTA. 8 — + τὴν the (sword) LITTA:  
 9 — ἡμελλεν LITTA. 10 — LITTA; Παῦλος φωνῇ μεγάλῃ L. 11 — τῷ LITTA. 12 — ἔπεσαν LITTA:  
 13 — χριστόν LITTA.

word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. 35 And when it was day, the magistrates sent the sergeants, saying, Let those men go. 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. 38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desired them to depart out of the city. 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

XVII. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered,

τὸν λόγον τοῦ κυρίου, <sup>α</sup>καὶ πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. the word of the Lord, and to all those in his house. 33 καὶ παραλάβων αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες<sup>β</sup> παραχρῆμα. 34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ<sup>γ</sup> παρέθηκεν τράπεζαν, καὶ ἡγαλλιάσατο<sup>δ</sup> ἐπ' αὐτοῖς. <sup>ε</sup>ἰς αὐτὸν ἐπεπιστεύκως τῷ θεῷ. 35 Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36 Ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, Ὅτι σάπεστάλασιν οἱ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, <sup>η</sup>ἐξέβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἔλθοντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38 Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν. 39 καὶ ἔλθοντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες αὐτοὺς ἐξέλεθον<sup>θ</sup> τῆς πόλεως. 40 ἐξελθόντες δὲ ἠρώτων τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον. they asked [them] to go out of the city. And having gone forth out of the prison they came to Lydia; and having seen the brethren they exhorted them; and went away.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ τῶν Ἰουδαίων. 2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διηλέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, and for sabbaths three reasoned with them from the scriptures, 3 διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν εἶδει πα-

<sup>α</sup> σὺν πᾶσιν with all GLT<sup>tr</sup>AW.

<sup>β</sup> πάντες T.

<sup>γ</sup> — αὐτοῦ (read the house) LT<sup>tr</sup>JA.

<sup>δ</sup> ἡγαλλιάτο A. <sup>ε</sup> πανοικίαι T. <sup>ς</sup> — τούτους (read the words) L<sup>tr</sup>. <sup>ζ</sup> ἀπέσταλκαν LT<sup>tr</sup>A.

<sup>η</sup> ἐβάλαν LT<sup>tr</sup>A. <sup>θ</sup> ἀπήγγειλαν LT<sup>tr</sup>AW. <sup>ι</sup> τε T. <sup>κ</sup> ἐφοβήθησαν δὲ LT<sup>tr</sup>A. <sup>λ</sup> ἀπελθεῖν

ἀπὸ to depart from (the) LT<sup>tr</sup>A. <sup>μ</sup> ἀπὸ from T. <sup>ν</sup> πρὸς GLT<sup>tr</sup>AW. <sup>ξ</sup> παρεκάλεσαν τοὺς

ἀδελφούς LT<sup>tr</sup>A. <sup>ο</sup> ἐξῆλθον TT<sup>tr</sup>. <sup>π</sup> + τὴν LT<sup>tr</sup>. <sup>ρ</sup> — ἡ (read a synagogue) LT<sup>tr</sup>JA.

<sup>σ</sup> διηλέετο LT<sup>tr</sup>.

θείν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν and risen again from  
 suffered and to have risen from among [the] dead, and that this is  
 ὁ<sup>ω</sup> χριστὸς<sup>χ</sup> Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 Καί τινες  
 the Christ Jesus, whom I announce to you. And some  
 ἐξ αὐτῶν ἐπίεσθον, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ  
 of them were obedient, and joined themselves to Paul and  
 τῷ Σίλᾳ, τῶν τε σεβομένων τῶν Ἑλλήνων πολὺ πλῆθος,<sup>π</sup>  
 to Silas, and of the worshipping Greeks a great multitude,  
 γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. 5 Ἐζηλώσαντες δὲ  
 and of women the chief not a few. But having become envious  
 οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι<sup>π</sup> τῶν  
 the disobedient Jews, and having taken to [them] of the  
 Ἀγροαίων τινὰς ἄνδρας<sup>β</sup> πονηροὺς, καὶ ὀχλοποιήσαντες  
 market-loungers certain men evil, and having collected a crowd  
 ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε<sup>π</sup> τῇ οἰκίᾳ Ἰάσονος  
 roused in tumult the city; and having assaulted the house of Jason  
 ἐζήτουν αὐτοὺς ἀγαγεῖν<sup>π</sup> εἰς τὸν δῆμον· 6 μὴ εὐρόντες δὲ  
 they sought them to bring out to the people; but not having found  
 αὐτοὺς ἔσυρον<sup>π</sup> τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς  
 them they dragged Jason and certain brethren before the  
 πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀνα-  
 city magistrates, crying out, Those who the habitable world have set  
 στατώνσαντες οὗτοι καὶ ἐνθάδε πάρεσιν, 7 οὓς ὑποδέδεκται  
 in confusion these also here are come, whom has received  
 Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος  
 Jason; and these all contrary to the decrees of Caesar  
 πρᾶττόουσιν,<sup>π</sup> βασιλεῖα λέγοντες ἕτερον<sup>π</sup> εἶναι, Ἰησοῦν.  
 do, king saying another there is— Jesus.  
 8 Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας  
 And they troubled the crowd and the city magistrates hearing  
 ταῦτα. 9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ  
 these things. And having taken security from Jason and  
 τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ  
 the rest they let go them. But the brethren immediately by  
 τῆς<sup>π</sup> νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέ-  
 night sent away both Paul and Silas to Be-  
 ροιαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰου-  
 roea; who, being arrived, into the synagogue of the Jews  
 δαίων ἀπήεσαν.<sup>π</sup> 11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν  
 went. And these were more noble than those in  
 Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυ-  
 Thessalonica, who received the word with all readi-  
 μίας, ἡ δὲ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς εἰ ἔχοι  
 ness, daily examining the scriptures if were  
 ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπί-  
 these things so. Many indeed therefore from among them be-  
 στευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσημῶν καὶ  
 lieved, and of the Grecian women the honourable and  
 ἀνδρῶν οὐκ ὀλίγοι. 13 Ὡς δὲ ἔγνωνσαν οἱ ἀπὸ τῆς Θεσσαλο-  
 men not a few. But when knew the from Thessalo-  
 νίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ  
 nica Jews that also in Beroea was announced by

<sup>ω</sup> — ὁ LTr. <sup>χ</sup> + ὁ Δ. <sup>γ</sup> + καὶ L.

οἱ Ἰουδαῖοι G; — ἀπειθοῦντες LTrA<sup>ω</sup>.

<sup>δ</sup> προαγαγεῖν LTrA.

<sup>π</sup> — τῆς LTrA.

<sup>π</sup> ἀπήεσαν = Ἰουδαίων Δ.

<sup>π</sup> πλῆθος πολὺ LTrA<sup>ω</sup>.

<sup>β</sup> ἄνδρας τινὰς LTrA<sup>ω</sup>.

<sup>π</sup> πρᾶττόουσιν LTrA<sup>ω</sup>.

<sup>π</sup> — τὸ LTr.

<sup>π</sup> προσλαβόμενοι δὲ

<sup>π</sup> καὶ ἐπιστάντες LTrA.

<sup>π</sup> ἕτερον λέγοντες LTr.



ther also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Παῦλον ὁ λόγος τοῦ θεοῦ, ἤλθον κάκει σαλεύοντες<sup>1</sup> τοὺς Paul the word of God, they came also there stirring up the ὄχλους. 14 εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ crowds. And immediately then <sup>2</sup>Paul <sup>3</sup>sent <sup>4</sup>away <sup>5</sup>the ἀδελφοί πορεύεσθαι <sup>6</sup>ὡς<sup>7</sup> ἐπὶ τὴν θάλασσαν· <sup>8</sup>ὑπέμεινον δὲ<sup>9</sup> <sup>10</sup>ἔ.τε. Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15 Οἱ δὲ <sup>11</sup>καθιστῶντες<sup>12</sup> τὸν both Silas and Timotheus there. But those conducting Παῦλον ἤγαγον <sup>13</sup>αὐτὸν<sup>14</sup> ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν Paul brought him unto Athens; and having received a command πρὸς τὸν Σίλαν καὶ <sup>15</sup>Τιμόθεον, ἵνα ὡς τάχιστα ἐλθω- to Silas and Timotheus, that as quickly as possible they should σιν πρὸς αὐτόν, ἐξήσαν. come to him, they departed.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, But in Athens <sup>1</sup>waiting <sup>2</sup>for <sup>3</sup>them <sup>4</sup>Paul,

παρωζύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι<sup>5</sup> κατ- <sup>6</sup>was <sup>7</sup>painfully <sup>8</sup>excited <sup>9</sup>his <sup>10</sup>spirit in him seeing <sup>11</sup>full

εἰδῶλον οὖσαν τὴν πόλιν. 17 διελέγετο μὲν οὖν ἐν τῇ <sup>12</sup>of <sup>13</sup>idols <sup>14</sup>being <sup>15</sup>the <sup>16</sup>city. He reasoned indeed therefore in the

συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ synagogue with the Jews and those who worshipped, and in the

ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνον- market-place every day with those who met with

τας. 18 τινες δὲ <sup>1</sup>τῶν Ἐπικουρείων<sup>2</sup> καὶ <sup>3</sup>τῶν <sup>4</sup>Στωϊκῶν<sup>5</sup> [him]. But some of the Epicureans and the Stoics,

φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον, Τί ἂν θέλοι philosophers encountered him. And some said, What may <sup>6</sup>desire

ὁ σπερμολόγος οὗτος λέγειν; Οἱ δὲ, Ξένων δαιμονίων δοκεῖ <sup>7</sup>this <sup>8</sup>chatterer to say? And some, Of foreign gods he seems <sup>9</sup>(lit. demons)

καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν a proclaimer to be, because [of] Jesus and the resurrection

αὐτοῖς εὐηγγελίζετο. 19 ἐπιλαβόμενοι<sup>3</sup> τε αὐτοῦ, to them he announced the glad tidings. And having taken hold of him,

ἐπὶ τὸν <sup>4</sup>Ἀρείον<sup>5</sup> πάγον ἤγαγον λέγοντες, Δυνάμεθα to the Mars' hill they brought [him], saying, Are we able

γνῶναι τίς ἡ καινὴ αὕτη <sup>6</sup>ἢ<sup>7</sup> ὑπὸ σοῦ λαλουμένη διδασχά; to know what [is] this new <sup>8</sup>which <sup>9</sup>by <sup>10</sup>thee <sup>11</sup>is <sup>12</sup>spoken <sup>13</sup>teaching?

20 Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. βου- For <sup>1</sup>strange <sup>2</sup>things <sup>3</sup>certain thou bringest to our ears. We

λόμεθα οὖν γνῶναι <sup>4</sup>τί ἂν θέλοι<sup>5</sup>· ταῦτα εἶναι. 21 Ἀθη- wish therefore to know what <sup>6</sup>may <sup>7</sup>mean <sup>8</sup>these <sup>9</sup>things.

ναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον nians <sup>1</sup>now <sup>2</sup>all and the sojourning strangers in nothing else

εὐκαίρουν<sup>3</sup> ἢ λέγειν τι <sup>4</sup>καὶ<sup>5</sup> ἀκοῦναι <sup>6</sup>καινότερον. spent their leisure than to tell <sup>7</sup>something <sup>8</sup>and <sup>9</sup>to hear <sup>10</sup>newer.

22 Σταθείς δὲ <sup>1</sup>ὁ Παῦλος ἐν <sup>2</sup>μέσῳ τοῦ Ἀρείου<sup>3</sup> πάγου And <sup>4</sup>having <sup>5</sup>stood <sup>6</sup>Paul in [the] midst of Mars' hill

ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεῖσι δαιμονεστέρονς said, Men Athenians, in all things very religious

(lit. very reverent to demons)

<sup>1</sup> + καὶ ταρασσόντες and troubling LTTA. <sup>2</sup> ἕως as far as LTT. <sup>3</sup> ὑπέμεινεν (γὰρ TTr) τε LTTA. <sup>4</sup> καθιστάνοντες LTTA. <sup>5</sup> — αὐτόν (read [him]) LTTA. <sup>6</sup> + τὸν TTr.

<sup>7</sup> θεωροῦντος LTTAW. <sup>8</sup> + καὶ also LTTAW. <sup>9</sup> Ἐπικουρίων T. <sup>10</sup> — τῶν LTTA.

<sup>11</sup> Στωϊκῶν LTA. <sup>12</sup> εὐηγγελίζετο αὐτοῖς ([αὐτοῖς] Δ) LA; — αὐτοῖς TTr. <sup>13</sup> γὰρ TTr. <sup>14</sup> Ἀρίον T.

<sup>15</sup> — ἡ LTr. <sup>16</sup> τίνα θέλει what mean LTT. <sup>17</sup> εὐκαίρουν LTTA. <sup>18</sup> ἢ or LTTA.

<sup>19</sup> + τὴν something LT[Tr]. <sup>20</sup> — ὁ LTT. <sup>21</sup> Ἀρίον T.

ὑμᾶς θεωρῶ. 23 διερχόμενος· γὰρ καὶ ἀναθεωρῶν τὰ σεβάσ-  
 you I behold; for, passing through and beholding <sup>2</sup>objects of  
 ματα ὑμῶν, εἶδον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο,  
 veneration your, I found also an altar on which had been inscribed,  
 "Ἀγνώστῳ θεῷ ἡδὴ" οὖν ἀγνοοῦντες εὐσεβεῖτε, τούτου"  
 To an unknown God. Whom therefore not knowing ye reverence, him  
 ἐγὼ καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ  
 I announce to you. The God who made the world and  
 πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὁ κύριος  
 all things that [are] in it, he of heaven and earth Lord  
 ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, 25 οὐδὲ ὑπὸ  
 being, not in hand-made temples dwells, nor by  
 χειρῶν ἀνθρώπων ἑραπεύεται προσδεόμενός τις, αὐτὸς  
 hands of men is served <sup>3</sup>needing anything, himself  
 διδὸς πᾶσιν ζωὴν καὶ πνοὴν κατὰ πάντα. 26 ἐποίησέν τε  
 giving to all life and breath in every [respect]; and he made  
 ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πάν  
 of one blood every nation of men, to dwell upon all  
 τὸ πρόσωπον τῆς γῆς, ὁρίσας προτεταγμένους καί-  
 the face of the earth, having determined fore-arranged times  
 ρους καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν 27 ζητεῖν τὸν  
 and the boundaries of their dwelling—to seek the  
 κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτόν καὶ εὗροιεν,  
 Lord; if perhaps they might feel after him and might find him,  
 καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα.  
 though indeed not far from one each of us being;  
 28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν ὥς καὶ τινες  
 for in him we live and move and are; <sup>4</sup>also some  
 τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, τοῦ γὰρ καὶ γένος  
 of the among you poets have said, For of him also offspring  
 ἐσμέν. 29 Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν  
 we are. Offspring therefore being of God, <sup>5</sup>ought not  
 νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ  
 to think to gold or to silver or to stone, a graven thing of art and  
 ἐνθυμίσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τοῦς  
 imagination of man, that which [is] divine to be like. The  
 μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ  
 indeed therefore times of ignorance having overlooked God,  
 νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσιν πανταχοῦ μετα-  
 now charges men all everywhere to re-  
 νοεῖν. 31 διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν  
 pent, because he set a day in which he is about to judge the  
 οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν  
 habitable world in righteousness, by a man whom he appointed; proof  
 παρὰ πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.  
 having given to all [in] having raised him from among [the] dead.  
 32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον.  
 And having heard resurrection of [the] dead, some mocked,  
 οἱ δὲ ἔλεπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου.  
 and some said, We will hear thee again concerning this.

are too superstitious.

For I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 for in him we live, and move, and have our being; 29 certain also of your own poets have said, For we are also his offspring, 29 Forasmuch then we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this.

<sup>1</sup> ὃ what LITtrAW.

<sup>2</sup> τούτο this LITtrAW.

<sup>3</sup> ὑπάρχων κύριος LITtrAW.

<sup>4</sup> ἀνθρώπων

(read human hands) LITtrA.

<sup>5</sup> καὶ τὰ πάντα and all things EOLITtrAW.

(read made from one) LITtrA.]

<sup>6</sup> παντὸς προσώπου LITtrA.

<sup>7</sup> προτεταγμένους arranged

GLITtrAW; πρὸς τεταγμένους L

<sup>8</sup> τὸν θεόν God GLITtrA.

<sup>9</sup> ἢ or L.

<sup>10</sup> καὶ γέ' LITtrA;

καίγε T.

<sup>11</sup> τανῦν EGV.

<sup>12</sup> ἀπαγγέλλει sends word (to all) T.

<sup>13</sup> πάντας LITtrA.

<sup>14</sup> κατότι inasmuch as LITtrAW.

<sup>15</sup> εἶπαν TT.A.

<sup>16</sup> περὶ τούτου καὶ (also) πάλιν LITtrA.

matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

33 <sup>33</sup> Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.  
And thus Paul went out from [the] midst of them.

34 τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν ἐν οἷς  
But some men joining themselves to him believed; among whom  
καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.  
also [was] Dionysius the Areopagite, and a woman by name Damaris, and others with them.

18 Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν  
And after these things having departed Paul from

Ἀθηνῶν ἦλθεν εἰς Κορίνθον. 2 καὶ εὗρών τινα Ἰουδαῖον  
Athena, came to Corinth; and having found a certain Jew

ὀνόματι Ἀκῦλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα  
by name Aquila, of Pontus by race, lately come

ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ  
from Italy, and Priscilla his wife, because

διατεταχέναι Κλαύδιον χωρίσσειν πάντας τοὺς Ἰουδαίους  
had ordered Claudius to depart all the Jews

ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς. 3 καὶ διὰ τὸ ὁμο-  
out of Rome, he came to them, and because of the same

τεχνον εἶναι, ἔμευεν παρ' αὐτοῖς καὶ ἐργάζετο ἥσαν γὰρ  
trade being, he abode with them and worked; for they were

σκηνοποιοὶ τὴν τέχνην. 4 διελέγετο δὲ ἐν τῇ συναγωγῇ  
tent makers by trade. And he reasoned in the synagogue

κατὰ πᾶν σάββατον, ἐπειθύνετε Ἰουδαίους καὶ Ἕλληνας.  
every sabbath, and persuaded Jews and Greeks.

5 Ὃς δὲ κατήλθεν ἀπὸ τῆς Μακεδονίας ὅτε Σίλας καὶ ὁ Τι-  
And when came down from Macedonia both Silas and Ti-

μόθεος συνείχετο τῷ πνεύματι. ὁ Παῦλος διαμαρτυρόμενος  
motheus was pressed in spirit Paul earnestly testifying

τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. 6 ἀντίτασ-  
to the Jews [to be] the Christ Jesus. As set themselves in

σομένουν δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναῖζόμενος  
opposition but they and were blaspheming, having shaken [his]

τὰ ἱμάτια, εἶπεν πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν  
garments, he said to them, Your blood [be] upon

κεφαλὴν ὑμῶν καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη  
your head: pure [from] it I from henceforth to the nations

πορεύσομαι. 7 Καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς οἰκίαν  
will go. And having departed thence he came to [the] house

τινὸς ὀνόματι Ἰούστον, σεβόμενον τὸν θεόν, οὗ  
of a certain one by name Justus, who worshipped God, of whom

ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ  
the house was adjoining the synagogue. But Crispus the

ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐ-  
ruler of the synagogue believed in the Lord with whole his house;

τοῦ καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευσαν καὶ  
and many of the Corinthians hearing believed and

ἐβαπτίζοντο. 9 Εἶπεν δὲ ὁ κύριος ὁδὶ ὁράματος ἐν νυκτὶ  
were baptized. And said the Lord by a vision in [the] night

τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς. 10 διότι  
to Paul, Fear not, but speak and be not silent; because

XVIII. After these things Paul departed from Athens, and came to Corinth; 2 and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. 4 And he reasoned in the synagogues every sabbath, and persuaded the Jews and the Greeks. 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus was Christ. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 for I am with thee,

■ — καὶ LITRA.

■ — Παῦλος (read he having departed) LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

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■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ὁ LITRA.

■ — Ἀρεοπαγίτης T; Ἀρεοπαγίτης W.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

■ — ἐκ τῶν LITRA.

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■ — δὲ and

■ — ἀπὸ

■ — ἐκ τῶν LITRA.

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■ — ἐκ τῶν LITRA.

ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαί σε·  
 I am with thee, and no one shall set on thee to ill-treat thee;  
 διότι λαὸς ἐστὶν μοι πολλὸς ἐν τῇ πόλει ταύτῃ. 11 Ἐκάθισεν  
 because people there is to me much in this city. He remained  
 ἔτε' ἑνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον  
 and a year and months six, teaching among them the word  
 τοῦ θεοῦ.  
 of God.

and the man shall set  
 on thee to hurt thee;  
 for I have much people  
 in this city. 11 And  
 he continued there a  
 year and six months,  
 teaching the word of  
 God among them.

12 Γαλλίωτος δὲ ἄνθρωπος πατεῦντος τῆς Ἀχαΐας, κατε-  
 But Gallio being proconsul of Achaia, rose  
 ἔστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον  
 against with one accord the Jews Paul, and led  
 αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες, Ὅτι παρὰ τὸν νόμον  
 him to the judgment seat, saying, That contrary to the law  
 οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.  
 this [man] persuades men to worship God.

12 And when Gallio  
 was the deputy of A-  
 chaia, the Jews made  
 insurrection with one  
 accord against Paul,  
 and brought him to the  
 judgment seat, 13 saying, This fellow  
 persuadeth men to  
 worship God contrary  
 to the law. 14 And  
 when Paul was now  
 about to open his  
 mouth, Gallio said un-  
 to the Jews, If it were  
 a matter of wrong or  
 wicked lewdness, O ye  
 Jews, reason would  
 that I should bear with  
 you: 15 but if it be a  
 question of words and  
 names, and of your  
 law, look ye to it; for I  
 will be no judge of  
 such matters. 16 And  
 he drave them from the  
 judgment seat. 17 Then all the Greeks  
 took Sosthenes, the  
 chief ruler of the syn-  
 agogue, and beat him  
 before the judgment  
 seat. And Gallio cared  
 for none of those  
 things.

14 Μέλлонτος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ  
 But being about Paul to open [his] mouth, said  
 Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδί-  
 Gallio to the Jews, If indeed therefore it was unrighteous-  
 κημά τι ἢ ῥαδιούργημα πονηρὸν, ὦ Ἰουδαῖοι, κατὰ λόγον  
 some or criminality wicked, O Jews, according to reason  
 ἂν ἵκνησχύμην ὑμῶν, 15 εἰ δὲ ζήτημά ἐστιν περὶ  
 I should have borne with you, but if a question it be about

λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὅψεσθε  
 a word and names and a law which [is] among you, ye will see

αὐτοὶ· κριτῆς γάρ ἐγὼ τούτων οὐ βούλομαι εἶναι.  
 [to it] yourselves; for a judge I of these things do not wish to be.

16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17 ἐπὶ λαβό-  
 And he drove them from the judgment seat. Having laid

μενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυναγωγὸν  
 hold on and all the Greeks Sosthenes the ruler of the synagogue,  
 ἔτυπτον ἔμπροσθεν τοῦ βήματος καὶ οὐδὲν τοῦ-  
 they beat [him] before the judgment seat. And nothing about these  
 των τῷ Γαλλίῳ ἐμελεν.  
 things to Gallio it mattered.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελ-  
 But Paul yet having remained days many, the brethren

φοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ  
 ren having taken leave of sailed away to Syria, and with him

Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κε-  
 Priscilla and Aquila, having shorn [his] head in Cen-

χρεαῖς· εἶχεν γὰρ εὐχὴν. 19 κατήντησεν δὲ εἰς Ἐφεσον, κά-  
 chrea; for he had a vow: and he came to Ephesus, and

κεῖνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν  
 them left there. But he himself having entered into the

συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20 ἐρωτῶντων δὲ  
 synagogue reasoned with the Jews. And asking [him]

αὐτὸν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς οὐκ ἐπένευσεν·  
 they for a longer time to remain with them he did not accede,

21 ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, Δεῖ με πάντως τὴν  
 but took leave of them, saying, It behoves me by all means the

18 And Paul after  
 this tarried there yet  
 a good while, and  
 then took his leave of  
 the brethren, and sail-  
 ed thence into Syria,  
 and with him Priscilla  
 and Aquila; having  
 shorn his head in Cen-  
 chrea: for he had a  
 vow. 19 And he came  
 to Ephesus, and left  
 them there: but he  
 himself entered into  
 the synagogue, and  
 reasoned with the  
 Jews. 20 When they  
 desired him to tarry  
 longer time with them,  
 he consented not;  
 21 but bade them fare-  
 well, saying, I must  
 by all means keep this

■ δὲ LITRA. ■ ἀνθυπάτου ὄντος LITRA. ■ ἀναπείθει ὄντος LITRAW. ■ — οὖν LIT[A]W.  
 ■ ἀνεσχόμενον LITR. ■ ζήτημάτα questions LITRA. ■ — γάρ LITRAW. ■ — οἱ Ἕλληνες  
 LITRAW. ■ ἐν Κεχρεαῖς (Κενχρεαῖς τ) τὴν κεφαλὴν LITRA. ■ κατήντησαν they came  
 LITRA. ■ ἐκεῖ L. ■ διελέξατο LITR. ■ — παρ' αὐτοῖς LITRA. ■ ἀλλὰ ἀποταξάμενος  
 σοι but taking leave and LITRA. ■ — Δεῖ με ... Ἱερουσόλυμα LITRA.



feast that cometh in Jerusalem : but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

ἐορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσόλυμα·<sup>1</sup> πάλιν δὲ<sup>2</sup> ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. Ἐκαὶ<sup>3</sup> ἀνήχθη ἀπὸ Ἰερουσολύμων εἰς Καισάρειαν,<sup>4</sup> ἀναβὰς τῆς Ἐφέσου. 22 καὶ κατελθὼν εἰς Ἀντιόχειαν, καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. 23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων<sup>5</sup> πάντας τοὺς μαθητάς.<sup>6</sup>

■ And ■ certain Jew named Apollos, born at Alexandria, ■ eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 for he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῇ γενεῇ, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζῶν τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,<sup>7</sup> ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.<sup>8</sup> 26 οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ.<sup>9</sup> 27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρέψαντες οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδεξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολλοῖς πεπιστευκόσιν διὰ τῆς χάριτος.<sup>10</sup> 28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.<sup>11</sup>

XIX. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον, καὶ ρεῖρών<sup>12</sup> τινὰς μαθητάς 2 εἶπεν πρὸς αὐτούς, Εἰ πνεῦμα ἁγίον ἔλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἀλλ' οὐδὲ εἰ πνεῦμα ἁγίον ἐστίν, ἠκούσαμεν.

<sup>1</sup> — δὲ but LTTA. <sup>2</sup> Ἰησοῦ Jesus LTTAW. LTT — τοῦ θεοῦ A. <sup>3</sup> — εἶπον (read [said]) LTTAW.

<sup>4</sup> — καὶ LTTA.

<sup>5</sup> Ἰωάννου J.

<sup>6</sup> κατελεθεῖν T.

<sup>7</sup> οὐδὲ LTA

<sup>8</sup> Καισαρίαν T.

<sup>9</sup> στηρίζων LTTA.

<sup>10</sup> τοῦ

<sup>11</sup> οὐδὲν τοῦ θεοῦ

<sup>12</sup> Πρίσκιλλα καὶ Ἀκύλας LTTA.

<sup>13</sup> εὐρεῖν found LTTA.

<sup>14</sup> + τε and (he said) LTTA.

3 Ἐπὶ τὴν αὐτοῦς, Ἐἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ  
And he said to them, To what then were ye baptized? And they  
ἔειπον, Ἐἰς τὸ Ἰωάννου βάπτισμα. 4 Ἐπεὶ δὲ Παῦλος,  
said, To the of John baptism. And said Paul,  
Ἰωάννης μὲν ἐβάπτισεν βάπτισμα μετανοίας, τῷ  
John indeed baptized [with] a baptism of repentance, to the  
λαῶ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν,  
people saying, Of him coming after him that they should believe,  
τοῦτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπ-  
that is, on the Christ Jesus. And having heard they  
τίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 6 καὶ ἐπιθέντες  
baptized to the name of the Lord Jesus. And having laid  
αὐτοῖς τοῦ Παύλου ἑσθλὰ χεῖρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον  
on them Paul hands came the Spirit the Holy  
ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφίτευν.  
upon them, and they were speaking with tongues and prophesying.  
7 ἦσαν δὲ οἱ πάντες ἄνδρες ὥστε δεκάδύο. 8 Εἰσελθὼν δὲ  
And were the all men about twelve. And having entered  
εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγό-  
into the synagogue he spoke boldly, for months three reason-  
μενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.  
ing persuading the things concerning the kingdom of God.  
9 Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθούν, κακολογοῦντες τὴν  
But when some were hardened and disobeyed, speaking evil of the  
ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισε  
way before the multitude, having departed from them he separated  
τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράν-  
the disciples, daily reasoning in the school of Tyrannus.  
νον ἑνός. 10 Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντα  
nus a certain. And this was for years two, so that all  
τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου  
those who inhabited Asia heard the word of the Lord  
Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας. 11 Δυνάμεις τε οὐ τὰς  
Jesus, both Jews and Greeks. And works of power not  
τυχοῦσας ἵποιε ὁ θεὸς διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ  
common wrought God by the hands of Paul, that even  
ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ  
to those being sick were brought from his skin  
σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς  
handkerchiefs or aprons, and departed from them the  
νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.  
diseases, and the spirits wicked went out from them.  
13 Ἐπεχείρισαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων  
But took in hand certain from the wandering Jews,  
ἐξορκιστῶν ὑνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ  
exorcists, to name over those who had the spirits  
πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὀρκίζομεν  
wicked the name of the Lord Jesus, saying, We adjure  
ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14 Ἦσαν δὲ  
you [by] Jesus. whom Paul proclaims. And there were

unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, and were about twelve. 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14 And there were seven sons

■ ὁ δὲ εἶπεν τ. — πρὸς αὐτοὺς LITTA. ■ εἶπαν LITTA. ■ Ἰωάννου Tr.  
γ Ἰωάννης Tr. ■ — μὲν GLITTA. ■ τοῦτ' ἐστίν GT. ■ — τὰς  
LITTA. d ἐπροφίτευνον LITTA. ■ δώδεκα LITTA. ■ — τὸν LITTA. ■ — ὁρκίζομεν LITTA. 1 ἐκ-  
h — Ἰησοῦ GLITTA. i ὁ θεὸς ἐποίει LITTA. ■ ἀποφέρεισθαι LITTA. ■ Ὀρκίζω I adjure  
πορεύεσθαι (— ἀπ' αὐτῶν) GLITTA. ■ καὶ τῶν also of the LITTA. ■ Ὀρκίζω I adjure  
GLITTA. (— ὁ LITTA.

of one Sœva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed.

Ῥττες" υἱοὶ" Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτα υἱοὶ τοῦτο certain [men] sons of Sœva a Jew, a high priest seven who this ποιούντες. 15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν, were doing. But answering the spirit wicked said, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς Jesus I know, and Paul I am acquainted with; ye δὲ τίνες ἐστέ; 16 Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος bat, who are ye? And leaping on them the man πρὸς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας in whom was the spirit wicked, and having mastered αὐτῶν ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισ- them prevailed against them, so that naked and wounded μένους ἐκφυγεῖν ἐκ τοῦ οἴκου. ἐκείνου. 17 τοῦτο δὲ ἐγένετο they escaped out of that house. And this became γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν known to all both Jews and Greeks, those inhabiting Ἐφεσον, καὶ ἑπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἑμεγα- Ephesus, and fell fear upon all them, and mag- λύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 18 Πολλοὶ τε τῶν nified the name of the Lord Jesus. And many of those who πεπιστευκότων ἤρχοντο ἐξομολογοῦμενοι καὶ ἀναγγέλλοντες believed came confessing and declaring τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πρα- their deeds. And many of those who the curious arts prac- ξάντων συνεγένκαντες τὰς βίβλους κατέκαιον ἐνώπιον tised having brought the books burnt [them] before πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εἶδρον all. And they reckoned up the prices of them, and found [it] ἀργυρίου μυριάδας πέντε. 20 οὕτως κατὰ κράτος τοῦ λόγος τοῦ of silver myriads five. Thus with might the word of the κυρίου ἠύξανεν καὶ ἴσχυεν. Lord increased and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also go to Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 23 And the same time there arose no small stir about that way. 24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25 whom he called together with the work-

21 Ὡς δὲ ἐπληρώθη ταῦτα ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύε- And when were fulfilled these things purposed Paul in the spirit, having passed through Macedonia and Achaia, to σθαίεις Ἱερουσαλὴμ, εἰπὼν, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ go to Jerusalem, saying, After having been my there δεῖ με καὶ Ῥώμην ἰδεῖν. 22 Ἀποστείλας δὲ εἰς τὴν it behoves me also Rome to see. And having sent into Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Macedonia two of those who ministered to him, Timotheus and Ἐραστον, αὐτὸς ἐπέσχευ χρόνον εἰς τὴν Ἀσίαν. 23 Ἐγένετο Erastus, he remained a time in Asia. Came to pass δὲ κατὰ τὸν καιρὸν ἐκείνον ταραχος οὐκ ὀλίγος περὶ τῆς and at that time disturbance no small about the ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, way. For Demetrius a certain [man] by name, a silversmith, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις making temples silver of Artemis, brought to the artificers ἑργασίαν οὐκ ὀλίγην. 25 οὗς συναθροίσας, καὶ τοὺς gain no little; whom having brought together, and the

Ῥ τινος (read seven sons of a certain one) LTr. υἱοὶ placed after ἐπτα LTTra. — οἱ LTT[a]. + αὐτοῖς to them LTTraW. ἐφαλλόμενος LTTra. ὁ ἄνθρωπος ἐπ' αὐτοὺς LTTra. — καὶ LTTraW. ἀμφοτέρων both LTTra. ὕπεσεν LTr. τοῦ κερῆν ὁ λόγος LTTra. διελθεῖν to have passed through L. + τὴν L. Ἱερουσόλυμα LTTraW. d — τὴν T. παρείχετο L. οὐκ ὀλίγην ἑργασίαν LTTra.

περί τὰ τοιαῦτα ἐργάτας, εἶπεν, "Ἄνδρες, ἐπίστασθε ὅτι ἐκ  
in such things workmen, he said, Men, ye know that from

ταύτης τῆς ἐργασίας· ἡ εὐπορία ἐμῶν" ἐστίν· 26 καὶ θεωρεῖτε  
this gain the wealth of us is; and ye

καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ ἡ σχεδὸν πάσης τῆς  
and hear that not only of Ephesus but almost of all

Ἀσίας· ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον,  
Asia this Paul having persuaded turned away a great multitude,

λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ  
saying that they are not gods which by hands are made. Not

μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν  
only now this is dangerous to us [lest] the business into disrepute

ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς  
come, but also the of the great goddess Artemis temple for

οὐδὲν," λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγα-  
nothing be reckoned, and be about also to be destroyed the ma-

λειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.  
jesty of her, whom all Asia and the habitable world worships.

28 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκρα-  
And having heard, and having become full of indignation, they cried

ζον λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 29 Καὶ  
out saying, Great the Artemis of [the] Ephesians. And

ἐπλήσθη ἡ πόλις ὅλη ἡ συγχύσεως ὤρμησάν τε ὁμοθυ-  
filled the city whole with confusion, and they rushed with one

μαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρί-  
accord to the theatre, having seized with [them] Gaius and Ari-

σταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. 30 τοῦ δὲ  
starchus, Macedonians, fellow-travellers of Paul. But

Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν  
Paul intending to go in to the people, did not suffer him

οἱ μαθηταί· 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ  
the disciples, and some also of the chiefs of Asia being to him

φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι ἑαυτὸν  
friends, having sent to him, urged [him] not to venture himself

εἰς τὸ θέατρον. 32 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον,  
into the theatre. Some therefore one thing and some another were crying out;

ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν  
for was the assembly confused, and the most did not know

τίνος ἕνεκεν συνεληλύθεισαν. 33 ἐκ δὲ τοῦ ὄχλου  
for what cause they had come together. But from among the crowd

προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν  
they put forward Alexander, thrusting forward him the

Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα,  
Jews. And Alexander, having made a sign with the hand,

ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34 ἐπιγινόντων δὲ ὅτι  
wished to make a defence to the people. But having recognized that

Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας  
a Jew he is, cry there was one from all, for about hours

δύο κρᾶζόντων, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 35 Κατα-  
two crying out, Great the Artemis of [the] Ephesians. Having

στείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφεσίοι,  
calmed and the recorder the crowd says, Men Ephesians,

of like occupa-  
tion, and said, Sirs, ye  
know that by this craft  
we have our wealth.  
26 Moreover ye see and  
hear, that not alone at  
Ephesus, but almost  
throughout all Asia,  
this Paul hath per-  
suaded and turned a-  
way much people, say-  
ing that they be no  
gods, which are made  
with hands; 27 so that  
not only this our craft  
is in danger to be set  
at nought; but also  
that the temple of the  
great goddess Diana  
should be despised,  
and her magnificence  
should be destroyed,  
whom all Asia and  
the world worshippeth.  
28 And when they  
heard these sayings,  
they were full of wrath,  
and cried out, saying,  
Great is Diana of the  
Ephesians. 29 And the  
whole city was filled  
with confusion; and  
having caught Gaius  
and Aristarchus, men  
of Macedonia, Paul's  
companions in travel,  
they rushed with one  
accord into the thea-  
tre. 30 And when Paul  
would have entered in  
unto the people, the  
disciples suffered him  
not. 31 And certain of  
the chief of Asia, which  
were his friends, sent  
unto him, desiring him  
that he would not ad-  
venture himself into  
the theatre. 32 Some  
therefore cried one  
thing, and some an-  
other: for the as-  
sembly was confused;  
and the more part  
knew not wherefore  
they were come to-  
gether. 33 And they  
drew Alexander out  
of the multitude, the  
Jews putting him for-  
ward. And Alexander  
beckoned with the  
hand, and would have  
made his defence unto  
the people. 34 But  
when they knew that  
he was a Jew, all with  
one voice about the  
space of two hours  
cried out, Great is  
Diana of the Ephe-  
sians. 35 And when the  
townclerk had ap-  
peared the people, he  
said, Ye men of Ephe-

ε ἡμῖν to us LITTA.    + καὶ also L.    ι ἱερὸν Ἀρτέμιδος TA.    κ οὐθὲν LITTA.  
λογισθῆσεται (shall be counted), ἢ ἔλλει L.    τε EGLITTA.    τῆς μεγαλειότητος LITTA.  
[ῆ] Tr.    P — ὅλη LITTA.    q + τῆς GLTTAW.    — τοῦ GLTTAW.    Παύλου δὲ LITTAW.  
c συν- T.    ε ἕνεκα LITTA.    συνεβίβασαν they instructed LITTA.    προβαλλόντων EGL.  
επιγινόντες GLTTAW.    κρᾶζόντες T.



sus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana; and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

XX. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece. 3 And there abode three months. And when the Jews laid wait for him, he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. 5 These going before tarried for us at

τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; 36 ἀναντιρρήτων οὖν ὄντων τούτων· ὅθεν ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν. 37 ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεᾶν ὑμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἐπὶ τινὰ λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλους. 39 εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ ye inquire, in the lawful assembly it shall be solved. For also we ἐκινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41 Καὶ ταῦτα εἰπὼν, ἀπέλυσεν τὴν ἐκκλησίαν.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, ἠρπάσθη ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμενος, ἐξῆλθεν αὐτοὺς εἰς τὴν Μακεδονίαν. 2 διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακάλεσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. 3 ποιήσας τε μῆνας τρεῖς, γενόμενος αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο τοῦ ὑποστρέφειν διὰ Μακεδονίας. 4 συνεπέτο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος ὁ Βεροιαῖος, Θεσσαλονικῆων δὲ Ἀριστάρχος καὶ Σεκούνδος, καὶ Γάιος Δερβαῖος καὶ Τιμόθεος Ἀσιανοὶ δὲ Τυχικός καὶ Τρόφιμος. 5 οὗτοι προελθόντες ἔμενον ἡμᾶς

ἄνθρωπον (read τίς who) of men LTTra.  
 ὅθεν GLTTraW.  
 περαιτέρω further Ltr.  
 μεταπεμπόμενος having sent for Ttr.  
 πορεύεσθαι LTT.  
 ἄχρι τῆς Ἀσίας T[Tr].  
 προσελθόντες having gone Tr.

— θεᾶς GLTTraW.  
 ἔχουσιν πρὸς τινὰ λόγον GLTTraW.  
 + περὶ concerning (this concourse) LTT.  
 + παρακάλεσας having exhorted [and] LTTra.  
 ἐπιβουλῆς αὐτῷ LTT.  
 γνώμης TTTa.  
 + δὲ and (these) LTT[Tr].

ἐν Τρωάδι· 6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν  
in Troas, but we sailed away after the days of the  
ἀζύμων ἀπὸ Φιλιππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς  
unleavened bread from Philippi, and came to them at  
τὴν Τρωάδα· ἄχρις ἡμερῶν πέντε, ὅθ' διετρίψαμεν ἡμέρας  
Troas in days five, where we stayed days  
ἐπτά· 7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων  
seven. And on the first [day] of the week, having been assembled  
τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς,  
the disciples to break bread, Paul discoursed to them,  
μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον μέχρι  
about to depart on the morrow; and he continued the discourse till  
μεσονυκτίου· 8 ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῇ ὑπερίψῃ οὐ  
midnight. And were lamps many in the upper room where  
ἦσαν συνηγμένοι· 9 καθήμενος δὲ τις νεανίας ὀνόματι  
they were assembled. And was sitting a certain youth, by name  
Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ, δια-  
Eutychus, by the window, overpowered by sleep deep, as  
λεγόμενου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ  
discoursed Paul for a longer time, having been overpowered by  
τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤροθ  
the sleep he fell from the third story down, and was taken up  
νεκρός· 10 καταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ ἐσυμ-  
dead. But having descended Paul fell upon him, and having  
περιλαβὼν εἶπεν, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν  
embraced [him] said, Do not make a tumult, for the life of him in  
αὐτῷ ἐστιν· 11 Ἀναβάς δὲ καὶ κλάσας ἄρτον καὶ γευσά-  
is. And having gone up and having broken bread and having  
μενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξήλ-  
eaten, and for long having conversed until day-break, so he de-  
θεν· 12 ἡγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ  
parted. And they brought the boy alive, and were comforted not  
μετρίως· 13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν  
a little. But we having gone before to the ship sailed  
εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦ-  
to Assos, there being about to take in Paul; and  
λον· οὕτως γὰρ ἦν διάτεταγμένος, μέλλων αὐτὸς πεζεῦν·  
for so he had appointed, being about himself to go on foot.  
14 ὥς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν  
And when he met with us at Assos, having taken in him  
ἤλθομεν εἰς Μιτυλήνην· 15 κάκειθεν ἀποπλεύσαντες τῇ  
we came to Mitylene; and thence having sailed away, the  
ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἐτέρᾳ  
following [day] arrived opposite Chios, and the next [day]  
παρεβάλομεν εἰς Σάμον· καὶ μέναντες ἐν Τρωγυλλίῃ, τῇ  
we arrived at Samos; and having remained at Trogyllium, the  
ἐχομένῃ ἤλθομεν εἰς Μίλητον· 16 ἔκρινεν γὰρ ὁ Παῦλος  
next [day] we came to Miletus: for had decided Paul  
παραπλεύσας τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονο-  
to sail by Ephesus, so that it might not happen to him to spend  
τριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδεν γὰρ εἰ δυνατόν ὅν αὐτῷ  
time in Asia; for he hastened if possible it was for him

Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not thyself; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, he departed. 12 And they brought the young man alive, and were not a little comforted. 13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go about. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at

Τρωάδι LT. Τρωάδα LT. ἄχρι LTTA. ὅπου T. ἡμῶν we (having been assembled) GLTTAW. ἡμεν we were GLTTAW. καθεζόμενος LTTAW. ο συν- T. d + τὸν LTAW. ἄχρι TTA. προσελθόντες having gone tr. ἐπὶ LTTA. h διατεταγμένος ἦν LTTA. συνέβαλλεν LTTA. ἀντικρυς LTTA. Τρωγυλίῃ A; — καὶ μέναντες ἐν Τρω. LTT. + δὲ and (the) LTT. κεκρίκει GLTTAW. ο εἴη it might be LTTA.

Jerusalem the day of Pentecost, 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 serving the Lord with all humility, me by the lying in wait of the Jews; 20 and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, 21 testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the coun-

την ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα." the day of Pentecost to be in Jerusalem.  
 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέσαστο And from Miletus having sent to Ephesus he called for τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 ὥς δὲ παρεγένοντο πρὸς τοὺς ἐλδὲς τῆς ἐκκλησίας. And when they were come to αὐτὸν ἔειπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας him he said to them, Ye know, from the first day ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα on which I arrived in Asia, how with you all the χρόνον ἐγενόμην, 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινο- time I was, serving the Lord with all humili- φροσύνης καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμ- testifying and many tears and temptations, which hap- βάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων; 20 ὥς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι nothing I kept back of what is profitable so as not to announce [it] ὑμῖν, καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἶκους, 21 διαμαρ- to you, and to teach you publicly and from house to house, earnestly τυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς τὸν θεὸν testifying both to Jews and Greeks toward God μετάνοιαν καὶ πίστιν τῇ εἰς τὸν κύριον ἡμῶν Ἰησοῦν repentance and faith toward our Lord Jesus ἡμεῖς. 22 καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι Christ. And now, lo, I, bound in the spirit, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσονται go to Jerusalem, the things which in it shall happen μοι μὴ εἰδώς, 23 πλην ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν to me not knowing; except that the Spirit the Holy in every city διαμαρτύρεται λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν. fully testifies, saying that bonds me and tribulations await.  
 24 ἀλλ' οὐδὲνός ἐστι λόγος ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν But of nothing account I make, nor hold I τὴν ψυχὴν μου τιμὰν ἐμάντῳ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ my dear to myself, so as to finish my course with χαρᾷ, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰη- joy, and the ministry which I received from the Lord Je- σοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. sus, to testify fully the glad tidings of the grace of God.  
 25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου And now, lo, I know that no more will see my face ὑμεῖς πάντες, ἐν οἷς διηλθον κηρύσσων τὴν βασιλείαν ye all, among whom I have gone about proclaiming the kingdom τοῦ θεοῦ. 26 Ὡς δὲ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, of God. Wherefore I testify to you in this day ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων 27 οὐ γὰρ that pure I [am] from the blood of all, for not ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλήν I kept back from announcing to you all the counsel

Ἱερουσαλὴμ T. + ὁμοῦ ὄντων αὐτῶν they being together L. — πολλῶν GLTTrAW.  
 — τὸν TTrA. — τὴν LTrA. — χριστόν LTrA. = δεδεμένος ἐγὼ GLTTrAW.  
 ἐμοί T. + μοι to me GLTTrAW. λέγων A. καὶ θλίψεις με LTrA. λόγου  
 TTrA. ἔχω, οὐδὲ ποιῶμαι L; — οὐδὲ ἔχω TTrA. — μου LTrA. — μετὰ χαρᾷ  
 LTrA. — τοῦ θεοῦ LTrAW. διότι TA. εἰμι am LTrA. — ὑμῖν  
 LTrA.

τοῦ θεοῦ.<sup>1</sup> 28 προσέχετε<sup>2</sup> ἑαυτοῖς καὶ παντὶ τῷ  
of God. Take heed therefore to yourselves and to all the  
ποιμνίῳ. ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,  
flock, wherein<sup>3</sup> you<sup>4</sup> the<sup>5</sup> Spirit<sup>6</sup> the<sup>7</sup> Holy<sup>8</sup> did<sup>9</sup> set<sup>10</sup> overseers,  
ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ,<sup>11</sup> ἣν περιποιήσατο διὰ  
to shepherd the assembly of God, which he purchased with  
τοῦ ἰδίου αἵματος.<sup>12</sup> 29 ἔγάρ<sup>13</sup> οἶδα<sup>14</sup> τοῦτο, ὅτι εἰσελεύ-  
the<sup>15</sup> of<sup>16</sup> his<sup>17</sup> own<sup>18</sup> blood. For I know this, that will  
σονται μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ  
come in after my departure<sup>19</sup> wolves<sup>20</sup> grievous amongst you, not  
φειδόμενοι τοῦ ποιμνίου.<sup>21</sup> 30 καὶ ἐξ ὑμῶν αὐτῶν ἀνα-  
sparing the flock; and from amongst your own selves will  
στήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς  
rise up men speaking perverted things, to draw away the  
μαθητὰς ὀπίσω αὐτῶν.<sup>22</sup> 31 διὸ γρηγορεῖτε, μνημονεύοντες  
disciples after themselves. Wherefore watch, remembering  
ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρύων  
that three years night and day I ceased not with tears  
νουθετῶν ἕνα ἕκαστον. 32 καὶ ἑγὼ<sup>23</sup> παρατίθεμαι ὑμᾶς,  
admonishing<sup>24</sup> one<sup>25</sup> each. And now I commit you,  
ἀδελφοί,<sup>26</sup> τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυνα-  
brethren, to God and to the word of his grace, which is  
μένῳ<sup>27</sup> ἐποικοδομῆσαι<sup>28</sup> καὶ δοῦναι<sup>29</sup> ὑμῖν<sup>30</sup> κληρονομίαν ἐν  
able to build up and to give you an inheritance among  
τοῖς ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ  
the<sup>31</sup> sanctified<sup>32</sup> all. Silver or gold or clothing  
οὐδενὸς<sup>33</sup> ἐπεθύμησα.<sup>34</sup> 34 αὐτοῖς<sup>35</sup> δὲ<sup>36</sup> γινώσκετε ὅτι ταῖς  
of no one I desired. But yourselves know that  
χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρέτησαν αἱ  
to my needs and to those who were with me did<sup>37</sup> minister  
χεῖρες αὐταί. 35 πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας  
these hands. All things I shewed you that thus labouring  
δεῖ<sup>38</sup> ἀντισταθάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε  
it behoves<sup>39</sup> [us] to aid those being weak, and to remember  
τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν  
the words of the Lord Jesus that himself said, Blessed<sup>40</sup> it is  
ἰδιόνα<sup>41</sup> μᾶλλον<sup>42</sup> ἢ λαμβάνειν. 36 Καὶ ταῦτα εἰπὼν,  
to<sup>43</sup> give more than to receive. And these things having said  
θεῖς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσήξατο.  
having bowed his knees with<sup>44</sup> all<sup>45</sup> them he prayed.  
37 Ἰκανὸς δὲ ἐγένετο κλαυθμὸς<sup>46</sup> πάντων<sup>47</sup> καὶ ἐπιπεσάντες  
And<sup>48</sup> much<sup>49</sup> there<sup>50</sup> was weeping of all: and falling  
ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλου<sup>51</sup> αὐτόν<sup>52</sup> 38 ὁδυνώ-  
upon the neck of Paul they ardently kissed him, dis-  
μενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλ-  
tressed most of all for the word which he had said, that no more they  
λουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. πρόεπεμπον δὲ αὐτόν<sup>53</sup>  
are about his face to see. And they accompanied him  
εἰς τὸ πλοῖον.  
to the ship.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτοῦ, XXI. And it came to  
And when it was<sup>1</sup> sailed<sup>2</sup> we, having drawn away from<sup>3</sup> were gotten from<sup>4</sup>

1 + ὑμῖν to you LITTA. 2 — οὖν [I] TTA. 3 τοῦ κυρίου of the Lord GLTTA. 4 αἵματος  
τοῦ ἰδίου GLTTAW. 5 — γὰρ for LTTAW. 6 αὐτοῦ LTTA. 7 — ἀδελφοί LTTA. 8 οἰκοδομῆσαι to build LTTAW. 9 — ὑμῖν LTTA. 10 — τὴν  
(read the inheritance) TTA. 11 οὐθένος T. 12 — δὲ but GLTTAW. 13 μᾶλλον διδόναι  
GLTTAW. 14 κλαυθμὸς ἐγένετο LTTAW.

sel of God. 28 Take heed therefore unto your-  
selves, and to all the  
flock, over the which  
the Holy Ghost hath  
made you overseers, to  
feed the church of God,  
which he hath pur-  
chased with his own  
blood. 29 For I know  
this, that after my de-  
parting shall grievous  
wolves enter in among  
you, not sparing the  
flock. 30 Also of your  
own selves shall men  
arise, speaking per-  
verse things, to draw  
away disciples after  
them. 31 Therefore  
watch, and remember,  
that by the space of  
three years I ceased  
not to warn every one  
night and day with  
tears. 32 And now,  
brethren, I commend  
you to God, and to the  
word of his grace,  
which is able to build  
you up, and to give you  
an inheritance among  
all them which are  
sanctified. 33 I have  
coveted no man's sil-  
ver, or gold, or ap-  
parel. 34 Yea, ye your-  
selves know, that these  
hands have ministered  
unto my necessities,  
and to them that were  
with me. 35 I have  
shewed you all things,  
how that so labouring  
ye ought to support  
the weak, and to re-  
member the words of  
the Lord Jesus, how  
he said, It is more  
blessed to give than to  
receive. 36 And when  
he had thus spoken, he  
kneeled down, and  
prayed with them all.  
37 And they all wept  
sore, and fell on Paul's  
neck, and kissed him,  
38 sorrowing most  
of all for the words which  
he spake, that they  
should see his face no  
more. And they ac-  
companied him unto  
the ship.



them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: 2 and finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days: who said to Paul, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. 6 And when we had taken our leave one of another, we took ship; and they returned home again. 7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that

αὐτῶν, εὐθυδρομήσαντες ἦλθον εἰς τὴν Ἀκῶν, τῇ δὲ ἐξῆς  
 them, having run direct we came to Cos, and on the next  
 εἰς τὴν Ῥόδον, καὶ ἐκεῖθεν εἰς Πάταρα. 2 καὶ εὗρόντες  
 [day] to Rhodes, and thence to Patara. And having found  
 πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.  
 a ship passing over into Phenicia, having gone on board we sailed;  
 3 ἀναφάναντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν  
 and having sighted Cyprus, and having left it  
 εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον  
 on the left we sailed to Syria, and brought to at Tyre,  
 ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. 4 καὶ  
 for there was the ship discharging the lading. And  
 ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ  
 having found out the disciples, we remained there days seven;  
 οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν  
 who to Paul said by the Spirit, not to go up  
 εἰς Ἱερουσαλὴμ. 5 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέ-  
 to Jerusalem. But when it was we completed the days,  
 ρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων  
 having set out we journeyed, accompanying us all  
 σὺν γυναῖσιν καὶ τέκνοις ἕως ἔξω τῆς πόλεως καὶ ἵκντες  
 with wives and children as far as outside the city. And having bowed  
 τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμεθα. 6 καὶ ἀσπασί-  
 the knees on the shore we prayed. And having  
 μενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέ-  
 one another we went up into the ship, and they re-  
 στρεψαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες  
 turned to their own [homes]. And we, the voyage having completed  
 ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι  
 from Tyre, arrived at Ptolemais, and having saluted  
 τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ  
 the brethren we abode day one with them. And on the  
 ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον ὅλθον εἰς  
 morrow having gone forth Paul and those with him they came to  
 Καίσαρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ  
 Caesarea; and having entered into the house of Philip the  
 εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.  
 evangelist, being of the seven, we abode with him.  
 9 τοῦτ' ὅτι ἦσαν θυγατέρες παρθένοι τέσσαρες προφη-  
 Now to this [man] there were daughters virgins four who pro-  
 τεύουσαι. 10 ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους κατήλθεν  
 phesied. And remaining we days many came down  
 τις ἀπὸ τῆς Ἰουδαίας προφῆτης ὀνόματι Ἀγαβος·  
 a certain one from Judea, a prophet, by name Agabus;  
 11 καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ  
 and having come to us, and having taken the girdle  
 Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας  
 of Paul, and having bound of himself the hands and the feet  
 ἔειπεν, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστιν  
 said, Thus says the Spirit the Holy, The man of whom is

α Ἀκῶ GLTFAW. β ἀναφάναντες EGLTFAW. γ κατήλθον landed LTTFA. δ τὸ πλοῖον ἦν LTTFAW. ε ἀνευρόντες δὲ LTTFAW. ς αὐτοῖς with them L. ζ ἐπιβαίνειν LTTFA. η Ἱερουσαλὴμ GLTFAW. θ ἐξαρτίσαι ἡμᾶς LTTFAW. ι προσευξάμενοι ἀπασπάμεθα having prayed we took our leave LTTFAW. κ + καὶ and LTTFAW. λ ἐπέβημεν LTTFAW. μ ἀνέβημεν TAW. ν οἱ περὶ τὸν Παῦλον GLTFAW. ξ ἦλθον we came EGLTFAW; ἡλ-  
 λασμεν Tr. θ Καίσαριαν T. ι — τοῦ GLTFAW. κ τέσσαρες παρθένοι LTTFA. λ — ἡμῶν LTTFAW. μ — τε and LTTFAW. ν ἐαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας LTTFAW.

ἡ-ζώνη·αὕτη οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ  
this girdle thus shall bind in Jerusalem the Jews, and  
παρὰδώσουσιν εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ ἠκούσαμεν  
deliver up into [the] hands of [the] nations. And when we heard

ταῦτα, παρεκαλοῦμεν ἡμεῖς·τε καὶ οἱ ἐντόπιοι τοῦ  
these things, besought both we and those of [the] place

μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. 13 Ἄπεκριθῆ·δὲ ὁ  
not to go up him to Jerusalem. But answered

Παῦλος, Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν  
Paul, What do ye weeping and breaking my

καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς  
heart for I not only to be bound but also to die at

Ἱερουσαλὴμ ἐτοιμῶς·ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.  
Jerusalem am ready for the name of the Lord Jesus.

14 Μὴ·πειθομένου·δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες, Ὅτι θέλημα  
And not being persuaded he we were silent, saying, The will

τοῦ κυρίου·γενέσθω.  
of the Lord be done.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἄνε-  
And after these days, having packed the baggage we

βαίνομεν εἰς Ἱερουσαλὴμ. 16 συνῆλθον δὲ καὶ τῶν  
went up to Jerusalem. And went also [some] of the

μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ  
disciples from Caesarea with us, bringing [one] with whom

ἔμεισθώμεν, Μνάσωνι·τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17 Γενο-  
we might lodge, a certain Mnason, a Cypriot, an old disciple. Having

μένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως ἔδεδξαντο ἡμᾶς οἱ  
arrived and we at Jerusalem gladly received us the

ἀδελφοί. 18 τῇ·δὲ ἐπιούσῃ εἰσέει οὐ Παῦλος σὺν ἡμῖν  
brethren. And on the following [day] went in Paul with us

πρὸς Ἰάκωβον, πάντες·τε παρεγένοντο οἱ πρεσβύτεροι. 19 καὶ  
to James, and all assembled the elders. And

ἀσπασάμενος αὐτοὺς ἐξηγῆτο καθ' ἕν·ἐκαστον ὧν ἐποίησεν  
having saluted them he related one by one what things wrought

ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. 20 οἱ δὲ  
God among the nations by his ministry. And they

ἀκούσαντες ἐδόξαζον τὸν κύριον. Ἐείπον·τε αὐτῷ, Θεωρεῖς,  
having heard glorified the Lord. And they said to him, Thou seest,

ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπι-  
brother, how many myriads there are of Jews who have be-

στυγκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν.  
lieved, and all zealous ones of the law are.

21 κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις  
And they were informed concerning thee, that apostasy thou teachest

ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,  
from Moses the among the nations all Jews,

λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθουσιν  
telling not to circumcise them the children, nor in the customs

περιπατεῖν. 22 τί οὖν ἐστίν; πάντως δεῖ πλῆθος  
to walk. What then is it? certainly must a multitude

owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem. 16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 and they are informed of thee, that thou teachest all the Jews that are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must

† + τότε then LITRAW. \* — δὲ but LITRAW. † + καὶ εἶπεν and said T. Ὁ κύριον  
τὸ θέλημα γινέσθω LITRAW. \* ἐπισκευασάμενοι LITRAW. Ἱεροσόλυμα LITRAW.  
Καισαρίας T. ἀπέδεδξαντο welcomed LITRAW. τε T. τὸν θεόν God GLITRAW.  
εἰπόντες saying L; εἰπὼν τε TTR. ἐν τοῖς Ἰουδαίοις among the Jews LITRAW; — Ἰου-  
δαίων T. Μωυσεως GLITRAW. — πάντας LITRAW. δεῖ συνελθεῖν πλῆθος LITRAW; — δεῖ  
πλῆθος συνελθεῖν Tr.

needs come together : for they will hear that thou art come. 23 Do therefore this that we say to thee : We have four men which have a vow on them ; 24 them take, and purify thyself with them, and be at charges with them, that they may shave their heads : and all may know that those things, whereof they were informed concerning thee, are nothing ; but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help : This is the man, that teacheth all men every where against the people, and the law, and this place : and further brought Greeks also into the temple, and hath polluted this holy place. (For they had before with him in the city Trophimus Ephesian, whom they supposed that Paul had brought into the temple.) 30 And all the city was moved, and the people ran together : and they took Paul, and drew him out of the temple : and forthwith the doors were shut. 31 And they went about to kill him, tidings came un-

συνελθεῖν· ἁκούσονται· γὰρ ὅτι ἔλθῃσθας. 23 τοῦτο οὖν come together ; for they will hear that thou hast come. This therefore ποιήσον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν do thou what to thee we say : There are with us men four a vow ἔχοντες ἐφ' ἑαυτῶν· 24 τοὺτους παραλαβὼν ἀγνίσθητι σὺν having on themselves ; these having taken be purified with αὐτοῖς, καὶ δαπάνησόν ἐπ' αὐτοῖς, ἵνα ἔξυρῶνται τὴν them, and be at expense for them, that they may shave the κεφαλὴν, καὶ ὀγνώσῃ πάντες ὅτι ὧν κατήχηνται head ; and may know all that of which they have been informed περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς about thee nothing is, but thou walkest orderly also thyself πρὸν νόμον φυλάσσω· 25 περὶ δὲ τῶν πεπιστευκότων the law keeping. But concerning those who have believed ἐθνῶν ἡμεῖς ἔπεστείλαμεν· κρίναντες μηδὲν τοιοῦτον of the nations we wrote, judging no such thing τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πικτόν καὶ πορνείαν. 26 Τότε to observe them, except to keep from themselves things offered to idols, and blood, and what is strangled, and fornication. Then ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν Paul having taken the men, on the next day with αὐτοῖς ἀγνισθεὶς εἰσῆε εἰς τὸ ἱερόν, διαγγέλλων τὴν them having been purified entered into the temple, declaring the ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη fulfilment of the days of the purification, until was offered ὑπὲρ ἐνὸς ἑκάστου αὐτῶν ἡ προσφορά. 27 ὥς δὲ ἐμελλον for one each of them the offering. But when were about αἱ ἑπτὰ ἡμέραι συντελεῖσθαι οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι the seven days to be completed the from Asia Jews θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, having seen him in the temple, stirred up all the crowd, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν, 28 κράζοντες, Ἀνδρεῖ and laid hands upon him, crying, Μὴ Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ Israelites, help ! this the man who against τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου· τοῦτου πάντας ἵπαν- the people and the law and this place all every- ταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν, where teaches, and further also Greeks he brought into the temple, καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον. 29 Ἦσαν γὰρ προ- and defiled holy place this. For they had before εωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν seen Trophimus the Ephesian in the city with him, whom ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. 30 ἐκινήθη they supposed that into the temple brought Paul. Was moved τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπι- and the city whole, and there was a concourse of the people ; and having λαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ laid hold of Paul, they drew him outside the temple, and εὐθέως ἐκλείσθησαν αἱ θύραι. 31 ζητούντων δὲ αὐτὸν immediately were shut the doors. But as they were seeking him

■ — γὰρ for Tr.

■ ξυρῶνται they shall shave ΤΤα.

■ γνώσονται will know

GLTTAW. P φυλάσσω τὸν νόμον LTTAW.

■ ἀπεστείλαμεν LTr.

■ μηδὲν τοιοῦτον

τηρεῖν αὐτοὺς, εἰ μὴ LTr.

■ — τὸ LTT[A]W.

■ συνέχεον L.

■ ἐπέβαλον Tr.

■ ἐπ'

αὐτὸν τὰς χεῖρας GLTTAW.

■ Ἰσραηλεῖται T.

■ πανταχῇ LTr; πανταχῇ TAW.

■ τε Ahd LTTA.



ἀποκτεῖναι ἀνέβη, φάσις τῷ χιλιάρχῳ τῆς σπείρης,  
to kill there came a representation to the chief captain of the band,  
ὅτι ὅλη <sup>α</sup>συνέχουτα<sup>α</sup> Ἱερουσαλήμ. 32 ὃς ἐξ' αὐτῆς<sup>α</sup> <sup>α</sup>παρα-  
that all <sup>α</sup>was in <sup>α</sup>a tumult <sup>α</sup>Jerusalem; who at once having  
λαβὼν<sup>α</sup> στρατιώτας καὶ <sup>α</sup>ἐκατοντάρχους<sup>α</sup> κατέδραμεν ἐπ'  
taken with [him] soldiers and centurions ran down upon  
αὐτούς. οἱ δὲ ἰδόντες <sup>α</sup>τὸν<sup>α</sup> χιλιάρχον καὶ τοὺς στρατιώτας  
them. And they having seen the chief captain and the soldiers

ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 τότε ἐγγίσας  
ceased beating Paul. Then <sup>α</sup>having <sup>α</sup>drawn <sup>α</sup>near

ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσεν δεθῆναι  
<sup>α</sup>the <sup>α</sup>chief <sup>α</sup>captain laid hold of him, and commanded [him] to be bound  
ἀλύσειν δυσίν<sup>α</sup> καὶ ἐπυνθάνετο τίς <sup>α</sup>ἂν<sup>α</sup> εἴη, καὶ τί  
with <sup>α</sup>chains <sup>α</sup>two, and inquired who he might be, and what  
ἐστίν. πεποιηκώς. 34 ἄλλοι δὲ ἄλλοι <sup>α</sup>τι <sup>α</sup>ἐβόων<sup>α</sup>  
he had been doing. But some <sup>α</sup>one <sup>α</sup>thing <sup>α</sup>and <sup>α</sup>some <sup>α</sup>another <sup>α</sup>were <sup>α</sup>crying

ἐν τῷ ὄχλῳ. <sup>α</sup>μηδυνάμενος δὲ<sup>α</sup> γινῶναι τὸ ἀσφαλές διὰ  
in the crowd. And not being able to know the certainty on account of

τὸν θόρον βον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμ-  
the tumult, he commanded <sup>α</sup>to <sup>α</sup>be <sup>α</sup>brought <sup>α</sup>him into the for-

βολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη  
tress. But when he came <sup>α</sup>the stairs it happened

βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν  
<sup>α</sup>was <sup>α</sup>borne <sup>α</sup>he by the soldiers because of the violence

τοῦ ὄχλου. 36 ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ <sup>α</sup>κράζον,<sup>α</sup>  
of the crowd. For followed the multitude of the people, crying,

Αἶρε αὐτόν. 37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν  
Away with him. But being about to be brought into the fortress

ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἐξεστὶν μοι εἰπεῖν τι  
Paul says to the chief captain, Is it permitted to me to say something

πρὸς σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; 38 οὐκ ἄρα  
to thee? And he said, Greek dost thou know? <sup>α</sup>Not <sup>α</sup>then

σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστα-  
<sup>α</sup>thou <sup>α</sup>art the Egyptian who before these days caused <sup>α</sup>

τῶσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχίλιους  
confusion and led out into the desert the four thousand

ἄνδρας τῶν σικαρίων; 39 Εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος  
men of the assassins? But <sup>α</sup>said <sup>α</sup>Paul, I <sup>α</sup>a man

μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως  
indeed am <sup>α</sup>a Jew of Tarsus, <sup>α</sup>of <sup>α</sup>Cilicia <sup>α</sup>no <sup>α</sup>of <sup>α</sup>insignificant <sup>α</sup>city

πολίτης<sup>α</sup> δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν  
<sup>α</sup>a <sup>α</sup>citizen, and I beseech thee, allow me to speak to the

λαόν. 40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστῶς ἐπὶ  
people. And <sup>α</sup>having <sup>α</sup>allowed <sup>α</sup>[him] <sup>α</sup>he, Paul standing on

τῶν ἀναβαθμῶν κατέσεισεν τῇ χειρὶ τῷ λαῷ πολλῆς δὲ  
the stairs made a sign with the hand to the people; and great

σιγῆς γενομένης προσέφωνησεν τῇ Ἑβραϊδὶ διαλέκτῳ  
silence having taken place he spoke to [them] in the Hebrew language

λέγων, 22 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς  
saying; Men, brethren and fathers, hear my

πρὸς ὑμᾶς <sup>α</sup>νῦν<sup>α</sup> ἀπολογίας. 2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ  
<sup>α</sup>to <sup>α</sup>you <sup>α</sup>now <sup>α</sup>defence. And having heard that in the Hebrew

to the chief captain of the band, that all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, <sup>α</sup>it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him. 37 And <sup>α</sup>Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest <sup>α</sup>uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, XXII. Men, brethren, and fathers, hear ye my defence which I make now unto you. <sup>α</sup>(And when they heard that he spake in the Hebrew tongue to

■ συγ(συν-) τ)χύνεται LTTA; συγχύνεται W.

■ ἐκατοντάρχας LTTAW. — τὸν W.

■ μὴ δυναμένου δὲ αὐτοῦ he not being able LTTAW.

GLT W.

■ ἐξ αὐτῆς A.

■ — ἂν LTT[A]W.

■ κράζοντες LTTAW.

■ λαβὼν having taken L.

■ ἐπεφώνουν LTTAW.

■ νυνὶ





ἀνάβλεψον. Κἀγὼ αὐτῇ-τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14 ὁ δὲ  
look up. And I in the same hour looked up on him. And he  
εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γυνῶναι  
said, The God of our fathers appointed thee to know  
τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν  
his will, and to see the Just One, and to hear a voice  
ἐκ τοῦ στόματος αὐτοῦ. 15 ὅτι ἔσῃ μάρτυς αὐτῷ  
out of his mouth; for thou shalt be a witness for him  
πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ  
to all men of what thou hast seen and heard. And  
νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς  
now why delayest thou? Having arisen be baptized and wash away  
ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. 17 Ἐ-  
thy sins, calling on the name of the Lord. "It came  
γένετο δὲ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευ-  
to "pass and to me having returned to Jerusalem, and on pray-  
χόμενον μου ἐν τῇ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν  
ing my in the temple, I became in a trance, and saw  
αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱε-  
him saying to me, Make haste and go away with speed out of Je-  
ρουσαλὴμ, διότι οὐ παραδέξονται σοῦ τὴν μαρτυρίαν  
rusalem, because they will not receive thy testimony  
περὶ ἐμοῦ. 19 Κἀγὼ εἶπον; Κύριε, αὐτοὶ ἐπίστανται,  
concerning me. And I said, Lord, themselves know  
ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς  
that I was imprisoning and beating in every synagogue those  
πιστεύοντας ἐπὶ σέ. 20 καὶ ὅτε ἔξεχεῖτο τὸ αἷμα Στεφάνου  
believing on thee; and when was poured out the blood of Stephen  
τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφесῶς καὶ συνευδοκῶν  
thy witness, also myself was standing by and consenting  
τῷ ἀναιρέσει αὐτοῦ, καὶ φυλάσσω τὰ ἱμάτια τῶν  
to the putting to death of him, and keeping the garments of those who  
ἀναιρούντων αὐτόν. 21 Καὶ εἶπεν πρὸς με, Πορεύου, ὅτι ἐγὼ  
killed him. And he said to me, Go, for I  
εἰς ἔθνη μακρὰν ἐξαποσελῶ σε. 22 Ἦκουον δὲ αὐτοῦ ἄχρι  
to nations afar off will send forth thee. And they heard him until  
τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες,  
this word, and lifted up their voice, saying,  
Αἰρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκον αὐτόν  
Away with from the earth such a one, for not 'tis fit he  
ζῆν. 23 Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων  
should live. And were crying out they, and casting off [their]  
τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν αέρα, 24 ἐκέλευσεν  
garments, and dust throwing into the air, commanded  
αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, αἰπὼν  
him the chief captain to be brought into the fortress, bidding  
μᾶστιξιν ἀνετάξεσθαι αὐτόν, ἵνα ἐπυνῶ δι' ἣν αἰτίαν  
by scourges to be examined him, that he might know for what cause  
οὕτως ἐπεφώνουν αὐτῷ. 25 ὥς δὲ πρότεινεν αὐτόν  
thus they cried out against him. But as he stretched forward him  
τοῖς ἱμαῖσιν εἶπεν πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὃ  
with the thongs said to the who stood by centurion

hour I looked up upon him, 14 And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and cast off their clothes, and threw dust into the air, 24 the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25 And as they bound him with thongs, Paul said unto the centurion that

αὐτοῦ (read his name) GLTT:AW.

ἰδοὺ τ.

— τὴν LTT[A].

ἔρχυντο LTT:A.

— τῇ ἀναιρέσει αὐτοῦ GLTT:AW.

καθῆκεν GLTT:AW.

τε LTT:AW.

ὁ χιλιάρχος

εἰσάγεσθαι αὐτόν GLTT:AW.

εἰπας LTT:AW.

πρότειναν they stretched forward

GLTT:AW.

[ὁ Παῦλος] A

stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Παῦλος, Ἐἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ἡμῖν μαστίζειν; 26 Ἀκούσας δὲ ὁ ἐκατόνταρχος, προσελθὼν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, Ὅρα τί μέλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. 27 Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ Ῥωμαῖός εἓ; Ὁ δὲ ἔφη, Ναί. 28 Ἀπεκρίθη ὁ χιλιάρχος, Ῥωμαῖός ἂν εἴη; καὶ ὁ ἀποκριθεὶς ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἔκτησάμην. Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. 29 Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖός ἐστιν, καὶ ὅτι ἦν αὐτὸν δεδεκώς. 30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἐλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτοὺς.

XXIII. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whitened wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. 6 But when Paul perceived that the one part were Sadducees,

23 Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστώσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. 3 Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ θεός, τοῖς κεκοιμημένοι καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; 4 Οἱ δὲ παρεστώτες εἶπον, Τὸν ἀρχιερεῖα τοῦ θεοῦ λοιδορεῖς; 5 Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς γέγραπται γάρ, Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. 6 Γινούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν

<sup>a</sup> ἐκατόνταρχος LT. <sup>b</sup> τῷ χιλιάρχῳ ἀπήγγειλεν GLTTAW. <sup>c</sup> — Ὅρα GLTTAW. <sup>d</sup> — εἰ GLTTAW. <sup>e</sup> δὲ LTT; — τε A. <sup>f</sup> αὐτὸν ἦν LTTAW. <sup>g</sup> ὑπὸ LTTAW. <sup>h</sup> — ἀπὸ τῶν δεσμῶν GLTTAW. <sup>i</sup> — ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν GLTTAW. <sup>j</sup> — πάντων GLTTAW. <sup>k</sup> — αὐτῶν (read the sanhedrim) GLTTAW. <sup>l</sup> τῷ συνεδρίῳ ὁ Παῦλος LTT. <sup>m</sup> εἶπαν TTT. <sup>n</sup> + ὅτι TT[A].



Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν<sup>α</sup> ἐν τῷ συν-  
of Sadducees and the other of Pharisees cried out in the syn-  
εδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου.<sup>β</sup>  
drim, Men brethren, I a Pharisee am, son of a Pharisee:

περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.  
concerning a hope and resurrection of [the] dead I am judged.

7. Τοῦτο δὲ αὐτοῦ ᾠλησάντος<sup>γ</sup> ἐγένετο στάσις τῶν Φαρι-  
And this he having spoken there was a dissension between the Phari-  
σαίων καὶ τῶν<sup>δ</sup> Σαδδουκαίων, καὶ ἐσχίσθη<sup>ε</sup> τὸ πλῆθος.  
sees and the Sadducees, and was divided the multitude.

8 Σαδδουκαῖοι ἔμην<sup>α</sup> γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν<sup>β</sup> μηδὲ<sup>γ</sup>  
Sadducees indeed for say there is no resurrection nor

ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφοτέρω.  
angel nor spirit; but Pharisees confess both.

9 ἐγένετο δὲ κραυγὴ μεγάλη<sup>α</sup> καὶ ἀναστάντες<sup>β</sup> οἱ<sup>γ</sup> γραμ-  
And there was a clamour great, and having risen up the scribes

ματεῖς τοῦ μέρους<sup>δ</sup> τῶν Φαρισαίων διεμάχοντο λέγοντες,  
of the part of the Pharisees they were contending, saying,

Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ· τοῦτ'· εἰ δὲ πνεῦμα  
Nothing evil we find in this man; and if a spirit

ἐλάλησεν αὐτῷ ἢ ἄγγελος<sup>α</sup>, μὴ θεομαχῶμεν.<sup>β</sup> 10 Πολλῆς δὲ  
spoke to him or an angel, let us not fight against God. And a great

ᾠονομένης στάσεως, εὐλαβηθεὶς<sup>γ</sup> ὁ χιλιάρχος μὴ δια-  
arising dissension, fearing the chief captain lest should be

σπασθῇ<sup>α</sup> ὁ Παῦλος ὑπὸ αὐτῶν, ἐκέλευσεν τὸ στράτευμα  
torn in pieces Paul by them, commanded the troop

καταβάν<sup>β</sup> ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε  
having gone down to take by force him from midst their, and to bring

εἰς τὴν παρεμβολήν.<sup>γ</sup> 11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστάς  
[him] into the fortress. But the following night standing by

αὐτῷ ὁ κύριος εἶπεν, Θάρσει<sup>α</sup> Παῦλε<sup>β</sup> ὥς γὰρ διε-  
him the Lord said, Be of good courage, Paul; for as thou didst

μαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτως σε δεῖ  
fully testify the things concerning me at Jerusalem, so thou must

καὶ εἰς Ῥώμην μαρτυρῆσαι.<sup>γ</sup> 12 Γενομένης δὲ ἡμέρας, ποιή-  
also at Rome bear witness. And it being day, having

σαντές<sup>α</sup> τινες τῶν Ἰουδαίων συστροφὴν<sup>β</sup> ἀνεθεμάτισαν  
made some of the Jews a combination put under a curse

ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτεί-  
themselves, declaring neither to eat nor to drink till they should

νωσιν τὸν Παῦλον.<sup>γ</sup> 13 Ἦσαν δὲ πλείους τεσσαράκοντα<sup>α</sup> οἱ  
kill Paul. And they were more than forty who

ταύτην τὴν συνωμοσίαν<sup>β</sup> πεποιηκότες.<sup>γ</sup> 14 Οἵτινες προσελ-  
this conspiracy had made; who

θόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις<sup>α</sup> εἶπον,<sup>β</sup> Ἄνα-  
come to the chief priests and the elders said, With a

θήματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδενὸς<sup>γ</sup> γεύσασθαι ἕως οὗ  
curse we have cursed ourselves, nothing to taste until

ἀποκτείνωμεν τὸν Παῦλον.<sup>α</sup> 15 νῦν οὖν ὑμεῖς ἐμφανίσате  
we should kill Paul. Now therefore ye make a representation

and the other Phari-  
sees, he cried out in  
the council, Men and  
brethren, I am a Phari-  
sees, the son of a Phari-  
sees: of the hope and  
resurrection of the  
dead I am called in  
question. 7 And when  
he had so said, there  
arose a dissension be-  
tween the Pharisees  
and the Sadducees:  
and the multitude was  
divided. 8 For the  
Sadducees say that  
there is no resurrec-  
tion, neither angel,  
nor spirit: but the  
Pharisees confess both.  
9 And there arose a  
great cry: and the  
scribes that were of  
the Pharisees' part a-  
rose, and strove, say-  
ing, We find no evil in  
this man: but if a  
spirit or an angel hath  
spoken to him, let us  
not fight against God.  
10 And when there a-  
rose a great dissension,  
the chief cap-  
tain, fearing lest Paul  
should have been pull-  
ed in pieces of them,  
commanded the sol-  
diers to go down, and  
to take him by force  
from among them, and  
to bring him into the  
castle. 11 And the  
night following the  
Lord stood by him,  
and said, Be of good  
cheer, Paul: for  
thou hast testified of  
me in Jerusalem, and  
must thou bear witness  
also at Rome.  
12 And when it was  
day, certain of the  
Jews banded together,  
and bound themselves  
under a curse, saying  
that they would nei-  
ther eat nor drink till  
they had killed Paul.  
13 And they were more  
than forty which had  
made this conspiracy.  
14 And they came to  
the chief priests and  
elders, and said, We  
have bound ourselves  
under a great curse,  
that we will eat no-  
thing until we have  
slain Paul. 15 Now  
therefore ye with the

<sup>α</sup> ἐκραζεν TTRa. <sup>β</sup> Φαρισαίων of Pharisees LTRaW. <sup>γ</sup> εἰπόντος LTRa. <sup>δ</sup> — τῶν  
LTRaW. <sup>ε</sup> καὶ μὲν indeed L. <sup>ς</sup> — μὲν L[TR]. <sup>ζ</sup> μήτε LTRaW. <sup>η</sup> τινες some LTRa.  
<sup>θ</sup> τῶν γραμματέων τοῦ μέρους TTRa; — γραμ. τοῦ μέρους L. <sup>ι</sup> — μὴ θεομαχῶμεν (euuving  
the sentence incomplete) GLTRaW. <sup>κ</sup> στάσεως γινομένης φοβηθεὶς L; γενομένης (γιν. γ)  
στάσεως φοβηθεὶς TTRa. <sup>λ</sup> — Παῦλε GLTRaW. <sup>μ</sup> συστροφὴν οἱ Ἰουδαῖοι GLTRaW.  
<sup>ν</sup> τεσσαρεκατα TTRa. <sup>ξ</sup> ποιησάμενοι LTRaW. <sup>ο</sup> εἶπαν LTRa. <sup>π</sup> μηδενὸς A.



council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him, 16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath some certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, though they would inquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. 23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and

τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐριον αὐτὸν  
to the chief captain with the sanhedrim, so that to-morrow him  
καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκρι-  
he may bring down to you, as being about to examine more  
βέστερον τὰ περὶ αὐτοῦ ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει  
accurately the things concerning him, and we, before drawing near  
αὐτὸν ἑτοιμοὶ ἔσμεν τοῦ ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ  
his ready are to put to death him. But having heard of  
ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἐνεδρόν, παραγενόμενος  
the son of the sister of Paul the lying in wait, having come  
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ,  
and entered into the fortress he reported [it] to Paul.  
17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων,  
And having called to [him] Paul one of the centurions,  
ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει  
said, This young man to put to death him. But having heard of  
γὰρ ἡμεῖς ἀπαγγεῖλαι αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν  
for something to report to him. He indeed therefore having taken  
αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος  
him brought [him] to the chief captain, and says, The prisoner  
Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν  
Paul having called to [him] me asked [me] this  
νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι.  
young man to lead to thee, having something to say to thee.  
19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ  
And having taken hold of his hand the chief captain, and  
ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, τί ἐστιν ὃ ἔχεις  
having withdrawn apart inquired, What is it which thou hast  
ἀπαγγεῖλαι μοι; 20 Εἶπεν δὲ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο  
to report to me? And he said, The Jews agreed  
τοῦ ἐρωτῆσαί σε, ὅπως αὐριον εἰς τὸ συνέδριον κατα-  
to request thee, that to-morrow into the sanhedrim thou mayest  
γάγῃς τὸν Παῦλον, ὡς μέλλοντες τι ἀκριβέστερον  
bring down Paul, as being about something more accurately  
πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ πεισθῇς αὐτοῖς·  
to inquire concerning him. Thou therefore be not persuaded by them,  
ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαρά-  
for lie in wait for him of them men more than forty  
κοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε  
who put under a curse themselves neither to eat nor  
πиеῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσιν  
to drink till they put to death him; and now ready they are  
προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22 Ὁ μὲν οὖν  
waiting the from thee promise. The therefore  
χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ  
chief captain dismissed the young man, having charged [him] to  
ἐκκαλεῖσθαι ὅτι ταῦτα ἐνεφάνισας πρὸς με. 23 Καὶ  
to utter that these things thou didst represent to me. And  
προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν,  
having called to [him] two certain of the centurions he said,  
Ἑτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως  
Prepare soldiers two hundred, that they may go as far as

1 — αὐριον GLTTRAW.

■ καταγάγῃ αὐτὸν εἰς LITTRAW.

■ τὴν ἐνεδρόν EGLTTRAW.

ο ἄπαγε TTR. P ἀπαγγεῖλαι τι LITTRAW. ■ νεανίσκον LITTRAW.

τὸν Παῦλον καταγάγῃ

εἰς τὸ συνέδριον ὡς μέλλον LITTRAW.

■ τεσσαράκοντα TTRAW.

■ εἰσιν ἑτοιμοὶ LITTRAW

■ ἐμέ TTR. ■ τινὰς δύο TTR.



users ■ also come. And he commanded him to be kept in Herod's judgment hall.

σου παραγένωνται'. 'Εκέλευσέν τε αὐτὸν<sup>1</sup> ἐν τῷ πραιτωρίῳ<sup>2</sup> τοῦ Ἡρώδου φυλάσσεσθαι<sup>3</sup>.  
of Herod to be kept.

XXIV. And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας  
And after five days came down the high priest Ananias  
μετὰ τῶν πρεσβυτέρων<sup>1</sup> καὶ ῥήτορος Τερτύλλου τινός, οὕτως<sup>2</sup>  
with the elders and an orator Tertullus a certain, who

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. ■ κληθέν-  
made a representation to the governor against Paul. ■ Having been  
τος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων,  
called and he began to accuse Tertullus, saying,

3 We accept it always, and in all places, most noble Felix, with all thankfulness. 4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

3 Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων<sup>1</sup>  
Great peace obtaining through thee, and excellent measures  
γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε<sup>2</sup>  
being done for this nation through thy forethought, both in every way  
καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φίλιξε, μετὰ πάσης<sup>3</sup>  
and everywhere we gladly accept [it], most excellent Felix, with all  
εὐχαριστίας. 4 ἵνα δὲ μὴ ἐπὶ πλείον σε<sup>4</sup> ἐγκώπτω<sup>5</sup>  
thankfulness. But that not to longer thee I may be a hindrance

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-

παρακαλῶ ἀκοῦσαι σε ἡμῶν συντόμως τῷ σπ. ἐπιεικείᾳ. 5 εὐ-  
I beseech to hear thee us briefly in thy clemency. 5 Having  
ρόντες γὰρ τὸν ἀνδρα τοῦτον λοιμόν, καὶ κινούντα στάσιν<sup>1</sup>  
found for this man a pest, and moving insurrection

leader of the sect of the Nazarenes: 6 who also hath gone about to profane the temple; whom we took, and would have judged according to our law.

πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην<sup>2</sup>  
among all the Jews in the habitable world, a leader  
τε τῆς τῶν Ναζωραίων αἵρέσεως<sup>3</sup> 6 ὃς καὶ τὸ ἱερόν<sup>4</sup>  
and of the of the Nazareans sect; who also the temple

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

ἐπειράσεν βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν καὶ κατὰ<sup>5</sup>  
attempted to profane, whom also we seized, and according to  
τὸν ἡμέτερον νόμον ἠεληήσαμεν κρίνειν<sup>1</sup> 7 παρελθὼν δὲ<sup>2</sup>  
our law wished to judge; but having come up

8 commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν<sup>3</sup>  
Lysias the chief captain with great force out of our hands  
ἀπήγαγεν, 8 κελεύσας τοὺς κατηγοροῦν- αὐτοῦ ἔρχεσθαι<sup>4</sup>  
took away [him], having commanded his accusers to come

9 And the Jews also assented, saying that these things were so. 10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

ἐπὶ σέ<sup>1</sup> παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ<sup>2</sup>  
to thee, from whom thou wilt be able thyself, having examined concerning  
πάντων τούτων ἐπιγινῶναι ὧν ἡμεῖς κατηγοροῦμεν<sup>3</sup>  
all these things to know of which we accuse

11 because that thou mayest understand, that there are yet but twelve days since I

αὐτοῦ. 9 ὁ συνέθεντο<sup>1</sup> δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα<sup>2</sup>  
him. And agreed also the Jews, declaring these things  
οὕτως ἔχειν. 10 Ἀπεκρίθη· δὲ ὁ Παῦλος, νεύσαντος<sup>3</sup>  
thus to be. But answered Paul, having made a sign

12 that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε<sup>4</sup>  
to him the governor to speak, For many years as being thee  
κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον<sup>5</sup> τὰ<sup>6</sup>  
judge to this nation knowing, more cheerfully [as to] the things

concerning myself I make defence.

περὶ ἑμαυτοῦ ἀπολογουμαι. 11 δυναμένου σου ἑγνώναι<sup>1</sup>  
concerning myself I make defence. ■ Being able thou to know  
ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι ἢ δώδεκα<sup>2</sup> ἀφ' ἧς<sup>3</sup>  
that not more than there are to me days twelve since

<sup>1</sup> κελεύσας having commanded LTTA. <sup>2</sup> + αὐτὸν him LTTA. <sup>3</sup> πρεσβυτέρων τῶν certain elders LTTA. <sup>4</sup> διορθωμάτων reforms LTTA. <sup>5</sup> ἐγκώπτω T. <sup>6</sup> στάσεις insurrections LTTW.

<sup>7</sup> — καὶ κατὰ ... ἐπὶ σέ (verse 8) LTT[A]. <sup>8</sup> κρίναι A. <sup>9</sup> πρὸς A. <sup>10</sup> συνεπένεον joined in attack GLTAAW. <sup>11</sup> τε and LTTA. <sup>12</sup> εὐθυμῶς cheerfully LTTA.

<sup>13</sup> ἐπιγινῶναι LTTA. <sup>14</sup> — ἢ GLTAAW. <sup>15</sup> δώδεκα LTTA.



ἀνέβην προσκυνήσων ἔν<sup>h</sup> Ἱερουσαλὴμ 12 καὶ οὔτε ἐν τῇ  
 I went up to worship at Jerusalem, and neither in the  
 ἱερῷ εἰδρόν με πρὸς τινὰ διαλεγόμενον ἢ ἐπισύστασιν<sup>l</sup>  
 temple did they find me with anyone reasoning, or a tumultuous gathering  
 ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν  
 making of a crowd neither in the synagogues nor in the  
 πόλιν· 13 ὅυτε<sup>h</sup> παραστήσαι<sup>l</sup> με<sup>m</sup> δύνανται<sup>m</sup> περὶ  
 city; neither to prove are they able [the things] concerning  
 ὧν νῦν<sup>h</sup> κατηγοροῦσίν μου. 14 ὁμολογῶ δὲ τοῦτό σοι,  
 which now they accuse me. But I confess this to thee,  
 ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως· λατρεύω τῷ  
 that in the way which they call sect, so I serve the  
 πατρὶ<sup>h</sup> θεῷ, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον καὶ<sup>o</sup>  
 ancestral God, believing all things which throughout the law and  
 τοῖς προφήταις γεγραμμένοις, 15 ἐλπίδα ἔχων πρὸς τὸν θεόν,  
 the prophets have been written, a hope having in God,  
 ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν  
 which also they themselves receive, [that] a resurrection is about  
 ἔσσης<sup>h</sup> νεκρῶν, δικαίων τε καὶ ἀδίκων 16 ἐν τούτῳ· δὲ<sup>h</sup>  
 to be of [the] dead, both of just and of unjust. And in this  
 αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεόν  
 myself I exercise, without offence a conscience to have towards God  
 καὶ τοὺς ἀνθρώπους διαπαντός· 17 δι' ἐτῶν δὲ πλείονων  
 and men continually. And after years many  
 παρεγενόμην<sup>h</sup> ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ  
 I arrived alms bringing to my nation and  
 προσφοράς· 18 ἐν τοῖς<sup>h</sup> εἰδρόν με ἡγνισμένον ἐν τῇ ἱερῷ,  
 offerings. Amidst which they found me purified in the temple,  
 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ<sup>h</sup> ἀπὸ τῆς  
 not with crowd nor with tumult. But [it was] certain from  
 Ἀσίας Ἰουδαῖοι, 19 οὓς δὲ<sup>h</sup> ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν  
 Asia Jews, who ought before thee to appear and to accuse  
 εἰ τι ἔχοιεν πρὸς με· 20 ἡ αὐτοὶ οὗτοι εἰπάτωσαν,  
 if anything they may have against me; or these themselves let them say,  
 εἰ τι εἶρον ἐν ἐμοὶ<sup>h</sup> ἀδίκημα, στάντος μου ἐπὶ τοῦ  
 if any they found in me unrighteousness, when I stood before thee  
 συνεδρίου, 21 ἡ περὶ μιᾶς ταύτης φωνῆς, ἧς ἐκράξα<sup>h</sup>  
 sanhedrim, [other] than concerning this one voice, which I cried out  
 ἐστὼς ἐν αὐτοῖς· Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ  
 standing among them: Concerning a resurrection of [the] dead I  
 κρίνομαι σήμερον ὑφ' ὑμῶν. 22 Ἀκούσας δὲ ταῦτα ὁ  
 was judged this day by you. And having heard these things  
 Φῆλιξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ  
 Felix he put off them, more accurately knowing the things concerning  
 τῆς ὁδοῦ, εἰπὼν, Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ,  
 the way, saying, When Lysias the chief captain may have come down,  
 διαγνώσομαι τὰ καθ' ὑμᾶς· 23 διαταξάμενός τε τῷ ἑκα-  
 I will examine the things as to you; having ordered the  
 τοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ  
 centurion to keep Paul, and to [let him] have ease, and

went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exorcise myself, to have always a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 Who ought to have been here before thee, and object, if they had ought against me. 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 except it be for this voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. 22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and that

<sup>h</sup> εἰς LITTAW. <sup>l</sup> ἐπίστασιν LITTAW. <sup>m</sup> οὐδὲ LT. <sup>o</sup> — με EGLTTAW. <sup>p</sup> + σοι το  
 these LITTAW. <sup>r</sup> νυνὶ LITTAW. <sup>s</sup> + ἐν in ELW; + τοῖς ἐν G1T1A]. <sup>t</sup> πρὸς towards T.  
 — νεκρῶν LITTAW. <sup>u</sup> καὶ LITTAW. <sup>v</sup> διὰ παντός LITTAW. <sup>w</sup> παρεγενόμην placed after μου  
 LITTAW. <sup>x</sup> αἰς LITTAW. <sup>y</sup> — δὲ but E. <sup>z</sup> ἔδει EGLTTAW. <sup>aa</sup> ἐμέ LITTAW. <sup>ab</sup> — εἰ (read  
 τῇ vlat) GLITTAW. <sup>ac</sup> — ἐν ἐμοὶ LITTAW. <sup>ad</sup> ἐκέκραξα ITTA. <sup>ae</sup> ἐν αὐτοῖς ἐστὼς LITTAW.  
 ἔφ' LITTAW. <sup>af</sup> Ἀνεβάλετο δὲ αὐτούς ὁ Φῆλιξ GLITTAW. <sup>ag</sup> εἶπας LITTAW. <sup>ah</sup> — τε  
 TITTAW. <sup>ai</sup> αὐτὸν him GLITTAW.



he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

μηδ'ένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι<sup>1</sup> αὐτῷ. 24 Μετὰ δὲ ἡμέρας τινὰς<sup>2</sup> παραγενόμενος ὁ Φήλιξ τὴν Δρουσίλλην τῇ γυναικὶ αὐτοῦ<sup>3</sup> οὐσὴ Ἰουδαίᾳ, μετέπεμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν<sup>4</sup> πίστεως. 25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος<sup>5</sup> ἔσεισθη, καὶ ἀποκριθεὶς ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου<sup>6</sup> ἐμφοβὸς γενόμενος ὁ Φήλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου<sup>6</sup> καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὥπως λύσῃ αὐτόν<sup>7</sup> διὸ καὶ πικνότερον αὐτὸν μεταπεμπόμενος ὤμιλει αὐτῷ. 27 Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φήλιξ Πόρκιον Φῆστον<sup>8</sup> θέλων τε χάριτας<sup>9</sup> καταθέσθαι τοῖς Ἰουδαίοις ὁ Φήλιξ κατέλιπεν τὸν Παῦλον δεδεμένον.

XXV. Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. 6 And when he had tarried among them more than ten days, he went down

25 Φῆστος οὖν ἐπιβάς τῇ ἑπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας. 2 ἐνεφάνισαν αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, 3 αἰτοῦμενοι χάριν κατ' αὐτοῦ, ὥπως μεταπέμψῃται αὐτόν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ τὴν ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. 5 Οἱ οὖν ὑδνατοὶ ἐν ὑμῖν, φησὶν, συγκатаβάντες, εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσάν αὐτοῦ. 6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, κατα-

<sup>1</sup> — ἢ προσέρχεσθαι LITTAU. <sup>2</sup> τινὰς ἡμέρας L. <sup>3</sup> + ἰδίᾳ LITtr. <sup>4</sup> — αὐτοῦ GLITTA. <sup>5</sup> + Ἰησοῦν Jesus LT. <sup>6</sup> — ἔσεισθαι (read μέλλοντος coming) GLITTAU. <sup>7</sup> — δὲ GLITTAU. <sup>8</sup> — ὥπως λύσῃ αὐτόν LITTAU. <sup>9</sup> χάριτα a favour LITTAU. <sup>10</sup> ἐπαρχεῖω T. <sup>11</sup> Καισαρίας T. <sup>12</sup> τε LITTA. <sup>13</sup> οἱ ἀρχιερεῖς the chief priests LITTA. <sup>14</sup> εἰς Καισαρείαν LITAW; εἰς Καισαρίαν T. <sup>15</sup> ἐν ὑμῖν, φησὶν, δυνατοὶ GLITTAU. <sup>16</sup> συν- T. <sup>17</sup> ἀποπον amiss (in the man) LITTA; — τούτῳ O. <sup>18</sup> πλείους ὀκτὼ ἢ not more than eight or GLITTAU.

βὰς εἰς <sup>c</sup>Καισάρειαν, <sup>n</sup> τῇ ἐπαύριον καθίσας ἐπὶ τοῦ  
gone down to Caesarea, on the morrow having sat on - the

βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. 7 παραγενομένου  
judgment seat, he commanded Paul to be brought. <sup>7</sup> Being come

δὲ αὐτοῦ, περιέστησαν <sup>d</sup> οἱ ἀπὸ Ἱεροσολύμων καταβε-  
<sup>and</sup> <sup>he</sup>, stood round the <sup>2</sup>from Jerusalem <sup>4</sup>who <sup>had</sup> <sup>come</sup>

βηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα <sup>c</sup>αἰτιάματα <sup>n</sup> φέροντες  
<sup>down</sup> <sup>Jews</sup>, many and weighty charges bringing

κατὰ τοῦ Παύλου, <sup>n</sup> ἃ οὐκ ἴσχυον ἀποδείξαι, 8 <sup>8</sup> ἀπο-  
against Paul, which they were not able to prove: <sup>8</sup> said in

λογουμένου αὐτοῦ, <sup>n</sup> "Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων  
<sup>defence</sup> <sup>he</sup>, Neither against the law of the Jews

οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά <sup>τι</sup> ἥμαρτον.  
nor against the temple nor against Caesar [in] anything sinned I.

9 Ὁ Φῆστος δὲ <sup>b</sup> τοῖς Ἰουδαίοις θέλων <sup>n</sup> χάριν κατα-  
But Festus, <sup>with</sup> <sup>the</sup> <sup>Jews</sup> <sup>wishing</sup> <sup>favour</sup> <sup>to</sup> <sup>acquire</sup> <sup>for</sup>

θέσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν, <sup>n</sup> θέλεις εἰς Ἱεροσόλυμα  
<sup>himself</sup> <sup>answering</sup> Paul said, Art thou willing to Jerusalem

ἀναβάς, ἐκεῖ περὶ τούτων <sup>n</sup> κρινέσθαι <sup>n</sup> ἐπ' ἐμοῦ;  
having gone up there concerning these things to be judged before me?

10 εἰπὼν δὲ ὁ Παῦλος, <sup>k</sup> Ἐπὶ τοῦ βήματος Καίσαρος <sup>k</sup> ε-  
But <sup>said</sup> <sup>Paul</sup>, Before the judgment seat of Caesar stand-

στῶς <sup>n</sup> εἰμι, οὗ <sup>n</sup> με δεῖ κρινέσθαι. Ἰουδαίους οὐδὲν <sup>n</sup> ἡδὶ-  
ing I am, where it behoves <sup>me</sup> to be judged. To Jews <sup>nothing</sup> <sup>I</sup> <sup>did</sup>

κησα, <sup>n</sup> ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. 11 εἰ μὲν <sup>n</sup> γὰρ <sup>n</sup>  
wrong, as also thou very well knowest. <sup>If</sup> <sup>indeed</sup> <sup>for</sup>

ἀδικῶ καὶ ἄξιον θανάτου πέπραχά <sup>τι</sup>, οὐ παραιτοῦμαι  
I do wrong and worthy of death have done anything, I do not deprecate

τὸ ἀποθανεῖν. εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσιν  
to die; but if nothing there is of which they accuse

μου, οὐδεὶς με δύνата αὐτοῖς χαρίσασθαι. Καίσαρα ἐπι-  
me, no one me <sup>me</sup> to them give up. To Caesar I ap-

καλοῦμαι. 12 Τότε ὁ Φῆστος <sup>n</sup> συλλαλήσας <sup>n</sup> μετὰ τοῦ συμ-  
peal. Then Festus, having conferred with the coun-

βουλίου, ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα  
cil, answered, To Caesar thou hast appealed, to Caesar

πορεύσθ.  
thou shalt go.

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς  
And <sup>days</sup> <sup>having</sup> <sup>passed</sup> <sup>certain</sup>, Agrippa the king

καὶ Βερνίκη κατήντησαν εἰς <sup>c</sup>Καισάρειαν, <sup>n</sup> ῥάσπασόμενοι <sup>n</sup> τὸν  
and Bernice came down to Caesarea, saluting

Φῆστον. 14 ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ ὁ Φῆστος  
Festus. And when many days they stayed there Festus

τῷ βασιλεῖ ἀνέθετο <sup>n</sup> τὰ κατὰ τὸν Παῦλον λέγων,  
<sup>the</sup> <sup>king</sup> <sup>laid</sup> <sup>before</sup> <sup>the</sup> <sup>things</sup> <sup>relating</sup> <sup>to</sup> Paul, saying,

Ἄνθρωπος τις ἐστὶν καταλειμμένος ὑπὸ Φήλικος <sup>n</sup> δέσμιος,  
A <sup>man</sup> <sup>certain</sup> there is left by Felix <sup>prisoner</sup>,  
15 περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, <sup>n</sup> ἐνε-  
concerning whom, <sup>being</sup> <sup>on</sup> <sup>my</sup> <sup>in</sup> Jerusalem, <sup>made</sup> <sup>me</sup> <sup>re-</sup>

φάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων,  
presentation <sup>the</sup> <sup>chief</sup> <sup>priests</sup> and the elders of the Jews,

καὶ ἐπεὶ ἐπὶ τῷ Παύλῳ οὐκ ἦν ἡμετέρος ἡ ἀπολογία, ἐπὶ τῷ  
and when before Paul there was not my defence, I placed

ἐν τῷ Παύλῳ ἀπολογούμενον Paul said in defence LTTA.

ἡ κρίσις ἐστὶν ἐν τῷ Παύλῳ. <sup>n</sup> ἐστὶς placed before <sup>Εἰ</sup> <sup>Τ</sup>.

ὅτι ἡ κρίσις ἐστὶν ἐν τῷ Παύλῳ. <sup>n</sup> ἐστὶς placed before <sup>Εἰ</sup> <sup>Τ</sup>.

ὅτι ἡ κρίσις ἐστὶν ἐν τῷ Παύλῳ. <sup>n</sup> ἐστὶς placed before <sup>Εἰ</sup> <sup>Τ</sup>.

ὅτι ἡ κρίσις ἐστὶν ἐν τῷ Παύλῳ. <sup>n</sup> ἐστὶς placed before <sup>Εἰ</sup> <sup>Τ</sup>.

ὅτι ἡ κρίσις ἐστὶν ἐν τῷ Παύλῳ. <sup>n</sup> ἐστὶς placed before <sup>Εἰ</sup> <sup>Τ</sup>.

ὅτι ἡ κρίσις ἐστὶν ἐν τῷ Παύλῳ. <sup>n</sup> ἐστὶς placed before <sup>Εἰ</sup> <sup>Τ</sup>.

ὅτι ἡ κρίσις ἐστὶν ἐν τῷ Παύλῳ. <sup>n</sup> ἐστὶς placed before <sup>Εἰ</sup> <sup>Τ</sup>.

unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to

<sup>n</sup> Καισαρίαν T. <sup>d</sup> + αὐτὸν him LTTAW. <sup>c</sup> αἰτιώματα GLTTAW. <sup>n</sup> καταφέροντες

(— κατὰ τοῦ Παύλου) LTTA. <sup>n</sup> τοῦ Παύλου ἀπολογούμενον Paul said in defence LTTA.

<sup>n</sup> θέλων τοῖς Ἰουδαίοις LTTAW. <sup>i</sup> κρινῆναι LTTAW. <sup>n</sup> ἐστὶς placed before <sup>Εἰ</sup> <sup>Τ</sup>.

<sup>i</sup> ἡδίκηκα I have done wrong TTR. <sup>n</sup> οὖν therefore LTTAW. <sup>n</sup> συλλαλήσας T.

<sup>c</sup> Καισαρίαν T. <sup>p</sup> ῥάσπασόμενοι TTRA.

have judgment against him. 16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. 18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 19 but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. 20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. 22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

■ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24 And Festus said, King Agrippa, and all men, which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought

αἰτούμενοι κατ' αὐτοῦ ᾠδίκην· 16 πρὸς οὓς ἀπεκρίθην, asking <sup>against</sup> him judgment: to whom I answered, ὅτι οὐκ ἔστιν ἔθος Ῥωμαῖοις χαρίζεσθαι τινα ἀνθρώπων It is not a custom with Romans to give up any man εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον to destruction, before he being accused face to face ἔχῃ τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι· may have the accusers, and opportunity of defence he may get περὶ τοῦ ἐγκλήματος. 17 συνελθόντων οὖν αὐτῶν concerning the accusation. <sup>Having</sup> come together therefore they ἐνθάδε, ἀναβολὴν μὴδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας here, delay none having made, the next [day] having sat ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα 18 περὶ on the judgment seat I commanded to be brought the man; concerning οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον· ὧν whom standing up the accusers no charge brought of which ὑπενόουν ἐγώ· 19 ζητήματα δὲ τινα περὶ τῆς ἰδίας supposed I; but questions certain concerning their own δεισδαίμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τινος Ἰησοῦ system of religion they had against him, and concerning a certain Jesus τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20 ἀπορούμενος δὲ who is dead, whom affirmed Paul to be alive. And being perplexed ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν ἔλεγον, εἰ βούλοιτο I as to the concerning this inquiry said, Would he be willing πορεύεσθαι εἰς Ἱερουσαλὴμ, κακεῖ κρίνεσθαι περὶ to go to Jerusalem, and there to be judged concerning τούτων. 21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι self for the of Augustus cognizance, I commanded to be kept αὐτόν ἕως οὗ ἀπέμψω αὐτόν πρὸς Καίσαρα. 22 Ἀγρίππας him till I might send him to Caesar. Agrippa δὲ πρὸς τὸν Φῆστον ἔφη, Εβουλόμην καὶ αὐτὸς τοῦ and to Festus said, I was desiring also myself the ἀνθρώπου ἀκοῦσαι. Ὁ δὲ, Ἀὔριον, φησίν, ἀκούσθαι αὐτοῦ. man to hear. And he To-morrow says, thou shalt hear him.

23 Τῇ οὖν ἐπαύριον ἔλθόντος τοῦ Ἀγρίππα καὶ τῆς On the therefore morrow having come Agrippa and Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ Bernice, with great pomp, and having entered into the ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσιν τοῖς hall of audience, with both the chief captains and men κατ' ἐξοχὴν οὖσιν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστον of eminence being of the city, and having commanded Festus ἵχθη ὁ Παῦλος. 24 καὶ φησὶν ὁ Φῆστος, Ἀγρίππα βασι- was brought Paul. And says Festus, Agrippa king λεύ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοὺς and all the being present with us men, ye see this τον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέντυχόν one concerning whom all the multitude of the Jews pleaded μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ with me in both Jerusalem and here, crying out [that]

q καταδίκην LTTraW. r — εἰς ἀπώλειαν GLTTraW. s [αὐτῶν] Δ. t ἔφερον LTTraW.  
 u ἐγὼ ὑπενόουν LTTraW. v + ποιηράν (read evil charge) LT[A]W; ποιηρῶν of evils Tr.  
 z — εἰς Tr[A]. y τούτων these things LTTraW. w Ἱεροσόλυμα LTTraW. x ἀναπέμψω I might send up LTTraW. b — ἔφη (read [said]) LTTra. c — Ὁ δὲ (read φησὶν says he) LTTra. d — τοῖς LTTra. e — οὖσιν LTTraW. f συν- T. g ἔπαν LTTraW.  
 h βοῶντες crying LTT; [ἐπι]βοῶντες Δ.

δεῖν ἵζην αὐτόν" μηκέτι 25 ἐγὼ δὲ καταλαβόμενος" μηδὲν  
 'ought to live 'he no longer. But I having perceived nothing  
 ἄξιον ἰθανάτου αὐτόν" πεπραχέναι, καὶ αὐτοῦ δὲ τούτου  
 worthy of death he had done, 'also 'himself 'and 'this 'one  
 ἐπικαλεσαμένου τὸν Σεβαστόν. ἔκρινα πέμπειν αὐτόν."  
 Having appealed to Augustus, I determined to send him,

26 περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω  
 concerning whom 'certain 'anything to write to [my] lord I have not.

οὖν προήγαγον αὐτόν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ,  
 Wherefore I brought forth him before you, and specially before thee,  
 βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης  
 king Agrippa, so that the examination having taken place  
 σχῶ τι ὀγράψαι." 27 ἄλογον γὰρ μοι δοκεῖ πέμ-  
 I may have something to write; for irrational to me it seems send-

ποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάσαι.  
 ing a prisoner, not also the against 'him 'charges to signify.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι  
 And Agrippa to Paul said, It is allowed thee

ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας  
 for thyself to speak. Then Paul made a defence, stretching out

τὴν χεῖρα, 2 Περι πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰου-  
 the hand: Concerning all of which I am accused by Jews,

δαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον μέλλων  
 king Agrippa, I esteem myself happy being about

ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον. 3 μάλιστα γνώστην ὄντα  
 to make defence before thee to-day, especially acquainted 'being

σεῖ πάντων τῶν κατὰ Ἰουδαίου ἔθων τε καὶ ζητημάτων.  
 'thou of all the 'among 'Jews 'customs 'and 'also 'questions.

διὸ δέομαι σου μακροθύμως ἀκοῦσαι μου. 4 τὴν μὲν οὖν  
 wherefore I beseech thee patiently to hear me. The 'then

βίωσιν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς  
 'manner of life my from youth, which from [its] commencement

γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερουσαλὴμοις, ἴσασιν πάντες  
 was among my nation in Jerusalem, know all

οἱ Ἰουδαῖοι, 5 προγινώσκοντές με ἀνωθεν, ἐνί θέλωσιν  
 the Jews, who before knew me from the first, if they would

μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς  
 bear witness, that according to the strictest sect

ἡμετέρας θρησκείας. ἔζησα Φαρισαῖος. 6 καὶ νῦν ἐπ'  
 of our religion I lived a Pharisee. And how for [the]

ἐλπίδι τῆς πρὸς τοὺς πατέρας ἀπαγγελίας γενομένης ὑπὸ  
 hope of the to 'the 'fathers 'promise 'made by

τοῦ θεοῦ ἔσται κρινόμενος, 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν  
 God, I stand being judged, to which our twelve tribes

ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεύον ἐλπίζει καταντῆσαι  
 intently night and day serving hope to arrive;

περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ  
 concerning which hope I am accused, O king Agrippa, by

τῶν Ἰουδαίων. 8 τί ἀπίστον κρίνεται παρ' ὑμῖν εἰ ὁ θεός  
 the Jews. Why incredible is it judged by you if God

νεκροὺς ἐγείρει; 9 ἐγὼ μὲν οὖν ἰδοῦσα ἐμάντῳ πρὸς  
 [the] dead raises? I indeed therefore thought in myself 'to

αὐτὸν ζῆν LTTAW. καταλαβόμενον LTTAW. αὐτὸν θανάτου LTTAW. — καὶ LTTAW.  
 — αὐτόν (read [him]) LTTAW. ὀγράψω I shall write LTTAW. περὶ LTTAW. ἀπε-

λογεῖτο placed after χεῖρα LTTAW. ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι GLTTA. σε  
 οὔτα T. — σου LTTA. — τὴν T[A]. — + τε and (in) LTTAW. — οἱ LTTA.  
 θρησκείας T. εἰς LTTAW. + ἡμῶν (read our fathers) LTTAW. — βασιλεῦ

Ἀγρίππα LTTA; — Ἀγρίππα W. — τῶν GLTTAW. + βασιλεῦ O king LTTA.

not to live any longer. 25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have something to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 3 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 unto which promise our twelve tribes, in tantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. 8 Why should it be thought thing incredible with you, that God should raise the dead? 9 I verily thought with



myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. 12 Whereupon I went to Damascus with authority and commission from the chief priests, 13 at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 19 Whereupon, O king Agrippa,

τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία τῆς ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 10 ὃ καὶ ἐποίησα ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 11 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 12 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 13 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 14 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 15 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 16 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 17 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 18 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 19 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. 20 καὶ ἐπορεύοντο ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τοῦ ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου.

■ + τε also LTrA. ■ + ἐν in (prisons) GLTTrAW. ■ — καὶ LTrA. ■ — τῆς παρὰ (read τῶν from the) L; — τῆς [Tr]JW; — παρὰ TTr. ■ τε LTrAW. ■ λέγονσαν LTrA. ■ — καὶ λέγουσαν LTrA. ■ εἶπα LTrA. ■ + κύριος (read the Lord said) LTrAW. ■ + ἐκ from among LTrA. ■ ἐγὼ ἀποστέλλω σε (omit now) LTrA; ἐγὼ ■ ἀποστ. GW. ■ + τε (read and also) LTrA.

καὶ Ἱεροσολύμοις, <sup>2</sup>εἰς<sup>h</sup> πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας  
and Jerusalem, <sup>to</sup> <sup>2</sup>all <sup>and</sup> the region of Judea  
καὶ τοῖς ἔθνεσιν, <sup>ἀπαγγέλλων</sup> <sup>μετανοεῖν καὶ ἐπιστρέφειν</sup>  
and to the nations. declaring [to them] to repent and to turn  
ἐπὶ τὸν θεόν, <sup>ἄξια τῆς μετανοίας ἔργα πρᾶσσοντας.</sup> 21 <sup>ἐνεκα</sup>  
to God, <sup>2</sup>worthy <sup>of</sup> <sup>2</sup>repentance <sup>2</sup>works <sup>2</sup>doing. On account of  
τούτων με <sup>οἱ</sup> Ἰουδαῖοι συλλαβόμενοι <sup>ἐν τῷ ἱερῷ, ἐπει-</sup>  
these things <sup>the</sup> the Jews having seized in the temple, at-  
ρῶντο διαχειρίσασθαι. 22 <sup>ἐπικουρίας οὖν</sup> <sup>τυχῶν τῆς</sup>  
tempted to kill. Aid therefore having obtained  
<sup>2</sup>παρὰ<sup>h</sup> τοῦ θεοῦ ἄχρι τῆς-ἡμέρας-ταύτης <sup>ἔστηκα, Ἰμαρτυρού-</sup>  
from God unto this day I have stood, bearing wit-  
<sup>μνος</sup> <sup>μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἐκτός λέγων ὧν τε</sup>  
ness both to small and to great, nothing else saying than what both  
οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ <sup>Μωσῆς,</sup>  
the prophets <sup>2</sup>said <sup>2</sup>was <sup>2</sup>about <sup>2</sup>to <sup>2</sup>happen <sup>and</sup> <sup>2</sup>Moses,  
23 εἰ παθητὸς ὁ χριστός, <sup>εἰ</sup> <sup>πρῶτος ἐξ ἀναστά-</sup>  
whether <sup>2</sup>should <sup>2</sup>suffer <sup>2</sup>Christ; whether [he] first through resurrec-  
σews νεκρῶν φῶς μέλλει καταγγέλλειν τῷ <sup>λαῷ</sup> καὶ τοῖς  
tion of [the] dead <sup>2</sup>light <sup>2</sup>is <sup>2</sup>about <sup>2</sup>to <sup>2</sup>announce to the people and to the  
ἔθνεσιν. 24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος με-  
nations. And <sup>2</sup>these <sup>2</sup>things <sup>2</sup>uttering in his defence, Festus with  
γάλῃ τῇ φωνῇ <sup>ἔφη,</sup> <sup>Μαίνῃ</sup> Παῦλε· τὰ πολλά σε γράμ-  
loud voice said, Thou art mad, Paul; much <sup>2</sup>thee <sup>2</sup>learn-  
ματα εἰς <sup>μανίαν</sup> περιτρέπει. 25 <sup>Ὁ δὲ,</sup> <sup>Οὐ-μαίνομαι, φησίν,</sup>  
ing <sup>2</sup>to <sup>2</sup>madness <sup>2</sup>turns. But he, <sup>2</sup>I am <sup>2</sup>not <sup>2</sup>mad, <sup>2</sup>says,  
κράτιστε Φῆστε, <sup>ἄλλ'</sup> <sup>ἀληθείας καὶ σωφροσύνης ῥήματα</sup>  
most noble Festus, but of truth and discreetness words  
ἀποφθέγγομαι· 26 <sup>εἰσίσταται γὰρ</sup> <sup>περὶ</sup> <sup>τούτων</sup> <sup>ὁ βασι-</sup>  
I utter, for <sup>2</sup>is <sup>2</sup>informed <sup>2</sup>concerning <sup>2</sup>these <sup>2</sup>things <sup>the</sup> <sup>2</sup>king  
λεὺς, πρὸς ὃν καὶ παρόρησιαζόμενος λαλῶ· <sup>λανθάνειν γὰρ</sup>  
to whom also using boldness I speak. For hidden from  
αὐτόν τι τούτων οὐ πείθομαι <sup>οὐδέν'</sup> <sup>οὐ γάρ</sup>  
him any of these things [are] not I am persuaded; <sup>2</sup>not <sup>2</sup>for  
ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 <sup>πιστεύεις</sup> <sup>βασιλεῦ</sup>  
<sup>2</sup>in <sup>2</sup>a <sup>2</sup>corner <sup>2</sup>has <sup>2</sup>been <sup>2</sup>done <sup>2</sup>this. Believeest thou, king  
<sup>Ἀγρίππα</sup> <sup>τοῖς προφῆταις;</sup> <sup>οἶδα ὅτι πιστεύεις.</sup> 28 <sup>Ὁ δὲ</sup>  
Agrippa, the prophets? I know that thou believest. And  
<sup>Ἀγρίππας</sup> <sup>πρὸς τὸν Παῦλον</sup> <sup>ἔφη,</sup> <sup>Ἐν ὀλίγῳ με</sup> <sup>ἐπειθείς,</sup>  
Agrippa to Paul said, In a little <sup>2</sup>me <sup>2</sup>thou <sup>2</sup>persuadest  
χριστιανὸν <sup>γενέσθαι.</sup> 29 <sup>Ὁ δὲ Παῦλος</sup> <sup>εἶπεν,</sup> <sup>Ἐὐξαίμην</sup> <sup>ἂν</sup>  
<sup>2</sup>Christian <sup>to</sup> to become. And Paul said, I would wish  
τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν <sup>πολλῷ</sup> <sup>οὐ μόνον σε ἀλλὰ καὶ</sup>  
to God, both in a little and in much not only thou but also  
πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους  
all those hearing me this day should become such  
ὁποῖος καγὼ εἰμι, παρεκτός τῶν δεσμῶν τούτων. 30 <sup>καὶ</sup>  
as I also am, except these bonds. And  
ταῦτα εἰπόντος αὐτοῦ, <sup>ἀνέστη</sup> <sup>ὁ βασιλεὺς καὶ ὁ ἡγεμὼν</sup>  
these things <sup>2</sup>having <sup>2</sup>said <sup>2</sup>he, <sup>2</sup>rose <sup>2</sup>up <sup>2</sup>the <sup>2</sup>king <sup>and</sup> the governor  
ἦ τε Βερνίκη καὶ οἱ <sup>συνκαθημένοι</sup> <sup>αὐτοῖς.</sup> 31 <sup>καὶ ἀνα-</sup>  
also Bernice and those who sat with them, and having

I was not disobedient unto the heavenly vision: 20 but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the temple, and went about to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: <sup>2</sup>that Christ should suffer, and that he should rise from the dead, and should <sup>2</sup>light unto the people, and to the Gentiles. 24 And <sup>2</sup>he thus spake for himself, Festus said with <sup>2</sup>loud voice, Paul, thou art beside thyself; much learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for <sup>2</sup>am persuaded that none of these things <sup>2</sup>are hidden from him; for this thing was not done in <sup>2</sup>corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be <sup>2</sup>Christian. 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. 30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they were gone

<sup>2</sup> + ἐν in L. — εἰς LIT[Α]. <sup>2</sup> ἀπ᾿ ἀγγέλλον I was declaring GLIT[Α]W. — οἱ Ttr.  
+ ὄντα being T. <sup>2</sup> ἀπὸ LIT[Α]W. <sup>2</sup> μαρτυρόμενος LIT[Α]W. <sup>2</sup> Μωσῆς GLIT[Α]W. + + τε (read  
both to the) LIT[Α]. <sup>2</sup> φησίν says LIT[Α]. + + Παῦλος (read Paul says) LIT[Α]W. <sup>2</sup> ἀλλὰ LIT[Α].  
— οὐδέν L; οὐθέν T[Α]. — ἔφη (read [said]) LIT[Α]W. <sup>2</sup> ἐπειθῇ thou persuadest thyself A.  
<sup>2</sup> ποιῆσαι to make (me a Christian) LIT[Α]. — εἶπεν (read [said]) LIT[Α]. <sup>2</sup> εὐξαίμην T. <sup>2</sup> με-  
γάλη LIT[Α]. — καὶ ταῦτα εἰπόντος αὐτοῦ GLIT[Α]W. + + both GLIT[Α]W. <sup>2</sup> συν- T.

aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

χώσθησαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, "Οτι οὐδὲν withdrawn they spoke to one another saying, Nothing θανάτου ῥάξιον ἢ δεσμῶν" ἢ πράσσει ὁ ἄνθρωπος. οὗτος. of death worthy or of bonds does this man.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολεύσθαι ἔδυνάτο" ὁ And Agrippa to Festus said, Have been let go might

ἄνθρωπος. οὗτος εἰ μὴ ἐπέκεκλητο" Καίσαρα. this man if he had not appealed to Caesar.

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν But when it was decided that should sail we to Italy

παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἐκα- they delivered up both Paul and certain other prisoners to a

τοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. 2 ἐπιβάν- centurion, by name Julius, of the band of Augustus. Having gone on

τες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντες" πλεῖν τὸς κατὰ board and a ship of Adramyttium about to navigate the along

τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Asia places we set sail, being with us Aristarchus

Μακεδόνης Θεσσαλονικέως. 3 τῇ τε ἑτέρᾳ κατῆχθημεν εἰς Macedonian of Thessalonica. And the next day we landed at

Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος Sidon. And kindly Julius Paul having treated

ἐπέτρεψεν πρὸς φίλους πορευθέντα" ἐπιμελείας allowed [him] to [his] friends going [their] care

τυχεῖν. 4 Κάκειθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον to receive. And thence setting sail we sailed under Cyprus

διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5 τότε πέλονται τὸ because the winds were contrary. And the sea

κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν along Cilicia and Pamphylia having sailed under we came

εἰς Μύρα" τῆς Λυκίας. 6 Κάκει εὐρὼν ὁ ἑκατόνταρχος to Myra of Lycia. And there having found the centurion

πλοίου Ἀλεξανδρίνον πλεόν εἰς τὴν Ἰταλίαν ἐνεβίβασεν ship of Alexandria sailing to Italy he caused to enter

ἡμᾶς εἰς αὐτό. 7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ us into it. And for many days sailing slowly and

μόλις φερόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς hardly having come over against Cnidus, not suffering us

τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην the wind, we sailed under Crete over against Salmone;

8 μόλις τε παραεγόμενοι αὐτῇ, ἤλθομεν εἰς τόπον τινὰ and hardly coasting along it we came to a place certain

καλούμενον Καλοὺς Λιμένας, ὧς ἐγγὺς ἦν πόλιν Λασαία. called Fair Havens, near which was a city of Lasea.

9 Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπιφαλοῦς And much time having passed and being already dangerous

τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρελθῆναι, the voyage, because also the fast already had past,

παρήγει ὁ Παῦλος 10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ exhorted Paul saying them, Men, I perceive that with

ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ disaster, and much loss not only of the cargo and of the

XXVII. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. 2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. 4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh wherunto the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of

ἢ δεσμῶν ἄξιον LTTtr.

ἢ τι T.

ἢ ἔδυνάτο LW.

ἢ ἐπέκεκλητο L.

ἢ μέλλοντες

LTTtr+AW.

ἢ εἰς IN LTTtr+AW.

ἢ + τοὺς the GLTTtr+AW.

ἢ πορευθέντι LTTtr+AW.

ἢ κατήλθομεν TTr.

ἢ Μύρρα LTTtr+AW.

ἢ ἑκατοντάρχης LTTtr+AW.

ἢ πόλιν ἦν T.

ἢ Ἀλασσα Alassa L; Λασαία Lasea Tr+AW.

ἢ φορτίου GLTTtr+AW.







22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by <sup>■</sup> this night the angel of God, whose I am, and whom I serve, 24 saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even <sup>■</sup> it was told me. 26 Howbeit we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; <sup>■</sup> and sounded, and found <sup>■</sup> twenty fathoms: and when they had gone a little further, they sounded again, and found <sup>■</sup> fifteen fathoms. 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And <sup>■</sup> the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>■</sup> Then the soldiers cut off the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought <sup>■</sup> them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take <sup>■</sup> some meat: for this is for your

τὴν ζημίαν. 22 καὶ ἑαυτὸν<sup>1</sup> παραινῶ ὑμᾶς εὐθυμεῖν<sup>2</sup>· ἀποβολή-γάρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23 παρέστη-γάρ μοι τῇ νυκτὶ ταύτῃ<sup>3</sup> ἄγγελος<sup>4</sup> τοῦ θεοῦ, ὃς εἰμὶ ὧς· καὶ λατρεύω,<sup>5</sup> 24 λέγων, Μὴ φοβοῦ Παῦλε, Καίσαρι σε δεῖ παραστήναι· καὶ ἰδοὺ κεχαρίσται σοι ὁ θεός· πάντας τοὺς πλεόντας μετὰ σοῦ. 25 Διό. εὐθυμεῖτε ἄνδρες· πιστεύω-γάρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὑν. τρόπον λεγόμεναι μοι. 26 εἰς νῆσον δέ τινα δεῖ ὑμᾶς ἐκπεσεῖν. 27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυκτὶ ἐγένετο διαφερομένων ἡμῶν ἐν τῇ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενούον οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν· 28 καὶ βολίσαντες εὗρον ὀργυῖας εἴκοσι· βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυῖας δεκαπέντε· 29 φοβούμενοι τε μήπως<sup>6</sup> εἰς τραχεῖς τόπους ἐκπέσωσιν,<sup>7</sup> ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἡύχοντο<sup>8</sup> ἡμέραν γενέσθαι. 30 τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἡύχοντο<sup>8</sup> ἡμέραν γενέσθαι. 31 εἰπὼν ὁ Παῦλος τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μένωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 Τότε οἱ στρατιῶται ἀπέκοψαν<sup>9</sup> τὰ σχοινία τῆς σκάφης καὶ εἶσαν αὐτὴν ἐκπεσεῖν. 33 ἄχρι δὲ οὗ ἡμέραν ἡμέραν<sup>10</sup> γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαίδεκάτῃν σήμερον ἡμέραν προσδοκῶντες ἄσιν<sup>11</sup> διατελεῖτε, ἡμῶν<sup>12</sup> προσλαβόμενοι.<sup>13</sup> 34 διό παρακαλῶ ὑμᾶς προσλαβεῖν<sup>14</sup> τροφῆς· τοῦτο γάρ πρὸς τῆς

<sup>1</sup> τὰ νῦν LITTA.

<sup>2</sup> ταύτῃ τῇ νυκτὶ GLTTAW.

<sup>3</sup> ἄγγελος placed after λατρεύω LITTAW.

<sup>4</sup> + ἐγὼ LITTA.

<sup>5</sup> μήπω L; μήπου TT; μή που A.

<sup>6</sup> κατὰ against LITTAW.

<sup>7</sup> ἐκ-πέσωσιν.

<sup>8</sup> πρὸς τῇ LITTAW.

<sup>9</sup> εὐχόμην TT.

<sup>10</sup> πρὸς τῇ LIT.

<sup>11</sup> ἀπέκοψαν οἱ στρατιῶται LITTA.

<sup>12</sup> ἡμέρα ἡμέραν (ἐμελλεν T) LITTA.

<sup>13</sup> ἀγκύρας μελλόντων

<sup>14</sup> μετὰ LITTA.

<sup>15</sup> προσλαβεῖν taking L.

<sup>16</sup> μεταλαβεῖν partake of GLTTAW.

ὑμετέρας·σωτηρίας ὑπάρχει· οὐδενὸς· γὰρ ὑμῶν θριξὶ ἡέκ  
 your safety is; for of no one of you a hair of  
 τῆς κεφαλῆς ἵπεσειται. 35 Ἐπιών· δὲ ταῦτα καὶ λαβὼν  
 the head shall fall. And having said these things and having taken  
 ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας  
 a loaf he gave thanks to God before all, and having broken [it]  
 ᾤρξατο ἐσθίειν. 36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐ-  
 began to eat. And of good cheer having become all also them-  
 τοὶ προσελάβοντο τροφῆς. 37 ἤμεν· δὲ ἐν τῷ πλοίῳ αἱ  
 selves took food. And we were in the ship the  
 πᾶσαι ψυχαὶ διακόσιαι ἑβδομηκονταεξί. 38 κορεσθέντες δὲ  
 all souls two hundred [and] seventy six. And being satisfied  
 τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σίτον εἰς τὴν  
 with food they lightened the ship, casting out the wheat into the  
 θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο τὴν γῆν οὐκ ἐπέγινωσκον·  
 sea. And when day it was the land they did not recognize;  
 κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ὀβρου-  
 but a bay certain they perceived having shore, on which they  
 λεύσαντο· εἰ δύναιτο ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς  
 purposed if they should be able to drive the ship; and the  
 ἅγκυρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα  
 anchors having cut away they left in the sea, at the same time  
 ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν  
 having loosened the bands of the rudders, and having hoisted the  
 ῥάρτεμονα τῇ πνεοῦσῃ κατέειχον εἰς τὸν αἰγιαλόν. 41 περι-  
 foresail to the wind they made for the shore. Having  
 πεσόντες δὲ εἰς τόπον διθάλασσαν ἐπέκειλαν τὴν ναῦν.  
 fallen and into a place where two seas met they ran aground the vessel;  
 καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ  
 and the prow having stuck fast remained immovable, but the  
 πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 τῶν δὲ  
 stern was broken by the violence of the waves. And of the  
 στρατιωτῶν βουλή ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν,  
 soldiers [the] counsel was that the prisoners they should kill,  
 μήτις ἐκκολυμβήσας διαφύγῃ. 43 ὁ δὲ ἑκατοντάρχος  
 lest anyone having swum out should escape. But the centurion  
 βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ  
 desiring to save Paul hindered them of [their]  
 βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν, ἀπορ-  
 purpose, and commanded those being able to swim, having  
 ρίψαντας πρῶτους, ἐπὶ τὴν γῆν ἐξίεναι, 44 καὶ τοὺς  
 cast [themselves] off first, on the land to go out; and the  
 λοιποὺς, οὓς μὲν ἐπὶ σανίσιν οὗς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ  
 rest, some indeed on boards and others on some things from the  
 πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.  
 ship; and thus it came to pass all were brought safely to the land.  
 28 Καὶ διασωθέντες τότε ἐπέγνωσαν ὅτι Μελίτη ἡ  
 And having been saved then they knew that Melita the  
 νῆσος καλεῖται. 2 Οἱ δὲ ἄρτεμονα ἑκατοντάρχος οὐ τὴν  
 island is called. And the barbarians shewed no  
 τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσ-  
 common philanthropy to us; for having kindled a fire they

health: for there shall not an hair fall from the head of any of you.  
 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were in all in the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. 39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: 44 and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.  
 XXVIII. And when they were escaped, then they knew that the island was called Melita. 2 And the barbarous people shewed us no little kindness: for they kindled a fire,

ε οὐθὲς L. ἡ ἀπὸ LTTA. ἰ ἀπολείται shall perish GLTTAW. κ εἶπας LTTA.  
 ἰ ἡμεθα LTTAW. αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ LTTAW. ἐβδόμηκοντα ἐξ GLTTAW.  
 ε βουλευόντο LTTAW. ἀρτέμονα LTTAW. ἐπέκειλαν LTTA. — τῶν κυμάτων  
 LTTA. Α. διαφύγῃ GLTTAW. ἑκατοντάρχης LTTA. ἀπορίψαντας T. ἐπέγνωμεν  
 we knew LTTAW. τε LTTAW. ἡ παρέειχον LTTA. ἄψαντες LTTAW.

and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

ἐλάβοντο πάντας ἡμᾶς, διὰ τὸν ἕτερον τὸν ἐφειστώτα καὶ received all of us, because of the rain that was present and διὰ τὸ ψύχος. 3 Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων<sup>a</sup> because of the cold. And <sup>b</sup>having gathered <sup>c</sup>Paul <sup>d</sup>of sticks πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν ἔχιδνα<sup>e</sup> τῆς <sup>f</sup>a quantity, and having laid [them] on the fire a viper out of the θερμῆς ἐξελθοῦσα<sup>g</sup> καθήσεν τῆς χειρὸς αὐτοῦ. 4 ὥς δὲ εἶδον<sup>h</sup> heat having come wound about his hand. And when <sup>i</sup>saw οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ <sup>j</sup>the barbarians <sup>k</sup>hanging <sup>l</sup>the <sup>m</sup>beast from his hand εἶλεγον πρὸς ἀλλήλους, Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος they said to one another, By all means a murderer is οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ <sup>n</sup>this, whom having been saved from the sea justice <sup>o</sup>to live <sup>p</sup>not εἶασεν. 5 Ὁ μὲν οὖν ἀποτινάξας<sup>q</sup> τὸ θηρίον εἰς τὸ πῦρ <sup>r</sup>permitted. He, indeed, then having shaken off the beast in the fire <sup>s</sup>ἔπαθεν οὐδὲν κακόν. 6 οἱ δὲ προσεδόκων αὐτὸν μέλλειν <sup>t</sup>suffered <sup>u</sup>injury. But they were expecting him to be about <sup>v</sup>ἐμπρασθαι<sup>w</sup> ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ <sup>x</sup>to become inflamed or to fall down suddenly dead. But for a long time αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν <sup>y</sup>they expecting and seeing nothing amiss to him γινόμενον, <sup>z</sup>μεταβαλλόμενοι<sup>aa</sup> ἔλεγον <sup>ab</sup>θεὸν αὐτὸν εἶναι.<sup>ac</sup> happening, changing their opinion said a god he was. 7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχεν χωρία<sup>ad</sup> Now in the [parts] about that place were lands τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀνα- belonging to the chief of the island, by name Publius, who having δεξάμενος ἡμᾶς <sup>ae</sup>τρεῖς ἡμέρας<sup>af</sup> φιλοφρόνως ἐξένισεν.<sup>ag</sup> received us three days in a friendly way lodged [us]. 8 ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ ἰδυσεν- And it happened the father of Publius <sup>ah</sup>fevers <sup>ai</sup>and <sup>aj</sup>dysen- <sup>ak</sup>τερῖα<sup>al</sup> συνεχόμενον κατακεῖσθαι· πρὸς δὲ τὸν Παῦλον εἰσελ- <sup>am</sup>terry <sup>an</sup>oppressed with <sup>ao</sup>lay, to whom Paul having en- <sup>ap</sup>θῶν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο <sup>aq</sup>tered and having prayed, having laid on [his] hands him cured αὐτόν. 9 τούτου οὖν γενομένου καὶ οἱ λοιποὶ οἱ ἔχον- him. This therefore having taken place also the rest who had <sup>ar</sup>τες ἀσθενείας ἐν τῇ νήσῳ<sup>as</sup> προσήρχοντο καὶ ἐθεραπεύοντο <sup>at</sup>infirmities in the island came and were healed: 10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις <sup>au</sup>who also with many honours honoured us, and on setting sail <sup>av</sup>ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.<sup>aw</sup> they laid on [us] the things for [our] need.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, we tarried there three days. 13 And from thence we fetched a compass, and came to Rhegium; and

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει- And after three months we sailed in a ship which had μακροῖ ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρὰ σήμῳ Διοσκοῦροις· wintered in the island, an Alexandrian, with an ensign [the] Dioscuri. 12 καὶ καταχθίντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας And having been brought to at Syracuse we remained days <sup>ay</sup>τρεῖς. 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ <sup>az</sup>three. Whence having gone round we arrived at Rhegium; and

<sup>a</sup> + τι (read a certain quantity) LITTA.W. <sup>b</sup> ἀπὸ from LITTA.W. <sup>c</sup> διεξελθοῦσα A.W. <sup>d</sup> εἶδαν Tr. <sup>e</sup> πρὸς ἀλλήλους ἔλεγον LITTA. <sup>f</sup> ἀποτινάξμενος W. <sup>g</sup> ἐμπράσθαι T. <sup>h</sup> μεταβαλλόμενοι Tr.A. <sup>i</sup> αὐτὸν εἶναι θεὸν LITTA.W. <sup>j</sup> ἡμέρας τρεῖς A. <sup>k</sup> ἰδυσεντέρῳ LITTA.W. <sup>l</sup> = δὲ and (this) LITTA. <sup>m</sup> ἐν τῇ νήσῳ ἔχοντες ἀσθενείας LITTA. <sup>n</sup> τὰς χρεῖας needs LITTA.W. <sup>o</sup> ἡμέρας τρεῖς L.



μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι  
 after one day, <sup>having</sup> come on a south wind, on the second day  
 ἤλθομεν εἰς Ποτιόλους· 14 οὗ εὐρόντες ἀδελφούς παρε-  
 we came to Puteoli; where having found brethren were  
 κλήθημεν <sup>ἐπ' αὐτοῖς</sup> ἐπιμείναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς  
 entreated with them to remain days seven. And thus to  
 τὴν Ῥώμην ἤλθομεν. 15 κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες  
 Rome we came. And thence the brethren having heard  
 τὰ περὶ ἡμῶν ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις  
 the things concerning us came out to meet us as far as  
 Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν οὓς ἰδὼν ὁ Παῦ-  
 [the] market-place of Appius and Three Taverns; whom seeing Paul,  
 λος, εὐχαριστήσας τῷ θεῷ ἔλαβεν θάρσος.  
 having given thanks to God he took courage.

16 Ὅτε δὲ ἤλθομεν εἰς Ῥώμην ὁ ἐκατόνταρχος παρέ-  
 And when we came to Rome the centurion de-  
 δωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ  
 delivered the prisoners to the commander of the camp, but Paul  
 ἐπετράπη μένειν καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι αὐτόν  
 was allowed to remain by himself, with the who kept him  
 στρατιώτῃ. 17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς <sup>ἐκλήθη</sup> συγκαλέσασ-  
 soldier. And it came to pass after days three called to-  
 θαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων <sup>ἐκ</sup> πρώτους·  
 gather Paul those who were of the Jews chief ones.  
 συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς, ἄνδρες  
 And having come together they he said to them, Men  
 ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς  
 brethren, I nothing against having done the people as the  
 ἔθεισιν τοῖς πατέροισι δέσμιος ἐξ Ἱεροσολύμων παρεδόθην  
 customs ancestral prisoner from Jerusalem was delivered  
 εἰς τὰς χεῖρας τῶν Ῥωμαίων· 18 οἵτινες ἀνακρίναντές με  
 into the hands of the Romans, who having examined me  
 ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου  
 wished to let [me] go, because not one cause of death  
 ὑπάρχεν ἐν ἐμοί. 19 ἀντιλεγόντων δὲ τῶν Ἰουδαίων  
 was there in me. But speaking against [it] the Jews  
 ἠναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου  
 I was compelled to appeal to Caesar, not my nation  
 ἔχων τι κατηγορῆσαι. 20 διὰ ταύτην οὖν τὴν αἰτίαν  
 having anything to lay against. For this therefore cause  
 παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· <sup>ἐνέκεν</sup> γὰρ  
 I called for you to see and to speak to [you]; for on account of  
 τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περίκειμαι.  
 the hope of Israel this chain I have around [me].  
 21 Οἱ δὲ πρὸς αὐτόν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ  
 And they to him said, We neither letters concerning  
 σοῦ ἰδεξάμεθα ἀπὸ τῆς Ἰουδαίας οὔτε παραγενόμενός τις  
 thee received from Judaea, nor having arrived any one  
 τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλάλησέν τι περὶ σοῦ  
 of the brethren reported or said anything concerning thee  
 πονηρόν. 22 ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς·  
 evil. But we think well from thee to hear what thou thinkest;

after one day the south wind blew, and we came the next day to Puteoli: 14 where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15 And from thence, when the brethren heard of us, they came to meet us as far as Appi forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. 17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet I delivered prisoner from Jerusalem unto the hands of the Romans. 18 Who, when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came showed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest:

9 παρ' LITTA. ἡλθαμεν εἰς Ῥώμην L; εἰς τὴν Ῥώμην ἡλθαμεν TTTA. ἡλθαν came TTTA |  
 ἤλθον L. ἄχρι TTTA. εἰσῆλθομεν we came in LTA; εἰσῆλθαμεν T. + τὴν T.  
 — ὁ ἐκατόνταρχος ... στρατοπεδάρχῃ LTTA. ἐπετράπη τῷ Παύλῳ (omit but) LITTA.  
 συν. — αὐτόν he GLTTA. ἔγω, ἄνδρες ἀδελφοί, LITTA. κατηγορεῖν LITTA.  
 εἰνεκεν T. εἶπαν LITTA. ἰδεξάμεθα περὶ σοῦ L



for as concerning this sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

περί· μὲν· γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἔστιν ἡμῖν<sup>1</sup>  
for indeed as concerning this sect known it is to us  
ὅτι πανταχοῦ ἀντιλέγεται. 23 Ταξάμενοι δὲ αὐτῷ ἡμέραν  
that everywhere it is spoken against. And having appointed him a day  
ἤκου<sup>2</sup> πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο  
came to him to the lodging many, to whom he expounded.  
διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς  
fully testifying the kingdom of God, and persuading them  
τὰ<sup>3</sup> περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου<sup>4</sup> Μωσέως<sup>5</sup>  
the things concerning Jesus, both from the law of Moses  
καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 καὶ οἱ  
and the prophets, from morning to evening. And some  
μὲν ἐπίεικοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν.  
indeed were persuaded of the things spoken, but some disbelieved.  
25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόν-  
And disagreeing with one another they departed; having  
τος τοῦ Παύλου ῥῆμα ἓν, "Οτι καλῶς τὸ πνεῦμα τὸ ἅγιον  
spoken Paul word one, Well the Spirit the Holy  
ἐλάλησεν διὰ Ἑσαίου τοῦ προφήτου πρὸς τοὺς πατέρας  
spoke by Esaias the prophet to fathers  
ἡμῶν," 26 "λέγον," Πορεύθητι πρὸς τὸν λαὸν· τοῦτον καὶ  
our, saying, Go to this people, and  
οἰεῖτε, "Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέπετε  
say, In hearing ye shall hear, and in no wise understand, and seeing  
βλέψετε, καὶ οὐ μὴ ἴδητε· 27 ἐπαχύνθη γὰρ ἡ καρδιά  
ye shall see, and in no wise perceive. For has grown fat the heart  
τοῦ λαοῦ· τοῦτον, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ  
of this people; and with the ears heavily they have heard, and  
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς  
their eyes they have closed, lest they should see with the  
ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ  
eyes, and with the ears they should hear, and with the heart  
συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ῥιάσωμαι<sup>6</sup> αὐτούς.  
they should understand, and should be converted, and I should heal them.  
28 Γνωστὸν οὖν ἔστω ὑμῖν," ὅτι τοῖς ἔθνεσιν ἀπεστάλη·  
Known therefore be it to you, that to the nations is sent  
τὸ σωτήριον τοῦ θεοῦ, αὐτοῖς καὶ ἀκούσονται. 29 Καὶ ταῦτα  
the salvation of God; and they will hear. And these things  
αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν  
he having said went away the Jews, much having among  
ἑαυτοῖς συζήτησιν.  
themselves discussion.

30 Ἐμείνεν δὲ ὁ Παῦλος<sup>7</sup> διετίαν ὅλην ἐν ἰδίῳ μισ-  
And abode Paul two years whole in his own hired  
θώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς  
house, and welcomed all who came in to  
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων  
him, proclaiming the kingdom of God, and teaching  
τὰ περὶ τοῦ κυρίου Ἰησοῦ<sup>8</sup> Χριστοῦ,<sup>9</sup> μετὰ πάσης  
the things concerning the Lord Jesus Christ, with all  
παρρησίας ἀκωλύτως.<sup>10</sup>  
freedom unhinderedly.

<sup>1</sup> ἡμῖν ἔστιν LITra.

<sup>2</sup> ἡμῶν YOUR LITra.

<sup>3</sup> ἡμῖν ἔστω A.

<sup>4</sup> Ἐνέμενεν TITra.

<sup>5</sup> + Πράξεις Ἀποστόλων Tra.

<sup>6</sup> ἤλθον LITra.

<sup>7</sup> λέγων TITra.

<sup>8</sup> + τοῦτο (read this salvation) LITra.

<sup>9</sup> ὁ Παῦλος (read he abode) GLITraW.

<sup>10</sup> — τὰ LITra.

<sup>11</sup> Μωσέως GLITraW.

<sup>12</sup> εἰπόν GLITraW.

<sup>13</sup> ῥιάσωμαι I shall heal TITra.

<sup>14</sup> — verse 29 LITra.

<sup>15</sup> — χριστοῦ T.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ  
 OF PAUL THE APOSTLE THE TO [THE] ROMANS

ΕΠΙΣΤΟΛΗ.

ΕPISTLE.

ΠΑΥΛΟΣ δούλος Ἰησοῦ χριστοῦ, κλητὸς ἀπόστολος, ἀφω-  
 Paul, bondman of Jesus Christ, a called apostle, sepa-  
 ρισμένος εἰς εὐαγγέλιον θεοῦ, 2 ὃ προεπηγγείλατο διὰ  
 rated to glad tidings of God, which he before promised through  
 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, 3 περὶ τοῦ υἱοῦ  
 his prophets in writings holy, concerning Son  
 αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Ὀυβιδῆ κατὰ  
 his, who came of [the] seed of David according to  
 σάρκα, 4 τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ  
 flesh, who was marked out Son of God in power, according to [the]  
 πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ χριστοῦ  
 Spirit of holiness, by resurrection of [the] dead— Jesus Christ  
 τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν  
 our Lord; by whom we received grace and apostleship  
 εἰς ὑπακοήν πίστewς ἐν πᾶσιν τοῖς ἔθνεσιν, ὑπὲρ τοῦ  
 unto obedience of faith among all the nations, in behalf of  
 ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ  
 his name, among whom also ye, called of Jesus  
 χριστοῦ. 7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς, θεοῦ,  
 Christ: to all those who are in Rome beloved of God,  
 κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν  
 called saints: grace to you and peace from God our Father  
 καὶ κυρίου Ἰησοῦ χριστοῦ.  
 and Lord Jesus Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ  
 First, I thank my God through Jesus Christ  
 ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν  
 for all you, that your faith is announced in  
 ὅλῳ τῷ κόσμῳ· 9 μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω  
 whole the world; for witness my is God, whom I serve  
 ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς  
 in my spirit in the glad tidings of his Son, how  
 ἀδιαλείπτως μνησθῆναι ὑμῶν ποιῶμαι, 10 πάντοτε ἐπὶ τῶν  
 unceasingly mention of you I make, always at  
 προσευχῶν μου δεόμενος, ὥστε ποτὲ εὐδογήσομαι  
 my prayers beseeching, if by any means now at length I shall be prospered  
 ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς· 11 ἐπιποθῶ γὰρ  
 by the will of God to come to you. For I long  
 ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν,  
 to see you, that some I may impart gift to you spiritual,  
 εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δὲ ἐστίν, ἵσχυμα  
 to the [end] be established ye, that is, to be comforted

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (which he had promised afore by his prophets in the holy scriptures,) 3 concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 among whom are ye also the called of Jesus Christ: 7 to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you, 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I may be comforted together with

\* Παύλου Ἐπιστολὴ πρὸς Ῥωμαίους G; Πρὸς Ρω. TAW; Ἐπιστολαὶ Παύλου. Πρὸς Ρω.  
 Epistles of Paul. To [the] Romans LTr. χριστοῦ Ἰησοῦ TTr. Δαυιδ LTrA: Δαυιδ GW. διὰ περὶ LTrAW. εἰ πως LTrA. συν- TAW.

you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that often-times I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, much as in me is, I am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. 19 because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; that they without excuse: 21 because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to

κληθῆναι<sup>1</sup> ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν. τε together among you, through the <sup>2</sup>in <sup>3</sup>one <sup>4</sup>another <sup>5</sup>faith, both yours and mine. 13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολ- But I do not wish you to be ignorant, brethren, that many times I proposed to come to you, and was hindered until the δεῦρο, ἵνα καρπὸν τινα<sup>1</sup> σχῶ καὶ ἐν ὑμῖν, καθὼς <sup>2</sup>fruit <sup>3</sup>some I might have also among you, according as present, that <sup>4</sup>some I might have also among you, according as καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14 Ἑλληνίζετε καὶ βαρβάρους, also among the other nations. Both to Greeks and barbarians, σοφοῖς τε καὶ ἀνόητοις, ὁφειλέτης εἰμί· 15 οὕτως τὸ κατ' ἐμὲ both to wise and unintelligent, a debtor I am: so as to. <sup>1</sup>me

πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ- [there is] readiness <sup>2</sup>also <sup>3</sup>to you <sup>4</sup>who [<sup>5</sup>are] <sup>6</sup>in <sup>7</sup>Rome <sup>8</sup>to <sup>9</sup>announce γελίσσασθαι. 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ the glad tidings. For I am not ashamed of the glad tidings of the χριστοῦ· <sup>1</sup>δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ Christ: for power of God it is unto salvation to every one that πιστεύοντι, Ἰουδαίω τε <sup>1</sup>πρῶτον<sup>2</sup> καὶ Ἑλληνι. 17 δικαιοσύνη believes, both to Jew first and to Greek: <sup>3</sup>righteousness γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, <sup>4</sup>for of God in it is revealed by faith to faith; καθὼς γέγραπται, Ὡδὲ δίκαιος ἐκ πίστεως ζήσεται, according as it has been written, But the just by faith shall live.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν For there is revealed wrath of God from heaven upon all ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ungodliness and unrighteousness of men who the truth in ἀδικία κατεχόντων. 19 διότι τὸ γνωστὸν τοῦ θεοῦ unrighteousness hold. Because that which is known of God φανερόν ἐστιν ἐν αὐτοῖς, ὃ γὰρ θεὸς<sup>1</sup> αὐτοῖς ἐφάνερωσεν<sup>2</sup> <sup>3</sup>manifest <sup>4</sup>is among them, for God to them manifested [it]; 20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς for the invisible things of him from creation of [the] world by the ποιήμασιν νοούμενα καθορᾶται, ἥ τε αἰδιος αὐτοῦ δύνα- things made being understood are perceived, both <sup>2</sup>eternal <sup>3</sup>his power μὴ καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. 21 διότι and divinity; for <sup>2</sup>to <sup>3</sup>be <sup>4</sup>them without excuse. Because γνόντες τὸν θεόν, οὐχ ὡς θεὸν ἐδόξασαν ἢ εὐχαρίσ- having known God, not <sup>2</sup>God they glorified [him] or were thank- τησαν, <sup>3</sup>ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ful; but became vain in their reasonings, and ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά. 22 φάσκοντες was darkened the <sup>4</sup>without <sup>5</sup>understanding <sup>6</sup>of <sup>7</sup>them <sup>8</sup>heart: professing εἶναι σοφοὶ ἐμωράνθησαν, 23 καὶ ἥλλαξαν τὴν δόξαν τοῦ to be wise they became fools, and changed the glory of the ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου incorruptible God into a likeness of an image of corruptible <sup>2</sup>and of birds and quadrupeds and creeping things. Wherefore also παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐ- <sup>3</sup>gave <sup>4</sup>up <sup>5</sup>them <sup>6</sup>God in the desires of their hearts τῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν to uncleanness, <sup>2</sup>to <sup>3</sup>be <sup>4</sup>dishonoured <sup>5</sup>their <sup>6</sup>bodies between

<sup>1</sup> τινὰ καρπὸν GLTt:AW.  
<sup>2</sup> εὐχαρίστησαν GLTt:TA.

<sup>3</sup> — τοῦ χριστοῦ GLTt:AW.  
<sup>4</sup> ἀλλὰ Tr. <sup>5</sup> — καὶ LTt:Δ.

<sup>6</sup> [πρῶτον] L. <sup>7</sup> θεὸς γὰρ GLTt:AW

οἱ αὐτοὺς· 25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν  
 themselves: who changed the truth of God into

τῇ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει  
 falsehood, and revered and served the created thing

παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας.  
 beyond him who created [it], who is blessed to the ages.

ἀμήν. 26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη  
 Amen. For this reason gave up them God to passions

ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν  
 of dishonour, both for females their changed the natural

χρῆσιν εἰς τὴν παρὰ φύσιν· 27 ὁμοίως τε καὶ οἱ ἄρρενες  
 into that contrary to nature; and in like manner also the males

ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκάυθησαν ἐν τῇ  
 having left the natural use of the female, were inflamed in

ὁρᾷ αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν  
 their lust towards one another, males with males

ἀσχημιστὴν κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει  
 shameful working out, and the recompense which was fit

τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. 28 καὶ  
 of their error in themselves receiving. And

καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,  
 according as they did not approve God to have in [their] knowledge,

παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ  
 gave up them God to an unapproving mind, to do things not

καθήκοντα, 29 πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ,  
 fitting; being filled with all unrighteousness, fornication,

πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόβου, ἔριδος,  
 wickedness, covetousness, malice; full of envy, murder, strife,

δόλου, κακοθηρίας· ψιθυριστάς, 30 καταλάλους, θεοστυγεῖς,  
 guile, evil dispositions; whisperers, slanderers, hateful to God,

ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετάς κακῶν.  
 insolent, proud, vaunting, inventors of evil things,

γονεῖσιν ἀπειθεῖς, 31 ἀσυνέτους, ἀσυνθετοὺς, ἀ-  
 to parents disobedient, without understanding, perfidious, without

στόργους, ἀσπόνδους, ἀνελεήμονας· 32 οἵτινες τὸ  
 natural affection, implacable, unmerciful; who the

δικαίωμα τοῦ θεοῦ ἐπιγινόντες, ὅτι οἱ τὰ τοιαῦτα  
 righteous judgment of God having known, that those such things

πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν,  
 doing worthy of death are, not only them practise,

ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.  
 but also are consenting to those that do [them].

2 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων·  
 Wherefore inexcusable thou art, O man, every one who judgest,

ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις·  
 for in that in which thou judgest the other, thyself thou condemnest:

τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2 οἶδαμεν ὅτι τὸ  
 for the same things thou doest who judgest. We know but that the

κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα  
 judgment of God is according to truth upon those that such things

πράσσοντας. 3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων  
 do. And reckonest thou this, O man, who judgest

τοὺς τα. τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι  
 those that such things do, and practisest them [thyself], that

dishonour their own bodies between themselves: 25 who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this God gave them up unto vile affections: for even their women did change the natural into that which is against nature: 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to those things which are not convenient; 29 being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural affection, implacable, unmerciful: 32 who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

II. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest thou the same, that thou

αὐτοῖς LITRA.

P δὲ L.

ἄρσενες ELTRAU.

ἄρρενες T.

ἄρρενες T.

πορνεία GLITRAU.

κακία πορνεία πλεονεξία, L; πορνεία κακία πλε. T.

W — A.

σπόνδους LITRAU.

γὰρ for T.



shalt escape the judgment of God? 4 or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his deeds: 7 to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 for there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (for not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called Jew, and rearest in the law, and

σύ ἐκφέλξῃ τὸ κρίμα τοῦ θεοῦ; 4 ἢ τοῦ πλούτου τῆς χρη-  
 thou shalt escape the judgment of God? or the riches of the kind-  
 σότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας κατα-  
 of him and the forbearance and the long-suffering despisest  
 φρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε  
 thou, not knowing that the kindness of God to repentance thee  
 ἄγει; 5 κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον  
 leads? but according to thy hardness and impenitent  
 καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀπο-  
 heart treasurest up to thyself wrath in a day of wrath and re-  
 καλύψεως δικαιοκρισίας τοῦ θεοῦ. ὃς ἀποδώσει ἐκάστῳ  
 revelation of righteous judgment of God, who will render to each  
 κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς μὲν καθ' ὑπομονὴν ἔργον  
 according to his works: to those that with endurance in work  
 ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν  
 good, glory and honour and incorruptibility are seeking— life  
 αἰώνιον. 8 τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν ἡμῖν τῇ  
 eternal. But to those of contention, and who disobey the  
 ἀληθείᾳ, πειθόμενοι δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή,  
 truth, but obey unrighteousness— indignation and wrath,  
 9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ  
 tribulation and strait, on every soul of man that  
 κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρώτου καὶ Ἑλλήνος  
 works out evil, both of Jew first and of Greek;  
 10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ  
 but glory and honour and peace to everyone that works  
 ἀγαθόν, Ἰουδαίῳ τε πρώτῳ καὶ Ἑλλήνι. 11 οὐ γὰρ ἐστὶν  
 good, both to Jew first, and to Greek: for there is not  
 ᾠς προσωποληψία παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἀνόμως ἥμαρτον,  
 respect of persons with God. For as many as without law sinned,  
 ἀνόμως καὶ ἀπολοῦνται καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ  
 without law also shall perish; and as many as in law sinned, by  
 νόμον κριθήσονται, 13 οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι  
 law shall be judged, (for not the hearers of the law [are] just  
 παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.  
 with God, but the doers of the law shall be justified.  
 14 Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα φύσει τὰ  
 For when nations which not law have by nature the things  
 τοῦ νόμου ποιεῖ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσὶν  
 of the law practise, these, law not having, to themselves are  
 νόμος. 15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν  
 a law; who shew the work of the law written  
 ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσιν αὐτῶν τῆς συνει-  
 in their hearts, bearing witness with their con-  
 δήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων  
 science, and between another the reasonings accusing  
 ἢ καὶ ἀπολογουμένων, 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός  
 or also defending;) in a day when shall judge God  
 τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ  
 the secrets of men, according to my glad tidings, by  
 τοῦ Ἰησοῦ χριστοῦ.  
 Jesus: Christ.

17 Ἰδε σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ  
 Lo, thou a Jew art named, and rearest in the

7 — μὲν LIT. 2 ὀργὴν καὶ θυμὸς GLITRAW. 3 προσωποληψία LITRA. 4 — τοῦ the LITRAW. 5 — τῷ LITRA. 6 ποιῶσιν LITRA. 7 συν- T. 8 ἣν in which LA. 9 χριστοῦ Ἰησοῦ T. 10 εἰ δὲ but if GLITRAW. 11 — τῷ the LITRAW.

νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, 18 καὶ γινώσκεις τὸ θέλημα, καὶ  
law, and boastest in God, and knowest the will, and  
δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ  
approvest the things that are more excellent, being instructed out of the  
νόμου· 19 πεποιθᾶς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν,  
law; and art persuaded [that] thyself a guide art of [the] blind,  
ὥς τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων, διδάσκαλον  
■ light of those in darkness, an instructor of [the] foolish, a teacher  
νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας  
of infants, having the form of knowledge and of the truth  
ἐν τῷ νόμῳ· 21 ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ δι-  
in the law: thou then that teachest another, thyself not dost  
δάσκεις; ὁ κηρύσσων μὴ κλέπτειν, 22 ὁ  
thou teach? thou that proclaimest not to steal, dost thou steal? thou that  
λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ  
sayest not to commit adultery, dost thou commit adultery? thou that  
βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; 23 ὃς ἐν  
abhorrest idols, dost thou commit sacrilege? thou who in  
νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεόν  
law boastest, through the transgression of the law . God  
ἀτιμάζεις; 24 Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ἡμᾶς βλασ-  
dishonestest thou? For the name of God through you is blas-  
φημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. 25 Περι-  
phemed among the nations, according ■ it has been written. Circum-  
τομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δέ  
cision indeed for profits if [the] law thou doest; but if  
παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.  
a transgressor of law thou art, thy circumcision has become.  
26 ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσ-  
If therefore the uncircumcision the requirements of the law keep,  
σῃ, κούχι<sup>1</sup> ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;  
not his uncircumcision for circumcision shall be reckoned?  
27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελούσα,  
and shall judge the by nature uncircumcision, the law fulfilling,  
σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;  
thee who with letter and circumcision [art] a transgressor of law?  
28 οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ  
For not he that [is one] outwardly a Jew, is, neither  
ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· 29 ἄλλ' ὁ  
that outwardly in flesh [is] circumcision; but he that [is]  
ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύ-  
hiddenly a Jew [is one]; and circumcision [is] of heart, in spi-  
ματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων,  
rit, not in letter; of whom the praise [is] not of men,  
ἄλλ' ἐκ τοῦ θεοῦ.  
but of God.  
30 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια  
What then [is] the superiorty of the Jew? or what the profit  
τῆς περιτομῆς; 31 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν  
of the circumcision? Much in every way: first  
ἅρ' ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. 3 τί γὰρ, εἰ  
for that they were entrusted with the oracles of God. For what, if  
ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ  
not believed some? their unbelief the faith of God  
makest thy boast of God, 18 and knowest his will, and approv-  
est the things that are more excellent, being instructed out of the  
law; 19 and art confident that thou thyself art a guide of the  
blind, a light of them which are in darkness, 20 an instructor of the  
foolish, a teacher of babes, which hast the form of knowledge  
and of the truth in the law. 21 Thou therefore which teachest  
another, teachest thou not thyself? thou that preachest man should  
not steal, dost thou steal? thou that sayest a man should  
not commit adultery, dost thou commit adultery? thou who in  
abhorrest idols, dost thou commit sacrilege? thou that  
abhorrest idols, dost thou boastest through the transgression of the  
law, dost thou dishonour the name of God through you, dost thou  
blaspheme the name of God among the nations, as it is written. 25  
For circumcision verily profiteth, if thou keep the law; but if thou  
be a breaker of the law, thy circumcision is made uncircumcision. 26  
Therefore if the uncircumcision keep the requirements of the law,  
shall not his uncircumcision be counted for circumcision? 27 And  
shalt thou who art a transgressor of the law, yet boastest in thy  
letter and circumcision, dost thou think that thou shalt escape  
punishment? 28 For he that is outwardly a Jew, but whose heart  
is not circumcised, is of no profit, as the circumcision which is  
only in the flesh; but he who is inwardly circumcised, whose  
praise is of God, is of profit. 30 What advantage then hath the  
Jew? or what profit is there of circumcision? 31 Much every  
way: chiefly, because that unto them were committed the oracles

1 οὐχ LITr.

1 ἀλλὰ LITr.

m ἀλλὰ Tr.

m — γὰρ LITr [A].

of God. ■ For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet I also judged I as a sinner? ■ And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 as it is written, There is none righteous, no, not one: 11 there is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 whose mouth is full of cursing and bitterness: 15 their feet are swift to shed blood: 16 destruction and misery are in their ways: 17 and the way of peace have they not known: 18 there is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

καταργήσει; 4 μή·γένετο· γινέσθω·δὲ ὁ θεὸς ἀληθής, shall 'make of 'no 'effect? may it not be! but let 'be 'God true, πᾶς·δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως and every man false, according as it has been written, That ἀνδικαιωθῆς ἐν τοῖς·λόγοις·σου, καὶ Ὀικισθῆς ἐν τῷ thou shouldest be justified in thy words, and overcome in κρίνεσθαί·σε. 5 Εἰ·δὲ ἡ·ἀδικία·ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν mend, what shall we say? [is] 'unrighteous 'God who inflicts ὀργήν; κατὰ ἄνθρωπον λέγω. 6 μή·γένετο· ἐπεὶ πῶς wrath? According to man I speak. May it not be! since how κρινεῖ ὁ θεὸς τὸν κόσμον; 7 ἢ γὰρ ἡ ἀλήθεια τοῦ θεοῦ shall 'judge 'God the world? 'If 'for the truth of God ἐν τῷ ἐμῷ·ψεύσματι ἐπερίσσευσεν εἰς τὴν·δόξαν·αὐτοῦ, τί ἐτι in my lie abounded to his glory, why yet κάγω ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ καθὼς βλασφασίζομαι; 9 ὡς ὁ ἁμαρτωλὸς κρίνομαι; and not, according as we are φημούμεθα, καὶ καθὼς φασιν τινες ἡμᾶς λέγουν, "Οτι injuriously charged and according as 'affirm 'some [that] we say, ποιήσωμεν τὰ·κακὰ ἵνα ἔλθῃ τὰ·ἀγαθὰ; ὦν τὸ κρίμα Let us practise evil things that 'may 'come 'good 'things? whose judgment ἐνδικόν ἐστιν. 'just 'is.

9 Τί οὖν; προεχόμεθα; οὐ·πάντως προηγιασάμεθα·γὰρ What then? are we better? not at all: for we before charged Ἰουδαίους·τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, both Jews and Greeks all 'under 'sin ['with] 'being: 10 καθὼς γέγραπται, "Οτι οὐκ·ἐστὶν δικαίος οὐδὲ according as it has been written, There is not a righteous one, not even εἷς· 11 οὐκ·ἐστὶν ὅς·συνιῶν, οὐκ·ἐστὶν ὅς·ἐκζητῶν one: there is not [one] that understands, there is not [one] that seeks after τὸν θεόν. 12 πάντες ἐξέκλιναν, ἅμα ἡ·ἡρεσιώθη· God. All did go out of the way, together they became unprofitable: 13 οὐκ·ἐστὶν ποιῶν χρηστότητα, οὐκ·ἐστὶν ἕως· ἀβλή; there is not [one] practising kindness, there is not so much as ἐνός. 13 τάφος ἀνεψχημένος ὁ λάρυγξ·αὐτῶν, ταῖς γλώσσαις· one; 'sepulchre 'an 'opened [is] their throat, with 'tongues αὐτῶν ἐδολιούσαν· ἰδὲ ἀσπίδων ὑπὸ τὰ·χειλῶν·αὐτῶν· 'their they used deceit: poison of asps [is] under their lips: 14 ὦν τὸ στόμα ἄρας καὶ πικρίας γέμει· 15 ὅξεϊς οἱ of whom the mouth of cursing and of bitterness is full; swift πόδες·αὐτῶν ἐκχεαί·αἷμα· 16 σύντριμμα καὶ ταλαιπωρία their feet to shed blood; ruin and misery [are] ἐν ταῖς·ὁδοῖς·αὐτῶν· 17 καὶ ὁδὸν εἰρήνης οὐκ·ἔγνωσαν· in their ways; and a way of peace they did not know: 18 οὐκ·ἐστὶν φόβος θεοῦ ἀπέναντι τῶν·ὀφθαλμῶν·αὐτῶν· there is no fear of God before their eyes. 19 Οἶδαμεν·δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ Now we know that whatsoever the law says, to those in the law λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται it speaks, that every mouth may be stopped, and under judgment be πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι ἐξ ἔργων νόμου οὐ δικαιο· all the world to God. Wherefore by works of law 'not 'shall be

■ καθάπερ TTr.  
ε ἡλπεύθησαν TTr.

■ νικήσεις shalt overcome T.  
■ + ὁ (read that practises) T.

q δὲ but T. r — ὁ LTr. [δ] L.  
■ + [αὐτῶν] (read their mouth) L.

θήσεται <sup>any</sup> πᾶσα <sup>flesh</sup> σὰρξ <sup>before</sup> ἐνώπιον αὐτοῦ· διὰ γὰρ <sup>him</sup> νόμον <sup>[is]</sup> ἐπί-  
 γνωσις <sup>(lit. all)</sup> ἁμαρτίας.  
 ledge of sin.

21 Νυνὶ δὲ <sup>But now</sup> χωρὶς <sup>apart from</sup> νόμου <sup>law</sup> δικαιοσύνη <sup>righteousness of God</sup> θεοῦ <sup>has been</sup> πεφανέρωται,  
 μαρτυρουμένη <sup>being borne witness to</sup> ὑπὸ τοῦ <sup>by the</sup> νόμου <sup>law</sup> καὶ τῶν <sup>and the</sup> προφητῶν· 22 δι-  
 καιοσύνη <sup>eousness</sup> δὲ <sup>even of God</sup> θεοῦ <sup>through faith</sup> διὰ <sup>of Jesus</sup> πίστεως <sup>Christ, towards</sup> Ἰησοῦ <sup>all</sup> χριστοῦ, εἰς <sup>Jesus</sup> πάντας

καὶ ἐπὶ πάντας <sup>and upon all those that believe</sup> τοὺς <sup>for there is no difference</sup> πιστεύοντας· οὐ γὰρ <sup>is</sup> ἐστιν <sup>no</sup> διαστολή·

23 πάντες γὰρ <sup>for all</sup> ἥμαρτον <sup>sinned</sup> καὶ <sup>and come short of the glory of God</sup> ὑστεροῦνται <sup>of God</sup> τῆς <sup>of God</sup> δόξης <sup>of God</sup> τοῦ <sup>of God</sup> θεοῦ,

24 δικαιοῦμενοι <sup>being justified gratuitously</sup> δωρεὰν <sup>by his grace,</sup> τῇ <sup>through the</sup> αὐτοῦ <sup>re-</sup> χάριτι, <sup>demption</sup> διὰ <sup>which [is] in Christ</sup> τῆς <sup>Jesus</sup> ἀπολυ-

τρώσεως <sup>whom</sup> τῆς <sup>set forth</sup> ἐν <sup>God</sup> χριστῷ <sup>God</sup> Ἰησοῦ, 25 ὃν <sup>whom</sup> προέθετο <sup>set forth</sup> ὁ <sup>God</sup> θεός

ἵλαστήριον <sup>a mercy seat</sup> διὰ <sup>through</sup> τῆς <sup>in</sup> πίστεως <sup>his blood,</sup> ἐν <sup>for a shew-</sup> τῷ <sup>ing forth</sup> αὐτοῦ <sup>of his righteousness,</sup> αἵματι, <sup>in respect of the</sup> εἰς <sup>passing by</sup> τὴν <sup>the</sup> ἁμαρτίαν <sup>forbearance of</sup> τῶν <sup>God</sup> ἁμαρτιῶν,

προγεγονότων <sup>that</sup> ἀμαρτιῶν· 26 ἐν <sup>in</sup> τῇ <sup>the</sup> ἀνοχῇ <sup>forbearance</sup> τοῦ <sup>of God</sup> θεοῦ, <sup>of God</sup> πρὸς <sup>for</sup> τὸ <sup>[the]</sup> ἐνδεῖν <sup>his righteousness</sup> τῆς <sup>in the present</sup> δικαιοσύνης <sup>time, for</sup> αὐτοῦ <sup>his being</sup> ἐν <sup>just</sup> τῷ <sup>and</sup> νῦν <sup>justifying him</sup> καὶ <sup>that [is] of [the]</sup> δικαιοῦντα <sup>time, for</sup> τὸν <sup>his being</sup> ἐκ

πίστεως <sup>of Jesus.</sup> Ἰησοῦ. 27 Ποῦ <sup>Where then [is] the</sup> οὖν <sup>boasting?</sup> ἡ <sup>It was</sup> καύχησις; <sup>excluded.</sup> ἐξεκλείσθη.

διὰ <sup>of works?</sup> ποίου <sup>No,</sup> νόμου; <sup>but through a</sup> τῶν <sup>law.</sup> ἔργων; <sup>law.</sup> οὐχί, <sup>law.</sup> ἀλλὰ <sup>law.</sup> διὰ <sup>law.</sup> νόμου

πίστεως. 28 λογιζόμεθα <sup>οὖν</sup> <sup>πιστεῖ</sup> <sup>δικαιοῦσθαι</sup> <sup>ἄνθρω-</sup> <sup>ποιον</sup> <sup>χωρὶς</sup> <sup>ἔργων</sup> <sup>νόμον</sup>. 29 ἡ <sup>Ἰουδαίων</sup> <sup>ὁ</sup> <sup>θεός</sup> <sup>μόνον</sup>;

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μή γένοιτο· ἀλλὰ <sup>νόμον</sup> <sup>ἵστωμεν</sup>. <sup>4</sup> <sup>τί</sup> <sup>οὖν</sup> <sup>ἐροῦμεν</sup> <sup>Ἀβραάμ</sup> <sup>τὸν</sup> <sup>πατέρα</sup> <sup>ἡμῶν</sup> <sup>εὐρηκεν</sup> <sup>αὐτὸν</sup> <sup>κατὰ</sup> <sup>σάρκα</sup>;

2 εἰ γὰρ <sup>Ἀβραάμ</sup> <sup>ἐξ</sup> <sup>ἔργων</sup> <sup>ἐδικαιώθη</sup>, <sup>ἔχει</sup> <sup>καύχημα</sup>, <sup>ἀλλ'</sup> <sup>οὐ</sup> <sup>πρὸς</sup> <sup>τὸν</sup> <sup>θεόν</sup>. 3 <sup>τί</sup> <sup>γὰρ</sup> <sup>ἡ</sup> <sup>γραφή</sup> <sup>λέγει</sup>;

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20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 for all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also the God of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcised by faith, and uncircumcised through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

IV. What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the

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■ — καὶ ἐπὶ πάντας LITRA. J — τῆς LITRA. ■ + τὴν τὴν LITRA. ■ γὰρ <sup>1</sup>for GLTTAW.  
 2 δικαιοῦσθαι πιστεῖ GLTTA. c — δὲ and GLTTA. d εἰ περ LITRA. e ἵστανόμεν  
 3 LITRA. ■ εὐρηκεν αὐτὸν ([εὐρηκέναι] A) Ἀβραάμ τὸν προπάτορα (forefather) ἡμῶν LITRA.  
 ■ — εὐν LITTAW.



reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the

εἰς δικαιοσύνην. 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται for righteousness. Now to him that works the reward is not reckoned κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα. 5 τῷ δὲ according to grace, but according to debt: but to him that μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἄ- does not work, but believes on him that justifies the un- σεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 καθάπερ godly, is reckoned his faith for righteousness. Even as καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς also David declares the blessedness of the man to whom God λογίζεται δικαιοσύνην χωρὶς ἔργων, 7 Μακάριοι ὧν reckons righteousness apart from works: Blessed [they] of whom ἀφίθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. are forgiven the lawlessnesses, and of whom are covered the sins:

8 μακάριός ἀνὴρ ὃν οὐ μὴ λογίσῃται κύριος ἁμαρτίαν. blessed [the] man to whom in no wise will reckon [the] Lord sin.

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ [Is] this blessedness then on the circumcision, or also on τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ the uncircumcision? For we say that was reckoned to Abraham ἡ πίστις εἰς δικαιοσύνην. 10 πῶς οὖν ἐλογίσθη; ἐν περι- faith for righteousness. How then was it reckoned? in circum- τομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο- cision being, or in uncircumcision? Not in circumcision, but in uncir- βυστίᾳ. 11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα cumeision. And [the] sign he received of circumcision, [as] seal

τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, of the righteousness of the faith which [he had] in the uncircumcision, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ὁδὶ for him to be father of all those that believe in

ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τῇ δικαιο- uncircumcision, for to be reckoned also to them the righteous-

σύνην. 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς nes; and father of circumcision to those not of circumcision μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν only, but also to those that walk in the steps of the during

τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. uncircumcision faith of our father Abraham.

13 Οὐ γὰρ διὰ νόμον ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ For not by law the promise [was] to Abraham or

σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, to his seed, that heir he should be of the world,

ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου but by righteousness of faith. For if those of law [be]

κληρονόμοι, κενώσεται ἡ πίστις, καὶ καθήρηται ἡ ἐ- heirs, has been made void faith, and made of no effect the pro-

παγγελία. 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται. οὐ γὰρ οὐκ mise. For the law wrath works out; where for not

ἔστιν νόμος, οὐδὲ παράβασις. 16 διὰ τοῦτο ἐκ πίστεως, is law, neither [is] transgression. Wherefore of faith

ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν [it is], that according to grace [it might be], for to be sure the

ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, promise to all the seed, not to that of the law only,

1 — τὸ GLTFAW.

k ἀσεβῆν T.

1 Δαυεὶδ LTTA; Δαυὶδ GW.

m οὗ whose (sin) TTR.

n — ὅτι [L] TTR.

n διὰ L.

p — καὶ TTR[A].

q — τὴν T.

r — τῇ GLTFAW.

u — τοῦ (read [the]) GLTFAW.

t δὲ but LTTFAW.

ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ  
but also to that of [the] faith of Abraham, who is father  
πάντων ἡμῶν, 17 καθὼς γέγραπται. Ὅτι πατέρα πολ-  
of us all, (according to it has been written, A father of

λῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ,  
many nations I have made thee,) before whom he believed God,  
τοῦ ζωοποιούντος τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ  
who quickens the dead, and calls the things not  
ὄντα ὡς ὄντα. 18 Ὅς παρ' ἐλπίδα ἔπ' ἐλπίδι ἐπίστευσεν,  
being as being; who against hope in hope believed,  
εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ  
for to become him father of many nations, according to that which

εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου. 19 καὶ μὴ ἀσθενήσας  
had been said, So shall be thy seed: and not being weak  
τῇ πίστει, οὐκ κατενόησεν τὸ ἑαυτοῦ σῶμα ἡδη νεκρω-  
in the faith, not he considered his own body already become

μένον, ἑκατονταετῆς πον ὑπάρχων, καὶ τὴν νέκρωσιν  
dead, a hundred years old about being, and the deadening  
τῆς μήτρας Σάρρας. 20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ  
of the womb of Sarah, and at the promise of God not  
διεκρίθη τῇ ἀπιστίᾳ, ἅλλ' ἐνεδυναμώθη τῇ πίστει,  
doubted through unbelief; but was strengthened in faith,

δοῦς δόξαν τῷ θεῷ, 21 καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγ-  
giving glory to God, and being fully assured that what he has  
γελταί, δυνατός ἐστιν καὶ ποιῆσαι. 22 διὸ καὶ ἐλογίσθη  
promised, able he is also to do; wherefore also it was reckoned

αὐτῷ εἰς δικαιοσύνην. 23 Οὐκ ἐγράφη δὲ δι' αὐτὸν  
to him for righteousness. It was not written but on account of him  
μόνον, ὅτι ἐλογίσθη αὐτῷ. 24 ἀλλὰ καὶ δι' ἡμᾶς,  
only, that it was reckoned to him, but also on account of us,

οἷς μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν  
to whom it is about to be reckoned, to those that believe on him who  
ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς  
raised Jesus our Lord from among [the] dead, who

παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν  
was delivered for our offences, and was raised for  
δικαίωσιν ἡμῶν.  
our justification.

5 Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν<sup>1</sup>  
Having been justified therefore by faith, peace we have

πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 2 δι'  
toward God through our Lord Jesus Christ, through

οὗ καὶ τὴν προσαγωγὴν ἐσχέκαμεν<sup>2</sup> τῇ πίστει εἰς τὴν χάριν  
whom also, access we have by faith into grace

ταύτην ἐν ᾗ ἐστήκαμεν<sup>3</sup> καὶ κανχώμεθα ἐπ' ἐλπίδι τῆς δόξης  
this in which we stand, and we boast in hope of the glory

τοῦ θεοῦ. 3 οὐ μόνον δέ, ἀλλὰ καὶ κανχώμεθα<sup>4</sup> ἐν ταῖς  
of God. And not only [so], but also we boast in

θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,  
tribulations, knowing that the tribulation works endurance

4 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς  
and the endurance proof; and the proof hope; and the hope

οὐ καταισχύνει<sup>5</sup> ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν  
does not make ashamed, because the love of God has been poured out in

law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about hundred years old, neither yet the deadness of Sarah's womb: 20 he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 and being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 who was delivered for our offences, and was raised again for our justification.

V. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 and patience, experience; and experience, hope: 5 and hope maketh not ashamed; because the love of God is shed abroad in

<sup>1</sup> ἐφ' L. — οὐ (read εἰς δὲ, verse 20, but at) LTr[A]. — ἡδὴ [L]Tr[A]. <sup>2</sup> ἢ ἀλλὰ Tr.  
<sup>3</sup> [καὶ] LTrA. <sup>4</sup> ἐχωμεν we should have TrA. <sup>5</sup> — τῇ πίστει [LTr]A. <sup>6</sup> κανχώμενοα

boasting TrA.

our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.  
our hearts by the Spirit Holy which was given to us:

6 ὅτι· ἐτι· γὰρ<sup>d</sup> χριστὸς ὄντων ἡμῶν ἄσθενών<sup>e</sup> κατὰ καιρὸν  
for still Christ being we without strength in due time  
ὑπὲρ ἄσεβων ἀπέθανεν. 7 μὴ οὐκ ἔτι γὰρ ὑπὲρ δικαίου  
for [the] ungodly died. For hardly for a just [man]

τις ἀποθανεῖται<sup>a</sup> ὑπὲρ τοῦ ἀγαθοῦ τάχα τις  
any one will die; for on behalf of the good [man] perhaps some one  
καὶ τολμᾷ ἀποθανεῖν<sup>b</sup> 8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην  
even might dare to die; but commends his own love

εἰς ἡμᾶς ὁ θεός<sup>f</sup>, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς  
to us God, that still sinners being we Christ  
ὑπὲρ ἡμῶν ἀπέθανεν. 9 πολλῶν οὖν μᾶλλον, δικαιωθέντες  
for us died. Much therefore more, having been justified

νῦν ἐν τῷ αἵματι αὐτοῦ, σωθисόμεθα δι' αὐτοῦ ἀπὸ τῆς  
now by his blood, we shall be saved by him from  
ὀργῆς. 10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ· διὰ  
wrath. For if, enemies being we were reconciled to God through  
τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶν μᾶλλον καταλλαγέντες  
the death of his Son, much more, having been reconciled

σωθисόμεθα ἐν τῷ ζῳῇ αὐτοῦ. 11 οὐ μόνον δέ, ἀλλὰ καὶ  
we shall be saved by his life. And not only [so], but also  
καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,  
boasting in God through our Lord Jesus Christ,  
δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.  
through whom now the reconciliation we received.

12 Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν  
On this account, as by one man sin into the  
κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως  
world entered, and by sin death, and thus  
εἰς πάντας ἀνθρώπους ὁ θάνατος<sup>g</sup> διήλθεν, ἐφ' ᾧ πάντες  
to all men death passed, for that all  
ἥμαρτον. 13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ·  
sinned: (for until law sin was in [the] world;)

ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου. 14 ἀλλ'<sup>h</sup>  
but sin is not put to account, there not being law; but  
ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως<sup>i</sup> καὶ ἐπὶ  
reigned death from Adam until Moses even upon

τούς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως  
those who had not sinned in the likeness of the transgression  
'Αδὰμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. 15 Ἀλλ' οὐχ  
of Adam, who is figure of the coming [one]. But [shall] not  
ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα.<sup>k</sup> εἰ γὰρ τῷ  
as the offence, so also [be] the free gift? For if by the

τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶν μᾶλλον  
of the one offence the many died, much more  
ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς  
the grace of God, and the gift in grace, which [is] of the one

ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσεισεν.  
man Jesus Christ, to the many did abound.  
16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δῶρημα.<sup>k</sup>  
And [shall] not by one having sinned [be] the gift?

<sup>d</sup> εἴ γε if indeed A.

<sup>a</sup> + ἐτι still GLTFAW.

<sup>f</sup> — ὁ θεός (read συνίστησιν he com-

mends) A.

<sup>b</sup> [ὁ θάνατος] A.

<sup>h</sup> ἀλλὰ TFAW.

<sup>i</sup> Μωυσέως GLTFAW.

<sup>k</sup> The

various Editors do not mark this as a question: to read it as pointed in the Greek omit [shall] and substitute [is] for [be].

τὸ μὲν γὰρ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα  
For the <sup>1</sup>indeed <sup>2</sup>judgment [was] of one to condemnation, but the free gift  
ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 εἰ γὰρ τῷ  
[is] of many offences to justification. For if by the  
τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός,  
<sup>2</sup>of <sup>3</sup>the <sup>4</sup>one <sup>5</sup>offence death reigned by the one,  
πολλῷ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς  
much more those the abundance of grace, and of the  
δωρεᾶς <sup>6</sup>τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύουσιν  
gift of righteousness receiving, in life shall reign  
διὰ τοῦ ἑνός <sup>7</sup>Ἰησοῦ χριστοῦ. 18 Ἄρα οὖν ὥς δι' ἑνὸς παρα-  
by the one Jesus Christ :) so then as by one of-  
πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,  
fence [it was] towards all men to condemnation,  
οὕτως καὶ δι' ἑνὸς δικαίωματος εἰς πάντας ἀνθρώ-  
so also by one accomplished righteousness towards all men  
πους εἰς δικαίωσιν ζωῆς. 19 Ὡς περ γὰρ διὰ τῆς παρακοῆς  
to justification of life. For as by the disobedience  
τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,  
of the one man <sup>8</sup>sinners <sup>9</sup>were <sup>10</sup>constituted <sup>11</sup>the <sup>12</sup>many,  
οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται  
so also by the obedience of the one <sup>13</sup>righteous <sup>14</sup>shall <sup>15</sup>be <sup>16</sup>constituted  
οἱ πολλοί. 20 Νόμος δὲ παρεῖσθλην, ἵνα πλεονάσῃ τὸ  
<sup>17</sup>the <sup>18</sup>many. But law came in by the bye, that might abound the  
παραπτωμά. οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερίσσειεν  
offence; but where abounded sin, overabounded  
ἡ χάρις. 21 ἵνα ὥς περ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,  
grace, that <sup>19</sup>reigned <sup>20</sup>sin <sup>21</sup>in death,  
οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν  
so also grace might reign through righteousness to life  
αἰώνιον, διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.  
eternal, through Jesus Christ our Lord.

8 Τί οὖν ἐροῦμεν; <sup>22</sup>ἐπιμενοῦμεν <sup>23</sup>τῇ ἁμαρτίᾳ ἵνα ἡ χάρις  
What then shall we say? Shall we continue in sin that grace  
πλεονάσῃ; 2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,  
may abound? May it not be! We who died to sin,  
πῶς ἔτι ζήσομεν ἐν αὐτῇ; 3 ἢ ἀγνοεῖτε ὅτι ὅσοι  
how still shall we live in it? Or are ye ignorant that <sup>24</sup>as <sup>25</sup>many <sup>26</sup>as  
ἐβαπτίσθημεν εἰς χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ  
<sup>27</sup>we were baptized unto Christ Jesus, unto his death  
ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπ-  
we were baptized? We were buried therefore with him by bap-  
τίσματος εἰς τὸν θάνατον ἵνα ὥς περ ἡγέρθη χριστὸς  
tism unto death, that <sup>28</sup>was <sup>29</sup>raised <sup>30</sup>up <sup>31</sup>Christ  
ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ  
from among [the] dead by the glory of the Father, so also  
ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 Εἰ γὰρ σύμφυτοι  
we in newness of life should walk. For if conjoined  
γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ  
we have become in the likeness of his death, so also  
τῆς ἀναστάσεως ἐσόμεθα. 6 τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς  
of [his] resurrection we shall be; this knowing, that <sup>32</sup>old  
ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα  
<sup>33</sup>our <sup>34</sup>man was crucified with [him], that might be annulled the body

by one to condemna-  
tion, but the free gift  
is of many offences  
unto justification.  
17 For if by one man's  
offence death reigned  
by one; much more  
they which receive a-  
bundance of grace and  
of the gift of right-  
eousness shall reign in  
life by one, Jesus  
Christ.) 18 Therefore  
as by the offence of  
one judgment came up-  
on all men to con-  
demnation; even so  
by the righteousness  
of one the free gift  
came upon all men un-  
to justification of life.  
19 For as by one man's  
disobedience many  
were made sinners, so  
by the obedience of one  
shall many be made  
righteous. 20 More-  
over the law entered,  
that the offence might  
abound. But where sin  
abounded, grace did  
much more abound:  
21 that as sin hath  
reigned unto death,  
even so might grace  
reign through right-  
eousness unto eternal  
life by Jesus Christ  
our Lord.

VI. What shall we  
say then? Shall we  
continue in sin, that  
grace may abound?  
2 God forbid. How  
shall we, that are dead  
to sin, live any longer  
therein? 3 Know ye  
not, that so many of  
us as were baptized into  
Jesus Christ were  
baptized into his  
death? 4 Therefore we  
are buried with him  
by baptism into death:  
that like as Christ was  
raised up from the  
dead by the glory of  
the Father, even so  
we also should walk  
in newness of life.  
5 For if we have been  
planted together in  
the likeness of his  
death, we shall be also  
in the likeness of his  
resurrection: 6 know-  
ing this, that our old  
man is crucified with  
him, that the body of  
sin might be destroyed,

22 [τῆς δωρεᾶς] L.

22 ἐπιμένωμεν should we continue GLTITAW.



that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness. 20 For when ye were

τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. of sin, that no longer be subservient we to sin. 7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. 8 Εἰ δὲ For he that died has been justified from sin. Now if ἀπεθάνομεν ὡς ἡμεῖς μετὰ τὸν Χριστὸν, πιστεύομεν ὅτι καὶ ὁσζήσομεν we died with Christ, we believe that also we shall live with αὐτῷ, 9 εἰδότες ὅτι Χριστὸς ἔγερθεῖς ἐκ him, knowing that Christ having been raised up from among [the] νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. dead, no more dies: death him no more rules over. 10 Ὡς γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ὅλα. 11 Δὲ For in that he died, to sin he died once for all; but in that ζῇ, ζῇ τῷ Θεῷ. 12 οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς he lives, he lives to God. So also ye reckon yourselves νεκροὺς μὲν εἰς τὴν ἁμαρτίαν, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ. dead indeed to sin, but alive to God, in Christ. 12 Μὴ οὖν βασιλεύτω ἡ ἁμαρτία Jesus our Lord. Not therefore let reign sin ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς in your mortal body, for to obey it in ἐπιθυμίαις αὐτοῦ. 13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα its desires. Neither be yielding your members instruments ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ of unrighteousness to sin, but yield yourselves Θεῷ ὡς ἐκ τῶν νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν to God as from among the dead alive, and your members ὅπλα δικαιοσύνης τῷ Θεῷ. 14 ἁμαρτία γὰρ ὑμῶν οὐ instruments of righteousness to God. For sin you not κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. shall rule over, for not are ye under law, but under grace. 15 Τί οὖν; ἁμαρτήσομεν; ὅτι οὐκ ἐσμέν ὑπὸ νόμον, What then? shall we sin because we are not under law ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ὅς but under grace? May it not be! Know ye not that ὅς παριστάνετε ἑαυτοὺς δοῦλους εἰς ὑπακοήν, δοῦλοι ἐστε ye yield yourselves bondmen for obedience, bondmen ye are ὅς ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς to him whom ye obey, whether of sin to death, or of obedience εἰς δικαιοσύνην; 17 χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς to righteousness? But thanks be to God, that ye were bondmen ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε of sin, but ye obeyed from the heart to which ye were delivered τύπον διδασκῆς. 18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, as from of teaching. And having been set free from sin, ἐδουλώθητε τῇ δικαιοσύνῃ. 19 Ἀνθρώπινον λέγω διὰ ye became bondmen to righteousness. Humanly I speak on account of τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥστε γὰρ παρεστήσατε the weakness of your flesh. For as ye yielded τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν your members in bondage to uncleanness and to lawlessness unto ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ lawlessness, so now yield your members in bondage δικαιοσύνῃ εἰς ἁγιασμόν. 20 ὅτε γὰρ δοῦλοι ἦτε τῆς to righteousness unto sanctification. For when bondmen ye were

■ συνζ. LTTA. P O E. q + εἶναι to be T[Tr]. r — εἶναι GLTTAW. ■ — τῷ κυρίῳ ἡμῶν GLTTAW. ■ — αὐτῇ ἐν GLTTAW. v — ταῖς ἐπιθυμίαις αὐτοῦ G. ■ ὡσεὶ LTTA. ■ ἀλλὰ LTTAW. y ἁμαρτήσομεν should we sin LTTAW.

ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21 τίνα οὖν  
of sin, free ye were as to righteousness, What therefore  
καρπὸν εἶχετε τότε, ἔφ' οὗ νῦν ἐπαισχύνεσθε;  
'fruit had ye then, in the [things] of which now ye are ashamed?  
τὸ γὰρ τέλος ἐκείνων θάνατος. 22 νυνὶ δὲ ἐλευθερω-  
for the end of those things [is] death. But now having been  
θέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε  
set free from sin, and having become bondmen to God, ye have  
τοῦ καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.  
your fruit unto sanctification, and the end life eternal.  
23 τὰ γὰρ ὀφώνια τῆς ἀμαρτίας θάνατος τὸ δὲ χάρισμα  
For the wages of sin [is] death; but the free gift  
τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.  
of God life eternal in Christ Jesus our Lord.

7 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαῶ, ὅτι  
Are ye ignorant, brethren, for to those knowing law I speak, that  
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;  
the law rules over the man for as long as time he may live?  
2 Ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ.  
For the married woman to the living husband is bound by law;  
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ κατήργηται ἀπὸ τοῦ νόμου τοῦ  
but if should die the husband, she is cleared from the law of the  
ἀνδρός. 3 Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει,  
husband: so then, living the husband, an adulteress she shall be called,  
ἐὰν γέννηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα  
if she be to man another; but if should die the husband, free  
ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενο-  
she is from the law, so as for her not to be an adulteress, having  
μένην ἀνδρὶ ἑτέρῳ. 4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώ-  
become to man another. So that, my brethren, also ye were made  
θητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι  
dead to the law by the body of the Christ, for to be  
ὑμᾶς ἑτέροις, τῷ ἐκ νεκρῶν ἐγερόμεντι, ἵνα καρπο-  
you to another, who from among [the] dead was raised, that we should  
φορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθή-  
bring forth fruit to God. For when we were in the flesh, the pas-  
ματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν  
sions of sins, which [were] through the law, wrought in  
τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· 6 νυνὶ δὲ  
our members to the bringing forth fruit to death; but now  
κατηργήθημεν ἀπὸ τοῦ νόμου, ἁποθανόντες ἐν ᾧ κατε-  
we were cleared from the law, having died [in that] in which we were  
χόμεθα, ὥστε δουλεύειν ᾧ ἡμᾶς ἐν καινότητι πνεύματος, καὶ  
held, so that should serve we in newness of spirit, and  
οὐ παλαιότητι γράμματος.  
not in oldness of letter.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο.  
What then shall we say? [Is] the law sin? May it not be!  
ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνω οἱ μὴ διὰ νόμον τὴν τε γὰρ  
But sin I knew not unless by law: for also  
ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ  
I had not been conscious of unless the law said, Not  
ἐπιθυμῆσεις· 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς  
thou shalt lust; but an occasion having taken sin by the

the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

VII. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin,

2; the question ends at then LTA.

+ μὲν indeed LA.

b — τοῦ νόμου E.

c ἀποθανόντος (read as A. V.) E.

[ἡμᾶς] LTA.

taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 but I see another law in my

ἐντολῆς \*κατεργάσατο" ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς-γὰρ commandment, worked out in me every lust; for apart from νόμου ἁμαρτία νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου law sin [was] dead. But I was alive apart from law ποτὲ ἐλθοῦσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ once; but having come the commandment, sin revived, but I ἀπέθανον. 10 καὶ εὐρέθη μοι ἡ ἐντολή ἡ died. And was found to me [that] the commandment which [was] εἰς ζωὴν, αὕτη" εἰς θάνατον. 11 ἡ-γὰρ ἁμαρτία ἀφορμὴν to life, this [to be] to death: for sin an occasion λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ δι' αὐτῆς 'having taken by the commandment, deceived me, and by it ἀπέκτεινεν. 12 ὥστε ὁ-μὲν νόμος ἁγίας, καὶ ἡ ἐντολή slew [me]. So that the law indeed [is] holy, and the commandment ἁγία καὶ δικαία καὶ ἀγαθή. 13 Τὸ οὖν ἀγαθὸν ἐμοὶ holy and just and good. That which then [is] good, to me ἐγένεον" θάνατος; μὴ-γένετο; ἅλλὰ" ἡ ἁμαρτία, ἣνι has it become death? May it not be! But sin, that φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη it might appear sin, by that which [is] good to me working out θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία death; that 'might become 'excessively 'sinful. διὰ τῆς ἐντολῆς. 14 Οἶδαμεν-γὰρ ὅτι ὁ νόμος πνευματικὸς by the commandment. For we know that the law spiritual ἐστίν· ἐγὼ δὲ ἰσαρκικός" εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. is; but I 'fleshly 'am, having been sold under sin. 15 ὁ-γὰρ κατεργάζομαι, οὐ-γινώσκω· οὐ-γὰρ δὲ θέλω, τοῦτο For what I work out, I do not own: for not what I will, this πράσσω· ἅλλ' ὁ μισῶ, τοῦτο ποιῶ. 16 εἰ δὲ δὲ οὐ θέλω, ἰδοὺ I do; but what I hate, this I practise. But if what I do not will, τούτο ποιῶ, ὡς συμφημι" τῷ νόμῳ ὅτι καλός. 17 νυνὶ δὲ this I practise, I consent to the law that [it is] right. Now then οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἅλλ' ἡ οἰκοῦσα" ἐν ἐμοὶ no longer 'I 'am working out 'it; but the 'dwelling 'in 'me ἁμαρτία. 18 Οἶδα-γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, "τουτέστιν" ἐν 'sin. For I know that there dwells not in me, that is in τῇ σαρκί-μου, ἀγαθόν· τὸ-γὰρ θέλειν παράκειται μοι, τὸ δὲ my flesh, good: for to will is present with me, but κατεργάεσθαι τὸ καλὸν οὐχ-εὐρίσκω." 19 οὐ-γὰρ δὲ θέλω to work out the right I find not. For not what 'I 'will ποιῶ ἀγαθόν· ἅλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσ- 'do 'I 'practise 'good; but what 'I 'do 'not 'will 'evil, this I do. σω. 20 εἰ δὲ δὲ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκέτι But if what 'do 'not 'will 'I, this I practise, [it is] no longer ἐγὼ κατεργάζομαι αὐτό, ἅλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. I [who] work out 'it, but the 'dwelling 'in 'me 'sin. 21 Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, I find then the law 'who 'will 'to 'me to practise the right, ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22 συνήδομαι-γὰρ τῷ νόμῳ that me evil is present with. For I delight in the law τοῦ θεοῦ κατὰ τὸν ἐσω ἄνθρωπον· 23 βλέπω δὲ ἕτερον of God according to the inward man: but I see another

\* κατεργάσατο TTR.

f αὕτη GW.

ε ἐγένετο did it become LITRAW.

h ἅλλ' LA.

i σάρκινος fleshly GLTTRAW.

k σύν- T.

l ἅλλὰ LITRA.

m οἰκοῦσα T.

n τοῦτ'

ἐστίν GT. οὐ [is] not LITRA.

p ἅλλὰ TTR.

q — ἐγὼ (read οὐ θέλω I do not will)

LATJW.

νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατεύμενον τῷ νόμῳ τοῦ  
law in my members warring against the law

νοός μου, καὶ αἰχμαλωτίζοντά με· τῷ νόμῳ τῆς ἁμαρτίας  
of my mind, and leading captive me to the law of sin

τῷ ὄντι ἐν τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ ἄνθρωπος·  
which is in my members. O wretched I man!

τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου· τοῦτο·  
who me shall deliver out of the body of this death?

25 ἐν ἡμεῖς τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν·  
I thank God through Jesus Christ our Lord.

ἀρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ·  
So then myself I with the indeed mind serve law God's;

τῷ δὲ σαρκὶ νόμῳ ἁμαρτίας.  
but with the flesh law sin's.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ, ἢ μή  
[There is] then now no condemnation to those in Christ Jesus, not

κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 2 ὁ γὰρ  
according to flesh who walk, but according to Spirit. For the

νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ Ἰησοῦ ἡλευθέρωσέν  
law of the Spirit of life in Christ Jesus set free

με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. 3 Τὸ γὰρ  
me from the law of sin and of death. For

ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός,  
powerless [being] the law, in that it was weak through the flesh,

ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιωματι σαρκὸς ἁμαρτίας  
God, his own Son having sent, in likeness of flesh of sin,

καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, 4 ἵνα  
and for sin, condemned sin in the flesh, that

τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ  
the requirement of the law should be fulfilled in us, who not according to

σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ γὰρ  
flesh walk, but according to Spirit. For they that

κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ  
according to flesh are, the things of the flesh mind; and they

κατὰ πνεῦμα, τὰ τοῦ πνεύματος. 6 τὸ γὰρ φρόνημα  
according to Spirit, the things of the Spirit. For the mind

τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ  
of the flesh [is] death; but the mind of the Spirit, life

καὶ εἰρήνη. 7 Διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς  
and peace. Because the mind of the flesh [is] enmity towards

θεοῦ· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύνα-  
God: for to the law of God it is not subject; for neither can

ται· 8 οἱ δὲ ἐν σαρκὶ ὄντες, θεῷ ἀρέσκει οὐ δύνανται.  
it [be]; and they that in flesh are, God please cannot.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ  
But ye not are in flesh, but in Spirit, if indeed [the]

πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα χριστοῦ  
Spirit of God dwells in you; but if anyone [the] Spirit of Christ

οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ  
has not, he is not of him: but if Christ [be] in you, the

μὲν ὡς νεκρὸν ᾗ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ  
indeed body [is] dead on account of sin, but the Spirit life

διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος  
on account of righteousness. But if the Spirit of him who raised up

members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

VIII. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from

+ ἐν in (the) TTR[A].  
end of verse GLTTRAW.

χάρις thanks (to God) LTTTR.A.  
σε thee T.

ἀλλὰ TTR.A.

τ — μὲν T.  
διὰ LTTTR.A.

— κατὰ τὸ  
τὸν TTR[A].



the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For as if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what

Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Ἰησοῦν

Jesus from among [the] dead dwells in you, he who raised up the Christ from among [the] dead will quicken also mortal bodies

ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 12 Ἀρα

your on account of that dwells his Spirit in you. So then, brethren, debtors we are, not to the flesh, according to flesh

ζῆν· 13 εἰ γὰρ κατὰ σάρκα ζήτε, μέλλετε ἀποθνήσκειν·

to live; for if according to flesh ye live, ye are about to die; εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

but if by [the] Spirit the deeds of the body ye put to death, ye will live: 14 Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ.

for as many as by [the] Spirit of God are led, these are sons of God. 15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ'

For not ye received a spirit of bondage again unto fear, but ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ.

ye received a Spirit of adoption, whereby we cry, Abba, Father. 16 Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι

Itself the Spirit bears witness with our spirit, that ἐσμὲν τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονόμοι

we are children of God. And if children, also heirs: μὲν θεοῦ, συγκληρονόμοι· δὲ χριστοῦ· εἴπερ συμπαύσχομεν,

indeed of God, and joint-heirs of Christ; if indeed we suffer together, ἵνα καὶ συνδοξασθῶμεν.

that also we may be glorified together. 18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν

For I reckon that not worthy [are] the sufferings of the present καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι

time [to be compared] with the about glory to be revealed εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκατά-

to us. For the earnest expectation of the creation the ἐπε-

λυσιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται. 20 τῇ γὰρ ματαιότητι

lation of the sons of God awaits; for to vanity ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑπό-

the creation was subjected, not willingly, but by reason of him who sub-

τάξαντα, ἐπ' ἐλπίδι 21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερω-

jected [it], in hope that also itself the creation shall be

θήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν

freed from the bondage of corruption into the freedom

τῆς δόξης τῶν τέκνων τοῦ θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ

of the glory of the children of God. For we know that all the κτίσις συστενάζει καὶ συνδιδίει ἄχρι τοῦ νῦν· 23 οὐ

creation groans together and travails together until now. Not μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος

only and [so], but even ourselves the first-fruit of the Spirit ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν

having, also we ourselves in ourselves groan, adoption ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ

awaiting the redemption of our body. γὰρ ἐλπίδι ἐσώθμεν· ἐλπίς δὲ βλεπομένη οὐκ ἐστίν ἐλπίς·

For in hope we were saved; but hope seen is not hope;

\* — τὸν LITRA.

■ χριστὸν [Ἰησοῦν] (Jesus) ἐκ νεκρῶν L; ἐκ νεκρῶν χριστὸν Ἰησοῦν T.

■ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος (read as A.V.) ET.

■ υἱοὶ εἰσιν θεοῦ LITRAW.

■ δουλίας T. ■ ἀλλὰ LITRA. ■ συν- T. ■ συν- TA. ■ ἐφ' T. ■ διότι T. ■ δουλείας T.

■ ἡμεῖς καὶ TA; [ἡμεῖς] καὶ LITR.

ὁ γὰρ βλέπει τις τί <sup>καὶ</sup> ἐλπίζει; 25 εἰ δὲ ὁ οὐ  
for what <sup>2</sup>sees <sup>1</sup>anyone why also does he hope for? But if what <sup>2</sup>not

βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 26 Ὡσαύτως  
 1we 2see we hope for, in endurance. we await. 2In 'like 4manner

δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ἡμῶν ταῖς ἀσθενείαις· ἡμῶν.  
'and also the Spirit jointly helps our weaknesses ;

τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ὅλλ' ἄλλ'

αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς  
 ὁself ὁthe ὁSpirit makes intercession for us with groanings

ἀλαλήτοις· 27 ὁ δὲ ἑρευνῶν<sup>11</sup> τὰς καρδίας οἶδεν τί τὸ  
inexpressible But he who searches the hearts knows what [is] the

φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ  
mind of the Spirit, because according to God he intercedes for

ἀγίων. 28 Οἶδαμεν-δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα  
saints. But we know that to those who love God all things

<sup>2</sup>συνεργεῖ|| εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς  
work together for good, to those who according to purpose <sup>2</sup>called

οὓσιν. 29 ὅτι οὗς προέγνω, καὶ προώρισεν συμμόρ-  
'are Because whom he foreknew; also he predestinated [to be] conformed

φους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρῶ-

τότοκόν ἐν πολλοῖς ἀδελφοῖς· 30 οὓς δὲ προώρισεν, τούτους

καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς  
also he called: and whom he called, these also he justified; <sup>a</sup>whom

also he called; and whom he called, these also he glorified;  
 δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.  
 but he justified, these also he glorified.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν  
What then shall we say to these things? If God [be] for us,

τίς καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἄλλ'

ὕπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ

τὰ πάντα ἡμῖν χαρίζεται; 33 τίς ἐγκαλέσει κατὰ

ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων. 34 τίς ὁ κατα

κρίνων; χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερθείς,

ὁς ἡ καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ

ἡμῶν. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ

us: who shall separate from the love of Christ  
 θλίψις, ἡ στενοχωρία, ἡ διωγμός, ἡ λιμός, ἡ γυμνότης,  
 or persecution, or famine, or nakedness,

tribulation, or strait, or persecution, or famine, or nakedness, or  
κίνδυνος, ἢ μάχαιρα; 36 καθὼς γέγραπται, "Ὅτι ἕνεκά". σο  
According as it has been written, For thy sake

θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα

σφαγῆς. 37 Ἄλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ

of slaughter. But in <sup>2</sup>these <sup>3</sup>things <sup>1</sup>all we more than overcome through

**W**HICH seeth, why doth he yet hope for? 25 But if we hope for that we see not, *then* do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are

$$m - \text{καὶ } LTr[A].$$

Р — ὑπὲρ ἡμῶν LTT<sup>2</sup>AW.

ἀλλὰ ἡ ἀποστολή

GLTTEAW.

• τὴν ἀσθενεῖαν (read our weakness) LTT<sup>2</sup>AW.

4 ἐρσυνκῶν ΤΤτ.

ἡ συνεργεία

$$\nabla = \text{ad} \circ \text{LTr}[A].$$

AW. ■ ἀλλὰ ΤΤΓW.

As God works together I.

W — καὶ [L]T. ■ ΕΥΕΚΑΝ

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26



12 ἡ ἐρρήθη" αὐτῇ, "Οτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι·

it was said to her, The greater shall serve the lesser :

13 καθὼς γέγραπται. Τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαΐ

according as it has been written, Jacob I loved, and Esau

ἐμίσησα.

I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ;

What then shall we say? Unrighteousness with God [is there]?

μὴ γένοιτο· 15 τῷ γὰρ Μωσῇ<sup>1</sup> λέγει, Ἐλεῆσω<sup>2</sup> ὃν ἂν

May it not be! For to Moses he says, I will shew mercy to whomsoever

ἔλεω, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

I shew mercy, and I will feel compassion on whomsoever I feel compassion.

16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,

So then [it is] not of him that wills, nor of him that runs,

ἀλλὰ τοῦ ἐλεούντος<sup>3</sup> θεοῦ. 17 λέγει γὰρ ἡ γραφή τῷ Φαραῶ,

but who shews mercy of God. For says the scripture to Pharaoh,

Ὅτι εἰς αὐτό τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ

For this thing I raised out thee, that I might shew in thee

τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ

my power, and that should be declared my name in all

τῇ γῇ. 18 Ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει

the earth. So then to whom he will he shews mercy, and whom he will

σκληρύνει.

he hardens.

19 Ἐρεῖς ὁὖν μοι, τί μ' ἐτι μέμφεται; τῷ γὰρ<sup>4</sup> βου-

Thou wilt say then to me, Why yet does he find fault? for the pur-

λήματι αὐτοῦ τίς ἀνθέστηκεν; 20 Ὁ μὲν οὖν γε, ὦ ἄνθρωπε,<sup>5</sup>

pose of him who has resisted? Yea, rather, O man,

σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ<sup>6</sup> τὸ

thou who art that answerest against God? Shall say the

πλάσμα τῷ πλάσαντι, τί με ἐποίησας οὕτως;

thing formed to him who formed [it], Why me madest thou thus?

21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ

Or has not authority the potter over the clay, out of the

αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ

same lump to make one to honour vessel, and another

εἰς ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν,

to dishonour? And if willing God to shew wrath,

καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακρο-

and to make known his power, bore in much long-

θυμία σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· 23 καὶ ἵνα

suffering vessels of wrath fitted for destruction; and that

γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ

he might make known the riches of his glory upon vessels

ἐλέους, ἃ προητοίμασεν εἰς δόξαν; 24 οὓς καὶ ἐκάλεσεν

of mercy, which he before prepared for glory, whom also he called

ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ

us not only from among [the] Jews, but also from among [the]

ἐθνῶν· 25 ὥς καὶ ἐν τῷ Ὡση<sup>7</sup> λέγει, Καλέσω τὸν οὐ

nations? As also in Hosea he says, I will call that which [is] not

λαόν μου, λαόν μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην.

my people, My People; and that not beloved, Beloved.

26 Καὶ ἔσται, ἐν τῷ τόπῳ ὃ ἡ ἐρρήθη<sup>8</sup> Παύτοις, Οὐ λαός

And it shall be, in the place where it was said to them, Not people

called;) 12 it was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that will-eth, nor of him that runneth, nor of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come

<sup>1</sup> ἡ ἐρρήθη LITrA.

<sup>1</sup> γὰρ Μωσῇ G; Μωσῇ γὰρ LA; Μωσῇ γὰρ ITr; Μωσῇ γὰρ W.

<sup>2</sup> ἐλεούντος LITrA.

<sup>1</sup> μοι οὖν LITrAW.

<sup>2</sup> + οὖν then L[A]W.

<sup>3</sup> — γὰρ for E.

<sup>4</sup> ὦ ἄνθρωπε, μενοῦνγε (μενοῦν γε LTr) LITrA.

<sup>5</sup> — αὐτοῖς [L]Tr.



to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth had left us as Sodom, and had been as Sodom, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

X. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describ-

μον ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος. 27 Ἐσαΐας δὲ κράζει· ὑπὲρ τοῦ Ἰσραὴλ, Ἐάν· ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατὰλειμμα<sup>2</sup> of τῶν υἱῶν of Ἰσραὴλ as the sand of the sea, the remnant shall be saved: 28 λόγον γὰρ συντελῶν καὶ συντέμνων shall be saved: for [the] matter [he is] concluding and cutting short

ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον<sup>1</sup> ποιήσει in righteousness: because a matter cut short will do [the] κρίσις ἐπὶ τῆς γῆς. 29 Καὶ καθὼς προείρηκεν Ἐσαΐας, Lord upon the earth. And according as said before Esaias,

Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν<sup>1</sup> ἡμῖν σπέρμα, ὡς Σόδομα Unless [the] Lord of Hosts had left us a seed, as Sodom

ἀνέγειν ἤθελεν, καὶ ὡς Γόμορρα ἀνὸμοιωθήμεν. we should have become, and as Gomorrah we should have been made like,

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως<sup>2</sup> What then shall we say? That Gentiles that follow not after righteousness, attained righteousness, but righteousness that [is] by faith.

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δι- But Israel, following after a law of righteousness, to a law of

κααιοσύνης<sup>1</sup> οὐκ ἔφθασεν. 32 διὰ τὴν<sup>1</sup> οὐκ ἐκ πί- righteousness did not attain. Why? Because [it was] not by faith,

τεως, ἀλλ' ὡς ἐξ ἔργων νόμου<sup>1</sup> προσέκοψαν· γὰρ τῷ λίθῳ but as by works of law. For they stumbled at the stone

τοῦ προσκόμματος; 33 καθὼς γέγραπται, Ἴδου τίθημι ἐν of stumbling, according as it has been written, Behold I place in

Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου· καὶ πᾶς Sion a stone of stumbling and rock of offence: and every one

ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται. that believes on him shall not be ashamed.

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ Brethren, the good pleasure of my own heart, and

δέησις ἣν πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστίν<sup>1</sup> εἰς supplication to God on behalf of Israel is for

σωτηρίαν. 2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν, salvation. For I bear witness to them that zeal for God they have,

ἀλλ' οὐ κατ' ἐπίγνωσιν. 3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ but not according to knowledge. For being ignorant of the of God

δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην<sup>1</sup> ζητοῦντες στήσαι, righteousness, and their own righteousness seeking to establish,

τῷ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 4 τέλος γὰρ to the righteousness of God they submitted not. For [the] end

νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. of law Christ [is] for righteousness to every one that believes.

5 Ὁ μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ<sup>1</sup> For Moses writes [of] the righteousness which [is] of the

νόμου, ὅτι ὁ ποιήσας αὐτὰ<sup>1</sup> ἄνθρωπος ζήσεται law, That the having practised those things man shall live

ἐν αὐτοῖς. 6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, by them. But the of faith righteousness thus speaks:

<sup>1</sup> ὑπόλειμμα LITTA.

<sup>2</sup> — ἐν δικαιοσύνῃ ὅτι λόγον συντετμημένον LITTA.

<sup>3</sup> ἐν τ.

<sup>4</sup> — δικαιοσύνης (read to [that] law) LITRAW.

<sup>5</sup> διὰ τί LITTA.

<sup>6</sup> νόμον LITTA.

<sup>7</sup> — γὰρ for LITTA.

<sup>8</sup> — πᾶς (read ὅ he that) LITRAW.

<sup>9</sup> — ἡ LITRAW.

<sup>10</sup> αὐτῶν them

<sup>11</sup> [is] GLITRAW.

<sup>12</sup> — δικαιοσύνην GLITRAW.

<sup>13</sup> Ὁ μωσῆς GLITRAW.

<sup>14</sup> + ὅτι that T.

<sup>15</sup> — τοῦ TTA.

<sup>16</sup> — ὅτι T.

<sup>17</sup> — αὐτὰ [L]T.

<sup>18</sup> αὐτῇ [L]T.

Μὴ εἶπῃς ἐν ᾧ<sup>κ</sup> καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν  
 Thou mayest not say in thy heart, Who shall ascend to the  
 οὐρανόν; τοῦτ' ἐστὶν χριστὸν καταγαγεῖν· 7 ἢ, Τίς κατα-  
 heaven? that is, Christ to bring down. Or, Who shall  
 βήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶν χριστὸν ἐκ  
 descend into the abyss? that is, Christ from among [the]  
 νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά  
 dead to bring up. But what says it? Near thee the word  
 ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου. τοῦτ' ἐστὶν τὸ  
 is, in thy mouth and in thy heart: that is the  
 ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· 9 ὅτι ἐὰν ὁμολογήσῃς  
 word of faith which we proclaim, that if thou confess  
 ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ  
 with thy mouth [the] Lord Jesus, and believe in  
 καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,  
 thy heart that God him raised from among [the] dead,  
 σωθήσῃ· 10 καρδίᾳ γὰρ πίστεύεται εἰς δικαιοσύνην.  
 thou shalt be saved. For with [the] heart is belief to righteousness;  
 στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11 Λέγει γὰρ ἡ  
 and with [the] mouth is confession to salvation. For says the  
 γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.  
 scripture, Everyone that believes on him shall not be ashamed.  
 12 Οὐ γὰρ ἐστὶν διαστολή Ἰουδαίῳ τε καὶ Ἕλληνος· ὁ γὰρ  
 For there is not a difference of Jew and Greek; for the  
 αὐτὸς κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλου-  
 same Lord of all [is] rich toward all that call  
 μένους αὐτόν. 13 Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα  
 upon him. For everyone, whoever may call on the name  
 κυρίου, σωθήσεται. 14 Πῶς οὖν ἐπικαλέσονται<sup>κ</sup> εἰς  
 of [the] Lord, shall be saved. How then shall they call on [him]  
 ὃν οὐκ ἐπίστευσαν; πῶς δὲ<sup>μ</sup> πιστεύουσιν<sup>ν</sup> οὐ  
 whom they believed not? and how shall they believe on [him] of whom  
 οὐκ ἤκουσαν; πῶς δὲ<sup>ν</sup> ἀκούουσιν<sup>ν</sup> χωρὶς κηρύσσοντος;  
 they heard not? and how shall they hear apart from [one] preaching?  
 15 πῶς δὲ<sup>ν</sup> ὁκρῦζουσιν<sup>ν</sup>, ἐὰν μὴ ἀποσταλῶσιν<sup>ν</sup> καθὼς  
 and how shall they preach, unless they be sent? according as  
 γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν Πευγαγγελιζο-  
 It has been written, How beautiful the feet of those announcing the glad  
 μένων εἰρήνην, τῶν<sup>ν</sup> εὐαγγελιζομένων ἡ<sup>ν</sup> ἀγαθά.  
 tidings of peace, of those announcing the glad tidings of good things.  
 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῇ εὐαγγελίῳ· Ἡσαίας γὰρ  
 But not all obeyed the glad tidings. For Esaias  
 λέγει, Κύριε, τίς ἐπίστευεν τῇ ἀκοῇ ἡμῶν; 17 Ἄρα ἡ πίστις  
 says, Lord, who believed our report? So faith [is]  
 ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος θεοῦ.<sup>ν</sup> 18 ἀλλὰ λέγω,  
 by report, but the report by [the] word of God. But I say,  
 Μὴ οὐκ ἤκουσαν; μενοῦν γε<sup>ν</sup> εἰς πᾶσαν τὴν γῆν ἐξῆλθεν  
 Did they not hear? Yea, rather, Into all the earth went out  
 ὁ φόβος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα  
 their voice, and to the ends of the habitable world words  
 αὐτῶν. 19 Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ<sup>ν</sup>; πρῶτος  
 their. But I say, Did not know Israel? First,

<sup>κ</sup> — τῇ κ. <sup>ν</sup> ἐπικαλέσονται should they call LITRAW. <sup>μ</sup> πιστεύουσιν should they believe LITRAW. <sup>ν</sup> ἀκούουσιν τ; ἀκούουσιν should they hear LITRAW. <sup>π</sup> — εὐαγγελιζομένων εἰρήνην τῶν LITRAW. <sup>ρ</sup> — τὰ LITRAW. <sup>σ</sup> χριστοῦ of Christ LITRAW. <sup>τ</sup> μενοῦν γε LITRAW. <sup>θ</sup> Ἰσραὴλ οὐκ ἔγνω GLITRAW.

Have they not heard ?  
Yea verily, their sound  
went into all the  
earth, and their words  
unto the ends of the  
world. 19 But I say,  
Did not Israel know ?  
First Moses saith, I  
will provoke you to  
jealousy by *them that*  
are no people, and  
by a foolish nation I  
will anger you. 20 But  
Esaias is very bold,  
and saith, I was found  
of them that sought  
me not ; I was made  
manifest unto them  
that asked not after  
me. 21 But to Israel  
he saith, All day long  
I have stretched forth  
my hands unto a dis-  
obedient and gainsay-  
ing people.

XI. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. ¶ But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. ¶ And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded ■ (according as it is written, God hath given them the spirit

ὁ Μωσῆς<sup>1</sup> λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ  
 Moses says, I will provoke to jealousy you through [those] not  
 ἔθνη, Ἐπὶ<sup>2</sup> ἔθνη ἀσυνένετον παροργίζω ὑμᾶς, 20 Ὁ  
 a nation, through a nation without understanding I will anger, you. <sup>2</sup>E

σατας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην ὦ τοῖς ἐμὲ μὴ ζη-  
 saias <sup>1</sup>but is very bold and says, I was found by those <sup>2</sup>me 'not <sup>3</sup>seek-  
 τοῦσιν, ἐμφάνης ἐγενόμην ὦ τοῖς ἐμὲ μὴ ἐπερωτῶσιν. 21 πρὸς  
 ing; manifested I became to those <sup>2</sup>me 'not <sup>3</sup>enquiring <sup>4</sup>after. <sup>5</sup>To

δὲ τὸν Ἰσραὴλ λέγει, "Ὀλην τὴν ἡμέραν ἐξέπետασά τὰς  
 \*but Israel he says, \*Whole \*the day I stretched out  
 χεῖράς-μου πρὸς λαὸν ἀπειθούντα καὶ ἀντιλέγοντα.  
 my hands to a people disobeying and contradicting.

**11** λέγω οὖν, Μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ·  
I say then, Did <sup>2</sup>thrust <sup>2</sup>away <sup>1</sup>God ' his people?

μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης<sup>11</sup> εἰμί, ἐκ σπέρματος  
May it not be! For also I an Israelite am, of [the] seed

Ἀβραάμ, φυλῆς <sup>a</sup>Βενιαμίν.<sup>b</sup> <sup>2</sup> οὐκ. ἀπόωσατο ὁ θεὸς  
 of Abraham, of [the] tribe of Benjamin. <sup>a</sup>Did 'not <sup>a</sup>thrust <sup>a</sup>away <sup>a</sup>God  
 τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἶδατε ἐν  
 his people, whom he foreknew. Know ye not in [the history of]

Ἐλλίας<sup>b</sup> τί λέγει ἡ γραφή; ὥς ἐντυγχάνει τῷ θεῷ κατὰ  
Elias what says the scripture? how he pleads with God against  
τοῦ Ἰσραὴλ, "λέγων," 3 Κύριε, τοὺς προφῆτας σου ἀπέκτειναν,  
Israel, saying, Lord, thy prophets they killed,

καὶ<sup>1</sup> τὰ θυσιαστήριά σου κατέσκαψαν· καὶ γὰρ ὑπελείφθην μό-  
 and thine altars they dug down; and I was left a-  
 νος, καὶ ζητοῦσιν τὴν ψυχὴν μου. 4 Ἀλλὰ τί λέγει αὐτῷ ὁ  
 lone, and they seek my life. But what says to him the

χρηματισμός ; Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἀνδρας  
 divine answer ? I left to myself seven thousand men  
 οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. 5 Οὕτως οὖν καὶ ἐν τῷ  
 who bowed not a knee to Baal. Thus then also in the

νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν.  
 present time ■ remnant according to election of grace there has been.  
 6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται  
 But if by grace, no longer of works; else grace no longer becomes

χάρις. εἰ.δὲ ἐξ ἔργων, οὐκέτι ἔστιν χάρις· ἐπεὶ τὸ ἔργον  
 grace; but if of works, no longer is it grace; else work  
 οὐκέτι ἔστιν ἔργον.<sup>11</sup>  
 no longer is work.

7 Τί οὖν; ὁ ἐπιζητῇ Ἰσραὴλ, τοῦτου οὐκ ἐπέτυχεν,  
What then? What <sup>seeks</sup> for <sup>Israel</sup>, this it did not obtain;  
ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, ὡς καθὼς  
but the election obtained [it], and the rest were hardened, according as

γέγραπται, Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,  
 it has been written, <sup>2</sup>Gave <sup>3</sup>them <sup>1</sup>God a spirit of slumber,  
 ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα τοῦ μὴ ἀκοεῖν, ἕως  
 eyes so as not to see, and ears so as not to hear. unto

τῆς·σήμερον·ἡμέρας. 9 καὶ Ἰ<sup>1</sup>Δαβιδ<sup>2</sup> λέγει, Γενηθήτω ἡ τράπεζα  
this day. And David says, Let be <sup>2</sup>table  
αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς  
<sup>1</sup>their for a snare, and for a trap, and for cause of offence, and for

<sup>a</sup> Μωϋσῆς GLTTraW.    <sup>v</sup> ἐν<sup>1</sup> TTr.    ■ + [ἐν] by (those) LTrA.    ■ + [ἐν] by (those) LTr.  
<sup>γ</sup> + [ὃν πρόγνω] whom he foreknew L.    ■ Ἰσραηλείτης T.    <sup>δ</sup> Βενιαμὴν LTTra.  
<sup>b</sup> Ἥλεια T.    <sup>c</sup> — λέγων GLTTraW.    ■ — καὶ LTTraW.    ■ — εἰ δὲ-ξ<sup>2</sup> to end of verse  
GLTT[Δ].    <sup>f</sup> — ἐστίν A.    ■ τοῦτο GLTTraW.    <sup>h</sup> καθάπερ even as TTr.    <sup>i</sup> Δαυεὶδ  
LTTra: Δαυὶδ GW.

ἀνταπόδομα αὐτοῖς· 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν  
 ■ recompense to them: let be darkened their eyes  
 τοῦ· μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν ἡ διαπαντός· 15 ἴσῳ-  
 so as not to see, and their back continually bow thou  
 καμψον·  
 down.

11 Λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο·  
 I say then, Did they stumble that they might fall? May it not be!  
 ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς  
 but by their offence salvation [is] to the nations, for

τὸ παραζηλώσω αὐτούς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν  
 to provoke to jealousy them. But if their offence [be the]  
 πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων,  
 wealth of [the] world, and their default [the] wealth of [the] nations,  
 πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; 13 Ὑμῖν ἡ γὰρ λέγω  
 how much more their fullness? <sup>2</sup>To <sup>2</sup>you <sup>1</sup>for I speak,

τοῖς ἔθνεσιν· ἐφ' ὅσον μέν· εἰμι ἐγὼ ἔθνων ἀπόστολος,  
 the nations, inasmuch as <sup>2</sup>am I <sup>1</sup>of [the] <sup>2</sup>nations <sup>2</sup>apostle,  
 τὴν διακονίαν μου δοξάζω, 14 εἰ πως παραζηλώσω  
 my service I glorify, if by any means I shall provoke to jealousy

μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ  
 my fle-h, and shall save some from among them. For if  
 ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου. τίς ἡ ὁπρὸς-  
 their casting away [be the] reconciliation of [the] world, what the recep-  
 ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;  
 tion, except life from among [the] dead?

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα  
 Now if the first-fruit [be] holy, also the lump; and if the root  
 ἁγία, καὶ οἱ κλάδοι. 17 εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθη-  
 [be] holy, also the branches. But if some of the branches were broken

σαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ  
 off, and thou, a wild olive tree being, wast grafted in amongst them, and  
 ἴσσυκοινῶνός· τῆς ρίζης <sup>1</sup>καὶ τῆς πιότητος τῆς ἐλαίας  
 a fellow-partaker of the root and of the fatness of the olive tree  
 ἐγένου, 18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι,  
 became, boast not against the branches; but if thou boastest against

οὐ σὺ τὴν ρίζαν βαστάζεις, ἅλλ' ἡ ρίζα σέ. 19 Ἐ-  
 [them], <sup>2</sup>not 'thou 'the <sup>2</sup>root <sup>2</sup>bearest, but the root thee. Thou  
 ρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρίσθω·  
 wilt say then, Were broken out the branches, that I might be grafted in.

20 Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει  
 Well: by unbelief they were broken out, and thou by faith  
 ἔστηκας. μὴ ὑψηλοφρόνεις, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς  
 standest. Be not high-minded, but fear: for if God

τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σου  
 the <sup>2</sup>according <sup>2</sup>to nature 'branches spared not— lest neither thee  
 ἐφείσεται. 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ·  
 he should spare. Behold then [the] kindness and severity of God:

ἐπὶ μὲν τοὺς πεσόντας, ἁποτομίαν· ἐπὶ δὲ σε, χρηστό-  
 upon those that fell, severity; and upon thee, kind-  
 τητα, ἂν ἐπιμένῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκ-  
 ness, if thou continue in [his] kindness, else also thou wilt

of slumber, eyes that they should not see, and ears that they should not hear; unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: 10 let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 if by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy, and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: 21 for if God spared not the natural

κ δια παντός LITRA. 1 συν. T. 2 δε and LITRA. 3 + οὖν then LITRA. W.  
 4 πρόσληψις LITRA. 5 — καὶ TITRA. 6 ἀλλὰ TITRA. 7 — οἱ GLITRA. W. 8 εν. T.  
 9 ἐκλάσθησαν broken off LTR. 10 ὑψηλὰ φρόνει TTR. 11 — μήπως LITRA. 12 φείσεται  
 he will spare GLITRA. W. 13 ἀποτομία LITRA. 14 χρηστότης θεοῦ kindness of God LITRA. W.  
 15 ἐπιμένῃς TTR.



branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which full, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 for this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; 31 even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord?

κοπήσθ. 23 <sup>καὶ ἐκείνοι</sup> δέ, ἐὰν μὴ ἐπιμείνωνσιν τῇ ἀπιστίᾳ, <sup>be cut off.</sup> <sup>Also they and, if they continue not in unbelief,</sup> ἐγκεντρίσθουσινται. <sup>shall be grafted in;</sup> δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐγκεντρίσθαι αὐτοὺς. 24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεῖς ἐκ τῆς φύσεως αὐτοῦ, καὶ παρὰ φύσιν ἐγκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, <sup>good olive trees, how much more these who according to nature [are],</sup> ἐγκεντρίσθουσινται τῇ ἰδίᾳ ἐλαίᾳ; 25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτη ἐπαρῇ <sup>to be ignorant, brethren, of this mystery, that ye may not be in</sup> ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῇ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰέλθῃ. 26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, <sup>so all Israel shall be saved, according as it has been written,</sup> "Ἐξ ἑκ Σιών ὁ ῥύόμενος, καὶ ἀποστρέψει ἀσεβείας. <sup>Shall come out of Sion the deliverer, and he shall turn away ungodliness</sup> ἀπὸ Ἰακώβ." 27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, <sup>from Jacob. And this [is] to them the from me covenant,</sup> ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν. 28 Κατὰ μὲν <sup>when I may have taken away their sins. As regards indeed</sup> τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς κατὰ δὲ τὴν <sup>the glad tidings, [they are] enemies on your account; but as regards the</sup> ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. 29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ. 30 ὥσπερ γὰρ <sup>for [are] the gifts and the calling of God. For as</sup> καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἡλεήθητε <sup>also ye once were disobedient to God, but now have been shewn mercy</sup> τῷ τοῦτον ἀπειθείᾳ. 31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν <sup>through their disobedience; so also these now were disobedient</sup> τῷ ὑμετέρῳ. ἔλεει, ἵνα καὶ αὐτοὶ ἡλεθῶσιν. <sup>to your mercy, that also they may have mercy shewn [them].</sup> 32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς <sup>For shut up together God all in disobedience, that</sup> πάντας ἔλεησιν. 33 Ὡ βάθος πλοῦτου καὶ σοφίας <sup>all he might shew mercy to. O depth of riches both of wisdom</sup> καὶ γνώσεως θεοῦ. ὥς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ <sup>and knowledge of God! How unsearchable his judgments, and</sup> ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. 34 τίς γὰρ ἐγνώ νοῦν <sup>untraceable his ways. For who did know [the] mind</sup> κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀναποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ <sup>of [the] Lord, or who his counsellor became? Or who first gave to him, and it shall be recompensed to him? For of him</sup> καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. αὐτῷ ἡ δόξα <sup>and through him and unto him [are] all things: to him [be] the glory</sup> εἰς τοὺς αἰῶνας. ἀμήν. <sup>to the ages. Amen.</sup>

καὶ ἐκείνοι GLTT:AW. ἐπιμείνωνσιν TTR. ἐν T. ἐν TLa. — καὶ LIT:AV  
 6 — καὶ GLTT:AW. ἡμετέρῳ (read to our mercy) i + νῦν now [L]T. ἀνεξερεύνητα TL

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ  
 I exhort therefore you, brethren, by the compassions  
 θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν,  
 of God, to present your bodies a sacrifice living, holy,  
 εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρίαν ὑμῶν. 2 καὶ μὴ  
 well-pleasing to God, intelligent service your. And not  
 συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ  
 fashion yourselves to this age, but be transformed by the  
 ἀνακαινῶσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί  
 renewing of your mind, for to prove by you what [is]  
 τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.  
 will of God the good and well-pleasing and perfect.  
 3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ  
 For I say through the grace which is given to me, to everyone  
 τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ  
 that is among you, not to be high-minded above what it becometh [you]  
 φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. ἐκάστω ὡς ὁ  
 to be minded; but to be minded so as to be sober-minded to each as  
 θεὸς ἐμέρισεν μέτρον πίστεως. 4 Καθάπερ γὰρ ἐν ἐνὶ σώματι  
 God divided a measure of faith. For even as in one body  
 μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὗ τὴν αὐτὴν  
 members many we have, but the members all not the same  
 ἔχει πρᾶξιν· οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν χριστῷ,  
 have function; thus the many one body we are in Christ,  
 ὁ δὲ καθ' εἰς ἀλλήλων μέλη. 6 ἔχοντες δὲ χαρίσματα  
 and each one of each other members. But having gifts  
 κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα· εἴτε  
 according to the grace which is given to us different, whether  
 προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· 7 εἴτε δια-  
 prophecy according to the proportion of faith; or ser-  
 κονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·  
 vice in service; or he that teaches in teaching;  
 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδίδους, ἐν  
 or that exhorts in exhortation; he that imparts in  
 ἀπλότῃ· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν,  
 simplicity, he that takes the lead with diligence; he that sheweth mercy—  
 ἐν ἡλαρότῃ 9 Ἡ ἀγάπη ἀνυπόκριτος· ἀποστνγούντες τὸ  
 with cheerfulness. [Let] love [be] unfeigned; abhorring  
 πονηρόν, κολλώμενοι τῷ ἀγαθῷ· 10 τῇ φιλαδελφίᾳ εἰς ἀλ-  
 evil, cleaving to good; in brotherly love towards one  
 λήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι·  
 another kindly affectioned; in [giving] honour one another going before;  
 11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ καιρῷ  
 in diligence, not slothful; in spirit, fervent; in season  
 δουλεύοντες· 12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένον-  
 serving. In hope, rejoicing; in tribulation, enduring  
 τες, τῇ προσευχῇ προσκαρτεροῦντες· 13 ταῖς χρείαις τῶν  
 ing; in prayer, steadfastly continuing; to the needs of the  
 ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· 14 εὐλογεῖτε  
 saints communicating; hospitality pursuing.  
 τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρασθε. 15 χαί-  
 those that persecute you; bless, and curse not. Re-  
 ρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. 16 τὸ  
 rejoice with rejoicing ones, and weep with weeping ones; the

or who hath been his counsellor? 35 or who hath first given to him, and it shall be recom-pensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

XII. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and accept-able, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many mem-bers in one body, and all members have not the same office: 5 so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing ac-cording to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 or he that exhorteth, on exhortation: he that giveth, let him do it with sim-plicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissim-ulation. Abhor that which is evil; cleave to that which is good. 10 Be kindly affec-tioned one to another with brotherly love; in honour preferring one another; 11 not slothful in business; fervent in spirit; serv-ing the Lord; 12 re-joicing in hope; pa-tient in tribulation; continuing instant in

1 τῷ θεῷ εὐάρεστον T. 2 συ(συν-Α)σχηματίζεσθαι to fashion yourselves) LA; συσχη-  
 ματίζεσθε T. 3 μεταμορφοῦσθαι to be transformed LA. 4 — ὑμῶν (read the mind) LITTAU.  
 5 πολλὰ μέλη LITTAU. 6 τὸ LITTAU. 7 τῷ κυρίῳ the Lord ELITTAU. — καὶ LITTAU.

prayer; 13 distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, much — lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

XIII. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually

αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρο-  
same thing toward one another minding, not high things mind-  
οῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε  
ing, but with the lowly going along: be not

φρόνιμοι παρ' ἑαυτοῖς. 17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδι-  
wise in yourselves: to no one evil for evil retri-  
δόντες· προνοοῦμενοι καλὰ· ἐνώπιον πάντων ἀνθρώπων  
dering: providing right [things] before all men:

18 εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρη-  
if possible, as to yourselves, with all men being  
νεύοντες. 19 μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε  
at peace; not yourselves avenging, beloved, but give

τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀντα-  
place to wrath: for it has been written, To me vengeance! I will  
ποδώσω, λέγει κύριος. 20 Ὡς εἰ οὖν πεινᾷ ὁ ἐχθρὸς  
recompense, says [the] Lord. If therefore should hunger enemy

σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο  
thine, feed him; if he should thirst, give drink him; this  
γὰρ ποιών, ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν  
for doing, coals of fire thou wilt heap upon head

αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ  
this. Be not overcome by evil, but overcomes with  
ἀγαθῷ τὸ κακόν.  
good evil.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.  
Every soul to authorities above [him] let be subject.

οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ· αἱ δὲ οὐσαι  
For there is no authority except from God; and those that are  
ἐξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσιν. 2 ὥστε ὁ  
authorities, by God have been appointed. So that he that

ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν·  
sets himself against the authority, the of God ordinance resists;  
οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα ἀλφίσονται. 3 οἱ  
and they that resist, to themselves judgment shall receive. The

γὰρ ἄρχοντες οὐκ εἰσιν φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ  
for rulers are not a terror to good works, but  
τῶν κακῶν. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ  
to evil [ones]. Dost thou desire not to be afraid of the authority? the

ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· 4 θεοῦ γὰρ  
good practise, and thou shalt have praise from it; for of God  
διάκονός ἐστιν σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς,  
a servant it is to thee for good. But if evil thou practisest,

φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός  
fear; for not in vain the sword it wears; for of God servant  
ἐστὶν, ἐκδικὸς εἰς ὀργὴν τῷ κακῷ πράσσοντι. 5 διὸ  
it is, an avenger for wrath to him that evil does. Wherefore

ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργήν,  
necessary [it is] to be subject, not only on account of wrath.  
ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6 διὰ τοῦτο γὰρ καὶ  
but also on account of conscience. For on this account also

φóρτου τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο  
tribute pay ye; for ministers of God they are, on this same thing  
προσκαρτεροῦντες. 7 ἀπόδοτε οὖν πᾶσιν τὰς ὀφειλάς·  
attending continually. Render therefore to all their dues:

† ἐνώπιον τοῦ θεοῦ καὶ before God and L. τῶν L. ὦ ἀλλὰ ἐὰν But if LITTA.  
ὑπὸ LITTA. γ — ἐξουσίαι GLITTAW. — τοῦ GLITTAW. λήψονται LITTA. τῷ ἀγαθῷ  
εἰς a good work LITTAW. τῷ κακῷ to an evil [one] LITTAW. — οὖν LITTAW.

τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ  
to whom tribute, tribute; to whom custom, custom; to whom  
τὸν φόρον, τὸν φόρον· τῷ τὴν τιμὴν, τὴν τιμὴν. 8 Μηδενὶ  
fear, fear; to whom honour, honour. To no one

μηδὲν ὀφείλετε, εἰ μὴ τὸ ἁγαπᾶν ἀλλήλους· ὁ γὰρ  
anything owe ye, unless to love one another: for he that  
(i.e. nothing)

ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν. 9 τὸ γάρ, Οὐ  
loves the other, law has fulfilled. For, "Not

μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις,  
"thou shalt commit adultery, Thou shalt not commit murder, Thou shalt not steal,

οὐ ψευδομαρτυρήσεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα  
Thou shalt not bear false witness, Thou shalt not lust; and if any other com-

ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἢ ἐν τῷ, Ἄγα-  
mandment, in this word it is summed up, in this, Thou

πήσεις τὸν πλησίον σου ὡς ἑαυτόν. 10 Ἡ ἀγάπη τῷ πλη-  
shalt love thy neighbour as thyself. Love to the neigh-

σίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.  
bour, evil does not work: fulness therefore of [the] law love [is].

11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς  
Also this, knowing the time, that [the] hour we [1st is]

ἤδη ἔξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ  
already out of sleep should be roused; for now nearer [is] of the

σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νύξ προέκοι, ἡ δὲ  
salvation, than when we believed. The night is advanced, and the

ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,  
day has drawn near; we should cast off therefore the works of darkness,

καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ,  
and should put on the armour of light. As in [the] day,

εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-  
becomingly we should walk; not in revels and drinking, not in cham-

ταῖς καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ. 14 ἀλλ' ἐνδύσασθε  
bering and wantonness, not in strife and emulation. But put on

τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ  
the Lord Jesus Christ, and of the flesh forethought not

ποιεῖσθε εἰς ἐπιθυμίαν.  
do take for desire.

14 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς  
But him being weak in the faith receive not for

διακρίσεις διαλογισμῶν. 2 Ὁς μὲν πιστεύει φαγεῖν πάντα,  
decisions of reasonings. One believes to eat all things;

ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 ὁ ἐσθίων, τὸν μὴ  
another being weak herbs eats. He that eats, him that not

ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐ-  
eats let him not despise; and he that eats not, him that

σθίοντα μὴ κρινέτω. ὁ θεὸς γὰρ αὐτὸν προσέλαβετο. 4 σὺ  
eats let him not judge: for God him received. Thou

τίς εἰ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει  
who art judging another's servant? to his own master he stands

ἢ πίπτει. σταθίσειται δὲ· ὁ δυνατὸς γὰρ ἐστὶν ὁ θεός·  
or falls. And he shall be made to stand; for able is God

στήσαι αὐτόν. 5 Ὁς μὲν κρίνει ἡμέραν παρ' ἡμέραν,  
to make stand him. One judges a day [to be] above a day;

τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς  
But him being weak in the faith receive not for

διακρίσεις διαλογισμῶν. 2 Ὁς μὲν πιστεύει φαγεῖν πάντα,  
decisions of reasonings. One believes to eat all things;

ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 ὁ ἐσθίων, τὸν μὴ  
another being weak herbs eats. He that eats, him that not

ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐ-  
eats let him not despise; and he that eats not, him that

σθίοντα μὴ κρινέτω. ὁ θεὸς γὰρ αὐτὸν προσέλαβετο. 4 σὺ  
eats let him not judge: for God him received. Thou

τίς εἰ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει  
who art judging another's servant? to his own master he stands

ἢ πίπτει. σταθίσειται δὲ· ὁ δυνατὸς γὰρ ἐστὶν ὁ θεός·  
or falls. And he shall be made to stand; for able is God

στήσαι αὐτόν. 5 Ὁς μὲν κρίνει ἡμέραν παρ' ἡμέραν,  
to make stand him. One judges a day [to be] above a day;

upon this very thing.  
Render therefore to all their dues: tribute

to whom tribute is due; custom to whom

custom; fear to whom

fear; honour to whom

honour. 8 Owe no man

any thing, but to love

one another: for he

that loveth another

hath fulfilled the law.

9 For this, Thou shalt

not commit adultery,

Thou shalt not kill,

Thou shalt not steal,

Thou shalt not bear

false witness, Thou

shalt not covet; and

if there be any other

commandment, it is

briefly comprehended

in this saying, namely,

Thou shalt love thy

neighbour as thyself.

10 Love worketh no

ill to his neighbour:

therefore love is the

fulfilling of the law.

11 And that, know-

ing the time, that now

it is high time to a-

wake out of sleep: for

now is our salvation

nearer than when we

believed. 12 The night

is far spent, the day is

at hand: let us there-

fore cast off the works

of darkness, and let us

put on the armour of

light. 13 Let us walk

honestly, as in the day;

not in rioting and

drunkenness, not in

chambering and wan-

tonness, not in strife

and envying. 14 But

put ye on the Lord Je-

sus Christ, and make

not provision for the

flesh, to fulfil the lusts

thereof.

XIV. Him that is

weak in the faith re-

ceive ye, but not to

doubtful disputations.

For one believeth

that he may eat all

things: another, who

is weak, eateth herbs.

3 Let not him that

eateth despise him

that eateth not; and

let not him which eat-

eth not judge him that

eateth: for God hath

received him. 4 Who

art thou that judgest

another man's serv-

ant? to his own

master he standeth or

faileth. Yea, he shall

be holden up: for God

is able to make him

stand. 5 One man es-

timates another's ser-

vant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands or

faileth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

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timates another's

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master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

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for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

make him stand. 5

One man es-

timates another's

servant? to his own

master he stands

or falleth. Yea, he

shall be holden up:

for God is able to

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teemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 for the kingdom of God is not meat and drink; but righteousness, and

ὅς· δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῇ ἰδίᾳ νοῦ  
another judges every day [to be alike]. "Each in his own mind  
πληροφορεῖσθω. 6 ὁ φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ·  
let be fully assured. He that regards the day, to [the] Lord regards [it];  
καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ." ὁ  
and he that regards not the day, to [the] Lord regards [it] not. He that  
ἐσθίων, κυρίῳ ἐσθiei, εὐχαριστεῖ· γὰρ τῷ θεῷ· καὶ ὁ μὴ  
eats, to [the] Lord eats, for he gives thanks to God; and he that not  
ἐσθίων, κυρίῳ οὐκ ἐσθiei, καὶ εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς  
eats, to [the] Lord he eats not, and gives thanks to God. "No one  
γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. 8 ἕαν· τε  
for of us to himself lives, and no one to himself dies. "Both if  
γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν· ἕαν· τε ἀποθνήσκωμεν,"  
for we should live, to the Lord we should live; and if we should die,  
τῷ κυρίῳ ἀποθνήσκωμεν. ἕαν· τε οὖν ζῶμεν, ἕαν· τε ἀπο-  
to the Lord we die; both if then we should live, and if we should  
θνήσκωμεν," τοῦ κυρίου ἐσμέν. 9 εἰς· τοῦτο· γὰρ χριστὸς καὶ  
the Lord's we are. For, for this Christ both  
ἀπέθανεν καὶ ἤνέστη καὶ ἀνέζησεν," ἵνα καὶ νεκρῶν καὶ  
died and rose and lived again, that both [the] dead and  
ζώντων κυριεύσῃ. 10 οὐδὲ τί κρίνεις τὸν ἀδελφόν  
living he might rule over. But thou why judgest thou brother  
σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ  
thy? or also thou why dost thou despise thy brother? For all  
παρστησόμεθα τῷ βήματι τοῦ χριστοῦ." 11 γέγραπται  
we shall stand before the judgment seat of the Christ. "It has been written  
γὰρ, Ὡς ἐγώ, λέγει κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ,  
for, "Live I, says [the] Lord, that to me shall bow every knee,  
καὶ πᾶσα γλῶσσα ἐξομολογήσεται" τῷ θεῷ. 12 Ἀρα οὖν  
and every tongue shall confess to God. 12 "Ara οὖν"  
ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει· τῷ θεῷ. 13 Μὴ  
each of us concerning himself account shall give to God. No  
κέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον,  
longer therefore one another should we judge; but this judge ye rather,  
τὸ μὴ· τίθεναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.  
to not put an occasion of stumbling to the brother or cause of offence.  
14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν  
I know and am persuaded in [the] Lord Jesus, that nothing [is]  
κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν  
unclean, of itself: except to him who reckons anything unclean  
εἶναι, ἐκείνῳ κοινόν· 15 εἰ δὲ διὰ βρῶμα ὃ  
to be, to that one unclean [it is]. "If but on account of meat  
ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς.  
thy brother is grieved, no longer according to love thou walkest.  
μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ χριστὸς ἀπέ-  
Not with thy meat him destroy for whom Christ died.  
θανεν. 16 Μὴ· βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν· 17 οὐ  
Let not be evil spoken of of therefore your good; not  
γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ  
is the kingdom of God eating and drinking; but  
δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ· 18 ὁ  
righteousness and peace and joy in [the] Spirit Holy. "He that

α — καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ LTT[A].

α + καὶ and GLT[TAW].

β ἀποθνήσκειμεν we die L.

β — καὶ LTT[AW].

γ ἐξῆσαν lived GLT[TAW].

δ τοῦ θεοῦ

of God LTT[AW].

ε ἐξομολογήσεται πᾶσα γλῶσσα LTT.

ζ — οὖν LTT[A].

η ἀποδώσει LTT.

θ [ἀπο]δώσει A.

α [τῷ θεῷ] L.

β αὐτοῦ GLT[W].

γ γὰρ for LTT[AW].

γὰρ ἐν ταύταις δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ,  
 For in these things serves the Christ [is] well-pleasing to God,  
 καὶ δόκιμος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης  
 and approved by men. So then the things of peace

διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς-εἰς-ἀλλήλους.  
 we should pursue, and the things for building up — another.

20 Μὴ ἐνεκεν βρώματος κατὰλυσεν τὸ ἔργον τοῦ θεοῦ.  
 Not for the sake of meat destroy the work of God.

πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ  
 All things indeed [are] pure; but [it is] evil to the man who

διὰ προσκόμματος ἐσθίουσι. 21 καλὸν τὸ μὴ φαγεῖν κρέα,  
 through stumbling eats, [It is] right not to eat flesh,

μηδὲ πίνειν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός-σου προσκόπτει ἢ  
 nor drink wine, nor in what thy brother stumbles,

σκορδαλίζεται ἢ ἀσθενεῖ. 22 Σὺ πιστὴν ἔχεις; κατὰ ἑαυτὸν  
 is offended, or is weak. 22 Thou faith hast? To thyself

ἔχει ἐνώπιον τοῦ θεοῦ μακάριος ὁ μὴ κρίνων ἑαυτὸν  
 have [it] before God. Blessed [is] he that judges not himself

ἐν ᾧ δοκιμάζει. 23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατα-  
 in what he approves. But he that doubts, if he eat, has been

κρίνεται, ὅτι οὐκ ἐκ πίστεως πάν-δὲ ὁ οὐκ ἐκ  
 condemned, because [it is] not of faith; and everything which [is] not of

πίστεως, ἁμαρτία ἐστίν. <sup>k</sup>  
 faith, <sup>sin</sup> <sup>is</sup>.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν  
 But we ought, we who [are] strong, the infirmities of the

ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρεσκείν. 2 ἕκαστος γὰρ  
 weak to bear, and not ourselves to please. For each

ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.  
 of us the neighbour let please unto good for building up.

3 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἡρεσεν, ἀλλὰ, καθὼς γέ-  
 For also the Christ not himself pleased; but, according as it has

γραπταί, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον  
 been written, The reproaches of those reproaching thee fell

ἐπ' ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν  
 on me. For as many things as were written before for our

διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς  
 instruction were written before, that through endurance and

παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ  
 encouragement of the scriptures hope we might have. Now the

θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῶκεν ὑμῖν τὸ αὐτὸ  
 God of endurance and encouragement give you the same thing

φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν. 6 ἵνα  
 to mind with one another according to Christ Jesus; that

ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὴν θεὸν καὶ πατέρα  
 with one accord with one mouth ye may glorify the God and Father

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7 Διὸ προσλαμβάνετε  
 of our Lord Jesus Christ. Wherefore receive ye

ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς  
 one another, according as also the Christ received us to

δόξαν τοῦ θεοῦ.  
 [the] glory of God.

peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

XV. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, as Christ also received us to the glory of God.

τὸύτω this GLT:AW. τῷ τῷ [T]. διώκωμεν we pursue T. ε — ἡ σκορδαλίζεται ἢ ἀσθενεῖ T. ἢ ἢν ([ἢν] A) ἔχεις κατὰ (read faith which thou hast, to &c.) LIT:AW. ἡ ἡσαντὸν GLT:AW. Place here verses 25—27 of chapter XVI. G. 1 — γὰρ for GLT:AW. ἡ ἡπέ- πσαν LIT:AW. ἐγράφη were written LIT:AW. + διὰ through LIT:AW. ἡ ἡσοῦν T. ἡ ἡμᾶς you GLT:AW. + τῷ LIT:AW.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9 and that, the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

8 Λέγω ὅδε, ἡ Ἰησοῦν χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαι σοι ἐν ἔθνεσιν, καὶ τῷ ὀνόματί σου ψαλῶ. 10 Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. 11 Καὶ πάλιν, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ ἑπαινέσατε αὐτὸν πάντες οἱ λαοί. 12 Καὶ πάλιν, Ἡσαίας λέγει, Ἐξ αὐτοῦ ῥίζα τοῦ Ἰεσοῦ, καὶ ὁ ἀνίσταμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν. 13 Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦν, εἰς τὸ περισσεῦν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει

πνεύματος ἁγίου.  
of [the] Spirit Holy.

14 And I myself am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 through mighty signs and wonders, by the power of the Spirit of God; so that

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. 15 Ὡς τολμώτερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαυαμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἐν πνεύματι ἁγίῳ. 17 ἔχω οὖν καύχῃσιν ἐν χριστῷ Ἰησοῦ τὰ πρὸς θεόν. 18 οὐ γὰρ τολμήσω λαλεῖν τι ὃν οὐ κατειργάσατο χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου ὥστε με

■ γὰρ for LTT<sup>+</sup>AW. ■ — Ἰησοῦν LTT<sup>+</sup>A.  
says [A]. ■ πάντα τὰ ἔθνη τὸν κύριον LTT<sup>+</sup>A.  
■ τολμώτερός Tg. ■ — ἀδελφοί LTT<sup>+</sup>[A].  
■ + τὴν LTT<sup>+</sup>AW. ■ + τὸν GLTT<sup>+</sup>AW. ■ τι λαλεῖν LTT<sup>+</sup>AW.  
GLT<sup>+</sup>[A]W.

■ γενέσθαι became LTr. ■ + λέγει it  
ἐπαινέσάτωσαν LTT<sup>+</sup>A. ■ + τῆς [A].  
■ ἀπὸ TTr. ■ χριστοῦ Ἰησοῦ LTT<sup>+</sup>AW.  
■ ἁγίου Holy (Spirit)



ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρω-  
 from Jerusalem, and in a circuit unto Illyricum, I have fully  
 κῆναι τὸ εὐαγγέλιον τοῦ χριστοῦ 20 οὕτως δὲ <sup>ἰ</sup>φιλοτιμού-  
 preached the glad tidings of the Christ; and so being am-  
 μενον<sup>1</sup> εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη χριστός,  
 bitious to announce the glad tidings, not where <sup>2</sup>was <sup>3</sup>named <sup>4</sup>Christ,  
 ἵνα μὴ ἐπ' ἄλλοτριον θεμέλιον οἰκοδομῶ 21 ἀλλὰ καθὼς  
 that not upon another's foundation I might build; but according as  
 γέγραπται, Οἷς οὐκ ἀνγγέλην περὶ αὐτοῦ, ὅφον-  
 it has been written, To whom it was not announced concerning him, they shall  
 ται<sup>5</sup> καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν. 22 Διὸ καὶ ἐνε-  
 see; and those that have not heard, shall understand. Wherefore also I was  
 κοπτόμην <sup>6</sup>τά.πολλά<sup>7</sup> τοῦ ἐλθεῖν πρὸς ὑμᾶς. 23 νυνὶ δὲ  
 hindered many times from coming to you. But now,  
 μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιποθίαν δὲ  
 no longer <sup>8</sup>place <sup>9</sup>having in these regions, and <sup>10</sup>a <sup>11</sup>longing  
 ἔχων<sup>12</sup> τοῦ<sup>13</sup> ἐλθεῖν πρὸς ὑμᾶς ἀπὸ <sup>14</sup>πολλῶν<sup>15</sup> ἐτῶν, 24 ὥς <sup>16</sup>ἐάν<sup>17</sup>  
<sup>18</sup>having to come to you for many years, whenever  
 πορεύωμαι εἰς τὴν Σπανίαν, ὅτελεύσομαι πρὸς ὑμᾶς<sup>19</sup> ἑλπίζω  
 I may go to Spain, I will come to you; <sup>20</sup>I <sup>21</sup>hope  
 γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ <sup>22</sup>ῥύψ<sup>23</sup> ὑμῶν προπεμ-  
 for going through to see you, and by you to be set  
 φθῆναι ἐκεῖ, ἐάν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.  
 forward thither, if of you first in part I should be filled.  
 25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.  
 But now I go to Jerusalem, doing service to the saints;  
 26 <sup>27</sup>εὐδόκησαν<sup>28</sup> γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ  
 for <sup>29</sup>were <sup>30</sup>pleased <sup>31</sup>Macedonia <sup>32</sup>and <sup>33</sup>Achaia <sup>34</sup>a <sup>35</sup>contribution <sup>36</sup>certain  
 ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσα-  
 to make for the poor of the saints who [are] in Jerusa-  
 λήμ. 27 <sup>37</sup>εὐδόκησαν<sup>38</sup> γὰρ καὶ ὀφειλέται αὐτῶν εἶναι. <sup>39</sup>εἰ γὰρ  
 lehm. For they were pleased and debtors <sup>40</sup>their they are; for if  
 τοῖς πνευματικαῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν  
 in their spiritual things <sup>41</sup>participated <sup>42</sup>the <sup>43</sup>nations, they ought  
 καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν  
 also in the fleshly things to minister to them. This therefore  
 ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,  
 having finished, and having sealed to them this fruit,  
 ἀπελεύσομαι δι' ὑμῶν εἰς <sup>44</sup>τὴν<sup>45</sup> Σπανίαν. 29 οἶδα δὲ ὅτι  
 I will set off by you into Spain. And I know that  
 ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου  
 coming to you, in fulness of blessing of the glad tidings  
 τοῦ χριστοῦ ἐλεύσομαι. 30 Παρακαλῶ δὲ ὑμᾶς, ἄδελφοί, <sup>46</sup>διὰ  
 of Christ I shall come. But I exhort you, brethren, by  
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ  
 our Lord Jesus Christ, and by the love of the  
 πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ  
 Spirit, to strive together with me in prayers for  
 ἑμοῦ πρὸς τὸν θεόν. 31 ἵνα ῥυθῶ ἀπὸ τῶν ἀπει-  
 to God, that I may be delivered from those being  
 θεόντων ἐν τῇ Ἰουδαίᾳ, καὶ <sup>47</sup>ἕνα<sup>48</sup> ἢ <sup>49</sup>διακονία<sup>50</sup> μου ἣ  
 disobedient in Judæa; and that <sup>51</sup>service <sup>52</sup>my which [is]

from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 but — it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. 22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 that I may be delivered from them that do not believe in Judæa; and that my service which

<sup>1</sup> ἰ φιλοτιμούμαι I am ambitibus LTR.

<sup>7</sup> πολλάκις L.

<sup>13</sup> [τοῦ] L.

<sup>14</sup> ἰκανῶν TRA.

<sup>2</sup> ἂν LTTFAW.

<sup>3</sup> — ἐλεύσομαι πρὸς ὑμᾶς GLTTAW.

<sup>4</sup> ἀφ' LA.

<sup>5</sup> ἡδὲ ἄλλοι TTR.

<sup>6</sup> εἰσὶν αὐτῶν LTTFAW.

<sup>7</sup> — τὴν LTTFA.

<sup>8</sup> — τοῦ εὐαγγελίου τοῦ GLTTAW.

<sup>9</sup> [ἰδελφοί] A.

<sup>10</sup> — ἕνα LTTFA. <sup>11</sup> δωροφορία offering of gifts L.



I have for Jerusalem  
may be accepted of  
the saints; 32 that I  
may come unto you  
with joy by the will  
of God, and may with  
you be refreshed.  
33 Now the God of  
peace be with you all.  
Amen.

ἔεις<sup>1</sup> Ἱερουσαλὴμ εὐπρόσδεκτος<sup>2</sup> γένηται τοῖς ἁγίοις<sup>3</sup> 32 ἵνα  
for Jerusalem acceptable may be to the saints; that  
ἐν χαρᾷ<sup>4</sup> ἔλθω<sup>5</sup> πρὸς ὑμᾶς διὰ θελήματος<sup>6</sup> θεοῦ<sup>7</sup>· καὶ  
in joy I may come to you by [the] will of God, and  
συναναπαύσωμαι ὑμῖν<sup>8</sup> 33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ  
I may be refreshed with you. And the God of peace [be] with  
πάντων ὑμῶν. ἀμήν<sup>9</sup>.  
all you. Amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν  
But I commend to you Phoebe, our sister, being

διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς<sup>1</sup>· ἵνα αὐτὴν προσ-  
servant of the assembly in Cenchrea; that her ye may  
δέξησθε<sup>2</sup> ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ  
receive in [the] Lord worthily of saints, and ye may assist her  
ἐν ᾧ ἂν ὑμῶν χρῆζῃ<sup>3</sup> πράγματι<sup>4</sup>· καὶ γὰρ αὕτη<sup>5</sup> προ-  
in whatever of you she may need matter; for also she suc-  
στάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ<sup>6</sup>. 3 Ἀσπάσασθε  
courer of many has been, and myself of me. Salute

Ἰρίσκιλλαν<sup>1</sup> καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν χριστῷ Ἰη-  
Priscilla and Aquila my fellow-workers in Christ Je-

σοῦ<sup>2</sup> 4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον  
sus, (who for my life their own neck  
ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ  
laid down: whom not I only thank, but also all the  
ἐκκλησῖαι τῶν ἐθνῶν) 5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.  
assemblies of the nations,) and the at house their assembly.

ἀσπάσασθε Ἐπαῖνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ  
Salute Epænetus my beloved, who is a first-fruit

τῆς Ἀχαιᾶς<sup>1</sup> εἰς χριστόν. 6 ἀσπάσασθε Μαρίαν<sup>2</sup>, ἥτις πολλὰ  
of Achaia for Christ. Salute Mary, who much

ἐκοπίασεν εἰς ἡμᾶς<sup>3</sup>. 7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν  
laboured for us. Salute Andronicus and Junias

τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου<sup>4</sup>· οἵτινες εἰσιν  
my kinsmen and fellow-prisoners my, who

ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν<sup>5</sup>  
of note among the apostles; who also before me were

ἐν χριστῷ. 8 ἀσπάσασθε Ἀμπλίαν<sup>1</sup> τὸν ἀγαπητόν μου ἐν  
in Christ. Salute Amplias my beloved in [the]

κυρίῳ. 9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργόν ἡμῶν ἐν χριστῷ,<sup>2</sup>  
Lord. Salute Urbanus our fellow-worker in Christ,

καὶ Στάχυν τὸν ἀγαπητόν μου. 10 ἀσπάσασθε Ἀπελλὴν τὸν  
and Stachys my beloved. Salute Apelles the

δόκιμον ἐν χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀρι-  
approved in Christ. Salute those of the [household] of Ari-

στοβούλου. 11 ἀσπάσασθε Ἡροδίωνα<sup>1</sup> τὸν συγγενὴ μου.  
stobulus. Salute Herodion my kinsman.

ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν  
Salute those of the [household] of Narcissus, who are in [the]

κυρίῳ. 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας  
Lord. Salute Tryphæna and Tryphosa, who labour

ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ  
in [the] Lord. Salute Persis the beloved, who much

ἔν at L. τοῖς ἁγίοις γένηται LTTR. ἔλθων (having come) ἐν χαρᾷ T. κυρίου Ἰησοῦ  
of [the] Lord Jesus L. — καὶ T; — καὶ συναναπαύσωμαι ὑμῖν I[A]. ἀμήν LT. • Κεν- T  
προσδέξασθε αὐτήν LTTR. αὐτῇ GLTAW. ἐμοῦ αὐτοῦ LTTR. Ἰρίσκαν Prisca  
GLTTRAW. Ἀσίας Asia GLTTRAW. Μαρίαν LTTR. ὑμᾶς you LTTR. γέγοναν  
LTTR. Ἀμπλίαν Ampliatius TTR. κυρίῳ [the] Lord L. Ἡροδίωνα GLTTRAW.  
συγγενὴ T. [ἀσπάσασθε .... κυρίῳ] L.

ἐκοπίασεν ἐν κυρίῳ.<sup>11</sup> 13 ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν  
laboured in [the] Lord. Salute Rufus the chosen

ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. 14 ἀσπάσασθε  
in [the] Lord, and his mother and mine. Salute

Ἀσύγκριτον,<sup>12</sup> Φλέγοντα,<sup>13</sup> Ἑρμᾶν,<sup>14</sup> Πατρόβαν,<sup>15</sup> Ἑρμῆν,<sup>16</sup> καὶ  
Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and

τοὺς σὺν αὐτοῖς ἀδελφούς.<sup>17</sup> 15 ἀσπάσασθε Φιλόλογον καὶ  
the "with "them "brethren. Salute Philologus and

Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ  
Julias, Nereus and his sister, and Olympas, and

τοὺς σὺν αὐτοῖς πάντας ἁγίους.<sup>18</sup> 16 ἀσπάσασθε ἀλλήλους  
"the "with "them "all "saints. Salute one another

ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ  
with a "kiss "holy. "Salute "you "the "assemblies

χριστοῦ.  
of "Christ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφεῖ, σκοπεῖν τοὺς τὰς διχο-  
But I exhort you, brethren to consider those who "divi-

στασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς  
sions "and "causes of "offence "contrary to "the "teaching "which "ye

ἐμάθετε, ποιῶντας καὶ ἑκκλινάτε<sup>19</sup> ἀπ' αὐτῶν. 18 οἱ γὰρ  
learned, "make, and turn away from them. For

τοιοῦτοῦ τῷ κυρίῳ ἡμῶν Ἰησοῦ<sup>20</sup> χριστῷ οὐ δουλεύουσιν, ἀλλὰ  
such "our "Lord "Jesus "Christ "serve "not, but

τῷ ἑαυτῶν κοιλίᾳ καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας  
their own belly, and by kind speaking and praise

ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν ὑπακοή  
deceive the hearts of the innocent. For the "of "you "obedience

εἰς πάντας ἀφίκετο<sup>21</sup> χαίρω οὖν τὸ ἐφ' ὑμῖν.<sup>22</sup> θέλω δὲ  
"to "all "reached. I rejoice therefore concerning you; but I wish

ὑμᾶς σοφοὺς<sup>23</sup> εἶναι εἰς τὸ ἀγαθόν, ἀκραιούς δὲ εἰς τὸ  
you wise to be [as] to good, and simple to

κακόν. 20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ  
evil. But the God of peace will bruise Satan under

τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ  
your feet shortly. The grace of our Lord Jesus

χριστοῦ<sup>24</sup> μεθ' ὑμῶν.<sup>25</sup>  
Christ [be] with you.

21 Ἀσπάζονται<sup>26</sup> ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος  
"Salute "you "Timotheus "my "fellow-worker "and "Lucius

καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 ἀσπάζομαι  
"and "Jason "and "Sosipater "my "kinsmen. "Salute

ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.  
"you "I "Tertius "who "wrote "the "epistle in [the] Lord.

23 ἀσπάζεται<sup>27</sup> ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας  
"Salutes "you "Gaius, the host of me and of the "assembly

ὅλης.<sup>28</sup> ἀσπάζεται<sup>29</sup> ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως,  
"whole. "Salutes "you "Erastus "the "steward "of "the "city,

καὶ Κούαρτος ὁ ἀδελφός. 24 Ἡ χάρις τοῦ κυρίου ἡμῶν  
"and "Quartus "the "brother. The grace of our Lord

Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.<sup>30</sup>  
Jesus Christ [be] with "all "you. Amen.

much in the Lord. 13 Salute Rufus chosen in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. 16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus my brother. 24 The grace of our Lord Jesus Christ be with you all. Amen.

ἰ Ἀσύν. Τ. ὡ Ἑρμῆν LITTAW. ὡ Ἑρμᾶν LITTAW. ὡ + πᾶσαι all (the assemblies) GLTTAW. ὡ ἐκκλινετε TIT. ὡ — Ἰησοῦ GLTTAW. ὡ ἐφ' ὑμῖν οὖν χαίρω LITTAW. ὡ — μέν LITTA. ὡ — χριστοῦ TITTA. ὡ + ἀμήν Amen E. ὡ Ἀσπάζεται Salutes LITTAW. ὡ ὅλης τῆς ἐκκλησίας LITTA. ὡ — verse LITTA.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 to God only wise, be glory through Jesus Christ for ever. Amen.

25 ἡ τῷ θεῷ δὲ δυναμειῷ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσχημένον, 26 φανερωθέντος δὲ νῦν, διὰ τὰς γραφὰς προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος. 27 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

Ἡ πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου, διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.<sup>1</sup>  
servant of the <sup>2</sup>in <sup>3</sup>Cenchrea <sup>4</sup>assembly.

## Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.<sup>1</sup>

THE TO THE CORINTHIANS EPISTLE FIRST.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sothenes our brother, unto the church of God which is in Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ χριστοῦ, διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὓσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πάνσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ. ἀνὰ τὸν κύριον Ἰησοῦ χριστόν.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 that in every thing ye are enriched by him, in all utterance, and in all knowledge; even the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 who

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, 5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν. 7 ὥστε ὑμεῖς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχόμενοι τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.

<sup>1</sup> Verses 25 - 27 placed at end of chapter xiv. a. <sup>1</sup> + τῶν αἰώνων of ages LT. <sup>2</sup> — the subscription GLTW; Ἡ πρὸς Ῥωμαίους TR.

<sup>3</sup> + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς EG; Ἡ πρὸς Κορίνθους A LIT<sup>1</sup>AW. <sup>4</sup> [κλητός] LA. <sup>5</sup> χριστοῦ Ἰησοῦ LIT<sup>1</sup>AW. <sup>6</sup> τῇ οὓσῃ B. Κορίνθῳ placed after Ἰησοῦ LIT<sup>1</sup>A. <sup>7</sup> — both LIT<sup>1</sup>A.

8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους ἐν τῇ  
 who also will confirm you to [the] end, unimpeachable in the  
 ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 9 πιστὸς ὁ θεός, δι  
 day of our Lord Jesus Christ. Faithful [is] God, by  
 οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ  
 whom ye were called into fellowship of his Son Jesus Christ  
 τοῦ κυρίου ἡμῶν.  
 our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ  
 Now I exhort you, brethren, by the name  
 κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,  
 of our Lord Jesus Christ, that the same thing ye say all,  
 καὶ μὴ ᾧ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι  
 and no there be among you divisions; but ye be knit together  
 ἐν τῷ αὐτῷ νοῷ. καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γάρ  
 in the same mind and in the same judgment. For it was shewn

μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης,  
 to me concerning you, my brethren, by those of [the house of] Chloë,  
 ὅτι ἐριδὲς ἐν ὑμῖν εἰσιν. 12 λέγω δὲ τοῦτο, ὅτι ἕκαστος  
 that strifes among you there are. But I say this, that each  
 ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παῦλον, ἐγὼ δὲ Ἀπολλῶν, ἐγὼ δὲ  
 of you says, I am of Paul, and I of Apollos, and I

Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 Μεμέρισται ὁ χριστός; μὴ Παῦ-  
 of Cephas, and I of Christ Has been divided the Christ? Paul

λος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπ-  
 was crucified for you? or to the name of Paul were ye  
 τίσθητε; 14 εὐχαριστῶ ᾧ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα,  
 baptized? I thank God that no one of you I baptized,

ἐξ. μὴ Κρίσπον καὶ Γάϊον. 15 ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ  
 except Crispus and Gaius, that not anyone should say that unto  
 ἐμὸν ὄνομα ἐβάπτισα. 16 ἐβάπτισα δὲ καὶ τὸν Στεφᾶνᾶ  
 my name I baptized. And I baptized also the of Stephanas

οἶκον. λοιπὸν οὐκ οἶδα εἰ τινα ἄλλον ἐβάπτισα. 17 Οὐ γάρ  
 house; as to the rest I know not if any other I baptized. For not  
 ἀπέστειλὲν με ὁ χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι  
 sent me Christ to baptize, but to announce the glad tidings;

οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.  
 not in wisdom of word, that not be made void the cross of the Christ.

18 ὁ λόγος γάρ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία  
 For the word of the cross to those perishing foolishness  
 ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 19 γέ-  
 is, but who are being saved to us power of God it is. It has

γραπταί γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν  
 been written for, I will destroy the wisdom of the wise, and the

σύνεσιν τῶν συνετῶν ἀθετήσω. 20 Ποῦ σοφός;  
 understanding of the understanding ones I will set aside. Where [is the] wise?

ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου;  
 where [the] scribe? where [the] disputer of this age?

οὐχὶ ἐμώρᾳνεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;  
 did not make foolish God the wisdom of this world?

21 Ἐπειδὴ γάρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ  
 For since, in the wisdom of God, knew not the world by

τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ  
 wisdom God, was pleased God by the foolishness of the

shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloë, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 lest any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the

† περὶ L. — τῷ θεῷ (read εὐχαριστῶ I give thanks) T.

baptized LTTAW. i + [ὁ] L. k ἀλλὰ TTA.

the world) LTTAW.

1 συζητητὴς LTTA.

h ἐβαπτίσθητε ye were  
 m — τούτου (y: ad



foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; 24 but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 that no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 that, according as it is written, He that glorieth, let him glory in the Lord.

II. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demon-

κήρυγματος σωσαι τους πιστεύοντας· 22 ἐπειδὴ καὶ Ἰουδαῖοι ἠσημεῖον αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν.

23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις

μὲν σκάνδαλον, ὡς Ἕλλησιν· δὲ μωρίαν· 24 αὐτοῖς δὲ τοῖς

κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ δύναμιν καὶ

θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν

ἀνθρώπων ἐστίν· καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν

ἀνθρώπων ἐστίν. 26 Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί,

ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνα-

τοί, οὐ πολλοὶ εὐγενεῖς· 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου

ἐξελέξατο ὁ θεός, ἵνα τοὺς σοφοὺς καταισχύνη· καὶ τὰ

ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνη

τὰ ἰσχυρά· 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενη-

μένα ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ

ὄντα καταργήσῃ· 29 ὅπως μὴ καυχώσονται πᾶσα σὰρξ

ἐνώπιον αὐτοῦ. 30 Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν χριστῷ Ἰησοῦ,

ὃς ἐγενήθη ἡμῖν σοφία· ἀπὸ θεοῦ δικαιοσύνη τε καὶ ἀγία-

σμός καὶ ἀπολύτρωσις· 31 ἵνα, καθὼς γέγραπται,

ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

2 Καγὼ ἔλθων πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ'

ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον

τοῦ θεοῦ. 2 οὐ γὰρ ἔκρινα τοῦ ἰδεῖναι τι ἐν ὑμῖν,

εἰ μὴ Ἰησοῦν χριστόν, καὶ τοῦτον ἐσταυρωμένον. 3 καὶ ἐγὼ

ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς

ὑμᾶς· 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς

ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος

■ σημεῖα signs GLTTRAW.

■ ἔθνεσιν to nations GLTTRAW.

■ — ἐστίν TTR.

■ ἵνα

καταισχύνη τοὺς σοφοὺς [L]TTRAW.

■ [καὶ τὰ . . . ὁ θεός] L.

■ — καὶ LITRA.

■ καυχώ-

■ τοῦ θεοῦ God GLTTRAW.

■ σοφία ἡμῖν LITRA.

■ — τοῦ GLTTRAW.

■ τε

αἰδεῖναι GLTTRAW.

■ καγὼ LITRA.

■ — ἀνθρωπίνης GLTTRAW.

■ ἀλλὰ Tr.

καὶ δυνάμει· 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώ-  
and of power; that your faith might not be in wisdom of men,  
πων, ἄλλ' ἐν δυνάμει θεοῦ.  
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ  
But wisdom we speak among the perfect; but wisdom, not  
αἰῶνος·τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος·τούτου. τῶν  
of this age, nor of the rulers of this age, who  
καταργουμένων· 7 ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ,  
are coming to nought. But we speak wisdom of God in a mystery,  
τὴν ἀποκεκρυμμένην ἣν προώρισεν ὁ θεὸς πρὸ τῶν  
the hidden [wisdom] which <sup>2</sup>predetermined <sup>1</sup>God before the  
αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ  
ages for our glory, which no one of the rulers  
αἰῶνος·τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον  
of this age has known, (for if they had known, <sup>2</sup>not <sup>1</sup>the <sup>2</sup>Lord  
τῆς δόξης ἐσταύρωσαν· 9 ἀλλὰ καθὼς γέγραπ-  
of <sup>2</sup>the <sup>2</sup>glory <sup>2</sup>they <sup>2</sup>would have crucified,) but according <sup>2</sup>it has been  
ται, Ἄ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ  
written, Things which eye saw not, and ear heard not, and  
ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, <sup>2</sup>ἣν οὖν ἡτοίμασεν ὁ θεός  
into heart of man came not, which <sup>2</sup>prepared <sup>1</sup>God

τοῖς ἀγαπῶσιν αὐτόν· 10 ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν·  
for those that love him, but to us God revealed [them]  
διὰ τοῦ πνεύματος· αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ,  
by his Spirit; for the Spirit all things searches,  
καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ  
even the depths of God. For who <sup>2</sup>knows <sup>1</sup>of <sup>2</sup>men the things  
τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν  
of man, except the spirit of man which [is] in  
αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ὀΐδεν, εἰ μὴ τὸ  
him? <sup>2</sup>so also the things of God no one knows, except the  
πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά-  
Spirit of God. But we not the spirit of the world re-  
βομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν  
ceived, but the Spirit which [is] from God, that we might know  
τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. 13 Ἄ καὶ λαλοῦμεν,  
the things by God granted to us: which also we speak,  
οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν δι-  
not in <sup>2</sup>taught <sup>2</sup>of <sup>2</sup>human <sup>2</sup>wisdom <sup>2</sup>words, but in [those]  
δακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ  
taught of [the] <sup>2</sup>Spirit <sup>2</sup>Holy, <sup>2</sup>by <sup>2</sup>spiritual <sup>2</sup>means <sup>2</sup>spiritual <sup>2</sup>things  
ἡ συγκρίνοντες. 14 ψυχικὸς δὲ ἄνθρωπος οὐδέχεται τὰ  
<sup>2</sup>communicating. But [the] natural man receives not the things  
τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ  
of the Spirit of God, for foolishness to him they are; and  
οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.  
he cannot know [them], because spiritually they are discerned;  
15 ὁ δὲ πνευματικὸς ἀνακρίνει ἑμὲν πάντα, αὐτὸς δὲ ὑπ'  
but the spiritual discerns all things, but he by  
οὐδενὸς ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν κυρίου,  
no <sup>2</sup>one <sup>2</sup>is discerned. For who did know [the] mind of [the] Lord?  
ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν <sup>2</sup>χριστοῦ ἔχομεν.  
who shall instruct him? But we [the] mind of Christ have.

stration of the Spirit  
and of power: 5 that  
your faith should not  
stand in the wisdom  
of men, but in the  
power of God.

6 Howbeit we speak  
wisdom among them  
that are perfect: yet  
not the wisdom of this  
world, nor of the  
princes of this world,  
that come to nought:  
7 but we speak the  
wisdom of God in a  
mystery, even the hidden  
wisdom, which  
God ordained before  
the world unto our  
glory: 8 which none  
of the princes of this  
world knew: for had  
they known it, they  
would not have cruci-  
fied the Lord of glory.  
9 But <sup>2</sup>it is written,  
Eye hath not seen,  
nor ear heard, neither  
have entered into the  
heart of man, the  
things which God hath  
prepared for them that  
love him. 10 But God  
hath revealed them  
unto us by his Spirit:  
for the Spirit search-  
eth all things, yea, the  
deep things of God.  
11 For what man know-  
eth the things of a  
man, save the spirit of  
man which is in him?  
even <sup>2</sup>the things of  
God knoweth no man,  
but the Spirit of God.  
12 Now we have re-  
ceived, not the spirit of  
the world, but the  
spirit which is of God;  
that we might know  
the things that are  
freely given to us of  
God. 13 Which things  
also we speak, not in  
the words which man's  
wisdom teacheth, but  
which the Holy Ghost  
teacheth; comparing  
spiritual things with  
spiritual. 14 But the  
natural man receiveth  
not the things of the  
Spirit of God: for  
they are foolishness  
unto him: neither can  
he know them, because  
they are spiritually  
discerned. 15 But he  
that is spiritual judg-  
eth all things, yet he  
himself is judged of  
no man. 16 For who  
hath known the mind  
of the Lord, that he  
may instruct him?  
But we have the mind  
of Christ.

ἃ ἀλλὰ Tr. ἃ θεοῦ σοφίαν GLTTrAW. ἢ ὅσα whatsoever LTrA. ἃ ἀπεκάλυψεν ὁ θεός  
LTrAW. ἢ — αὐτοῦ (read the Spirit) LTr[AL]. ἃ ἐραυὰ TrA. ἢ ἔγνωκεν has known LTrAW,  
ἢ — Ἀνίου GLTTrAW. ἢ συν- Tr. ἢ [τὰ] L; — μὲν Tr[AL]. ἢ κυρίου of [the] Lord L.  
2





τινος τὸ ἔργον κατακαήσεται. ζήμιωθήσεται αὐτὸς δὲ  
of anyone the work shall be consumed, he shall suffer loss, but himself  
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 16 Οὐκ οἴδατε ὅτι ναὸς  
shall be saved, but so as through fire. Know ye not that temple

θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 17 εἰ τις  
'God's ye are, and the Spirit of God dwells in you? If anyone

τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ ἑαυτὸν ὁ  
the temple of God corrupt, shall bring to corruption him

θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, ὅτινές ἐστε ὑμεῖς.  
'God; for the temple of God holy is, ye.

18 μηδεὶς ἑαυτὸν ἐξαπατάτω· εἰ τις δοκεῖ σοφός  
'No one himself let deceive: if anyone thinks [himself] wise

εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρός γενέσθω, ἵνα  
to be among you in this age, foolish let him become, that

γένηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία  
he may be wise. For the wisdom of this world foolishness

παρὰ τῷ θεῷ ἐστίν· γέγραπται γάρ· Ὁ δρασσόμενος τοὺς  
from God is; for it has been written, He takes the

σοφούς ἐν τῇ πανουργίᾳ αὐτῶν. 20 καὶ πάλιν, Κύριος  
wise in their craftiness. And again, [The] Lord

γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.  
knows the reasonings of the wise, that they are vain.

21 Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν  
So that no one let boast in men; for all things yours

ἐστίν, 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε  
'are, Whether Paul, or Apollos, or Cephas, or [the]

κόσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἐνεστώτα, εἴτε μέλλοντα·  
world, or life, or death, or present things, or coming things,

πάντα ὑμῶν ἔστιν· 23 ὑμεῖς δὲ χριστοῦ· χριστὸς δὲ θεοῦ.  
all yours are; and ye Christ's, and Christ God's.

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας χριστοῦ  
So of us let reckon a man as attendants of Christ

καὶ οἰκονόμους μυστηρίων θεοῦ. Ὅ δὲ λοιπόν, ζητεῖται  
and stewards mysteries of God's. But as to the rest, it is required

ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλά-  
in the stewards that faithful one be found. But to me the small-

χιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης  
est matter it is that by you I be examined, or by man's

ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἑμαυτῷ  
day. But neither myself do I examine. For of nothing in myself

σύνοιδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι ὁ δὲ ἀνα-  
I am conscious; but not by this have I been justified: but he who ex-

κρίνων με κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι  
amines me [the] Lord is. So that not before [the] time anything

κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ  
judge, until may have come the Lord, who both will bring to light the

κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν  
hidden things of darkness, and will make manifest the counsels

καρδιῶν· καὶ τότε ὁ ἑπαινος γενήσεται ἐκαστῷ ἀπὸ τοῦ θεοῦ.  
of hearts; and then praise shall be to each from God.

6 Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀ-  
Now these things, brethren, I transferred to myself and A-

πολλῷ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπερ-  
pollos on account of you, that in us ye may learn not above

work abide which he  
hath built thereupon,  
he shall receive a re-  
ward. 15 If any man's  
work shall be burned,  
he shall suffer loss:

but he himself shall  
be saved; yet so as by  
fire. 16 Know ye not  
that ye are the temple  
of God, and that the  
Spirit of God dwelleth

in you? 17 If any  
man defile the temple  
of God, him shall God  
destroy; for the tem-  
ple of God is holy,

which temple ye are.  
18 Let no man deceive  
himself. If any man  
among you seemeth to  
be wise in this world,

let him become a fool,  
that he may be wise.  
19 For the wisdom of  
this world is foolish-  
ness with God. For it  
is written, He taketh  
the wise in their own  
craftiness. 20 And  
again, The Lord know-  
eth the thoughts of the  
wise, that they are  
vain. 21 Therefore let  
no man glory in men.

For all things are  
yours; 22 whether  
Paul, or Apollos, or  
Cephas, or the world,  
or life, or death, or  
things present, or  
things to come; all  
are yours; 23 and ye  
are Christ's; and  
Christ is God's.

IV. Let man so  
account of us, as of  
the ministers of Christ,  
and stewards of the  
mysteries of God.

Moreover it is re-  
quired in stewards,  
that a man be found  
faithful. 3 But with  
me it is a very small  
thing that I should be  
judged of you, or of  
man's judgment; yea,  
I judge not mine own  
self. 4 For I know  
nothing by myself;  
yet am I not hereby  
justified: but he that  
judgeth me is the  
Lord. 5 Therefore  
judge nothing before  
the time, until the  
Lord come, who both  
will bring to light the  
hidden things of dark-  
ness, and will make  
manifest the counsels  
of the hearts: and  
then shall every man  
have praise of God.

6 And these things,  
brethren, I have in a  
figure transferred to  
myself and to Apollos  
for your sakes; that

we should be made  
known to every man  
according to his own  
work, that we should  
receive glory from the  
Lord, not from men.

And we have  
transferred these things  
to ourselves and to  
Apollos, as a pattern  
unto you, that ye may  
learn in us that ye  
must not be above  
others.

For ye are all  
Christ's, and Christ  
is God, who is the  
Father of glory, who  
shall give unto every  
man according to his  
work.

As ye are the  
temple of God, and  
the Spirit of God  
dwelleth in you, and  
ye are God's temple,  
which God inhabiteth  
and dwelleth in you,  
ye shall be made holy  
by the Spirit of God.

Wherefore  
judge nothing before  
the time, until the  
Lord come, who shall  
bring to light the  
hidden things of dark-  
ness, and shall make  
manifest the counsels  
of the hearts, and  
ye shall be judged  
according to your  
works.

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transferred these things  
unto ourselves and  
Apollos, as a pattern  
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of the hearts, and  
ye shall be judged  
according to your  
works.

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unto ourselves and  
Apollos, as a pattern  
unto you, that ye may  
learn in us that ye  
must not be above  
others, that we should  
be made known to  
every man according  
to his own work, that  
we should receive  
glory from the Lord,  
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manifest the counsels  
of the hearts, and  
ye shall be judged  
according to your  
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For as we have  
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unto ourselves and  
Apollos, as a pattern  
unto you, that ye may  
learn in us that ye  
must not be above  
others, that we should  
be made known to  
every man according  
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glory from the Lord,  
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temple of God, and  
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dwelleth in you, and  
ye are God's temple,  
which God inhabiteth  
and dwelleth in you,  
ye shall be made holy  
by the Spirit of God.

1 αὐτὸν L. m — τῷ L[A].  
P Ἀπολλῶν TTr.

■ — ἐστίν (read [are]) LTrA.

■ ὥδε here LTrA.



ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another?

and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Now ye are full, now ye are rich, ye have

reigned kings without us: and I would to God ye did reign, that we also might reign with you. 9 For I think that God hath set forth us the apostles last, as it were appointed to death:

for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are

weak, but ye are strong; ye are honourable, but we are despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 and labour, working with our own hands: being

reviled, we bless; being persecuted, we suffer it. 13 being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. 14 I write not these things to shame you, but as my beloved sons I warn you. 15 For

though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. 18 Now some are puffed up, as

9 ὅ" γέγραπται ἵφρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνός  
what has been written to think, that not one for one

φυσιοῦσθε κατὰ τοῦ ἑτέρου. 7 τίς γάρ σε διακρίνει;  
ye be puffed up against the other. For who thee makes to differ?

τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες,  
and what hast thou which thou didst not receive? but if also thou didst receive,

τί καυχᾶσαι ὡς μὴ λαβών; 8 ἡδὴ κεκορεσμένοι ἐστέ,  
why boastest thou as not having received? Already satiated ye are;

ἡδὴ ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὀφελόν  
already ye were enriched; apart from us ye reigned; and I would

γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν ἑσυμβασιλεύσωμεν.  
surely ye did reign, that also we you might reign with.

9 δοκῶ γὰρ ὅτι ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέ-  
For I think that God us the apostles last set

δεικνεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ,  
forth as appointed to death. For a spectacle we became to the world,

καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ  
both to angels and to men. We [are] fools on account of

χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ  
Christ, but ye prudent in Christ; we weak, but ye

ἰσχυροὶ· ὑμεῖς ἐνδοξοὶ, ὑμεῖς δὲ ἄτιμοι. 11 ἄχρι τῆς ἄρτι  
strong; ye glorious, but we without honour. To the present

ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ γυμνιτεύομεν, καὶ  
hour both we hunger and thirst and are naked, and

κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 καὶ κοπιῶμεν, ἔργα-  
are buffeted, and wander without home, and labour, work-

ζόμενοι ταῖς ἰδίαις χερσίν· λειδορούμενοι, εὐλογοῦμεν· διω-  
ing with our own hands. Railed at, we bless; per-

κόμενοι, ἀνεχόμεθα· 13 βλασφημούμενοι, παρακαλοῦμεν·  
scuted, we bear evilly spoken to, we beseech:

ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων  
as [the] refuse of the world we are become, of all [the]

περίφημα ἕως ἄρτι. 14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,  
off-scouring until now. Not shaming you do I write these things,

ἅλλ' ὡς τέκνα μου ἀγαπητὰ ἵνουθεῶ. 15 ἐάν γάρ  
but as children my beloved I admonish [you]. For if

μυρίους παιδαγωγούς ἔχητε ἐν χριστῷ, ἀλλ' οὐ πολ-  
ten thousand tutors ye should have in Christ, yet not many

λοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου  
fathers; for in Christ Jesus through the glad tidings

ἐγὼ ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου  
I you did beget. I exhort therefore you, imitators of me

γίνεσθε.  
become.

17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστιν τέκνον  
On account of this I sent to you Timotheus, who is child

μου ἠγαπητόν καὶ πιστόν ἐν κυρίῳ, ὃς ὑμᾶς ἀνανησει  
my beloved and faithful in [the] Lord, who you will remind of

τάς ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ  
my ways that [are] in Christ, according as everywhere in every

ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ ἔρχομένου δέ μου πρὸς ὑμᾶς  
assembly I teach. As to not coming now my to you

ἐφυσιώθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐάν  
were puffed up some; but I shall come shortly to you, if

9 ὁ LITTAU. ἵφρονεῖν (read μὴ nothing) LITTAU.

ἵνα T.

ἵνα LITTAU.

γυμνιτεύομεν LITTAU.

δυσφημούμενοι defamed TA.

ἅλλὰ Tr.

ἵνουθεῶ

admonishing T. + αὐτό very [thing] T.

μου τέκνον LITTAU.

+ Ἰησοῦ Jesus LT.

ὁ κύριος θελήσῃ, καὶ γνῶσομαι, οὐ τὸν λόγον τῶν  
the Lord will, and I will know, not the word of those who  
πεφυσωμένων, ἀλλὰ τὴν δύναμιν. 20 οὐ γὰρ ἐν λόγῳ ἡ  
are puffed up, but the power. For not in word the  
βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. 21 τί θέλετε; ἐν  
kingdom of God [is], but in power. What will ye? with  
ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε ᾠδό-  
a rod I should come to you, or in love and a spirit of meek-  
τητος;

5 "Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία  
Commonly <sup>2</sup>is reported among <sup>4</sup>you fornication, and such fornication  
ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται," ὥστε γυναῖκά  
which not even among the nations is named, ■■■ "wife  
τινα τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσωμένοι ἐστέ,  
'one [this] 'father's <sup>2</sup>to have. And ye are puffed up <sup>1</sup>are,  
καὶ οὐχὶ μάλλον ἐπενθήσατε, ἵνα ἐξαρθῇ" ἐκ μέσου ὑμῶν  
and not rather did mourn, that might be taken out of your midst

ὁ τὸ ἔργον τοῦτο ποιήσας; 3 ἐγὼ μὲν γὰρ ἔως ἀπὼν τῷ  
he who this deed did I <sup>1</sup>for as being absent  
σώματι, παρὼν δὲ τῷ πνεύματι, ἥδη κέκρικα ὡς παρὼν,  
in body, but being present in spirit, already have judged as being present,  
τὸν οὕτως τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ  
him who so <sup>2</sup>this <sup>1</sup>worked out, in the name

κυρίου ἡμῶν Ἰησοῦ χριστοῦ, συναχθέντων ὑμῶν καὶ  
of our Lord Jesus Christ, being gathered together ye and  
τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ  
my spirit, with the power of our Lord Jesus

χριστοῦ, 5 παραδῶναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον  
Christ— to deliver such <sup>2</sup>one to Satan for destruction

τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου  
of the flesh, that the spirit may be saved in the day of the Lord  
Ἰησοῦ. 6 Οὐ καλὸν τὸ καυχῆμα ὑμῶν οὐκ οἶδατε ὅτι μικρὰ  
Jesus. Not good [is] your boasting. Know ye not that a little

ζύμη ὅλον τὸ φύραμα ζυμοῖ; 7 ἐκκαθάρατε οὖν τὴν πα-  
leaven <sup>2</sup>whole <sup>1</sup>the <sup>4</sup>lump <sup>1</sup>leavens? Purge out therefore the

λαιάν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἀζύμοι.  
old leaven, that ye may be a new lump, according as ye are unleavened.

καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ὁ ἐτύθη χριστός.  
For also <sup>2</sup>our <sup>1</sup>passover <sup>4</sup>for <sup>1</sup>us <sup>4</sup>was <sup>1</sup>sacrificed <sup>1</sup>Christ.

8 ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν  
So that we should celebrate the feast, not with <sup>2</sup>leaven <sup>1</sup>old, nor with

ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις. Πείλι-  
leaven of malice and wickedness, but with unleavened [bread] of

κρινείας καὶ ἀληθείας.  
sincerity and of truth.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι  
I wrote to you in the epistle, not to associate with

πόρνοις. 10 καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τοῦ-  
fornicators; and not altogether with the fornicators of this world,

τον, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ  
or with the covetous, or rapacious, or idolaters, since

though. I would not come to you shortly, if the Lord will, and will know not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, and in the spirit of meekness?

V. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, absent in body, but present in spirit, have judged already, though I were present, concerning him that hath so done this deed, 4 in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators: 10 yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or

■ πρᾶττης LTTA. d — ὀνομάζεται (read [is]) GLTTAW. ° ἀρῇ GLTTAW. ■ πράξας; T.  
■ — ὡς LTTAW. h — ἡμῶν (read the Lord) [L]T. i — χριστοῦ LTTA. k [ἡμῶν] L.  
1 [ἡμῶν] Ἰησοῦ χριστοῦ (read our Lord Jesus Christ) L; — Ἰησοῦ A; ἡμῶν Ἰησοῦ W.  
■ — οὐν GLTTAW. ■ — ὑπὲρ ἡμῶν LTTAW. ■ ἐθύθη E. P εἰλικρινίας T. q — καὶ  
LTTAW. ■ καὶ and LTTAW.

with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

VI. Dare any of you, having matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effemin-

οφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. 11 νυνὶ δὲ ἔγραψα  
ye ought then out of the world to go. But now, I wrote

ὑμῖν μὴ συναναμίγνυσθαι, ἕάν τις ἀδελφὸς ὀνομαζόμενος  
to you not to associate with [him], if anyone brother designated

ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλόατρος, ἢ λοιδόρος,  
[be] either a fornicator, or covetous, or idolater, or railer,  
ἢ μέθυσορ, ἢ ἄρπαξ· τῷ·τοιούτῳ μὴδὲ συνεσθίειν. 12 τί  
or a drunkard, or rapacious; with such a one not even to eat. What

γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς  
for [is it] to me also those outside to judge, not those within ye

κρίνετε; 13 τοὺς δὲ ἔξω ὁ θεὸς κρίνει. καὶ ἐξαρείτε  
do ye judge? But those outside God judges. And ye shall put out

τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.  
the wicked person from among yourselves.

6 Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον,  
Dare anyone of you, a matter having against the other,

κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; 2 οὐκ  
go to law before the unrighteous, and not before the saints? 2 Not

οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν  
know ye that the saints the world will judge? and if by you

κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἁλαχίστων; 3 οὐκ  
is judged the world, unworthy are ye of judgments the smallest? 3 Not

οἶδατε ὅτι ἄγγέλους κρινούμεν; μῆτι γέ βιωτικά;  
know ye that angels we shall judge? much more then things of this life?

4 βιωτικά μὲν οὖν κριτήρια ἕάν ἔχητε, τρῦς  
Things of this life then judgment [as to] if ye have, who

ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. 5 πρὸς  
are least esteemed in the assembly, those set ye up. For

ἐντροπήν ὑμῖν λέγω. οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφὸς  
shame to you I speak. Thus is there not among you a wise [man]

οὐδὲ εἷς, ὃς δυνήσεται διακρίναι ἀνάμεσον τοῦ ἀδελφοῦ  
not even one, who shall be able to decide between brother

αὐτοῦ; 6 ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ  
his [and brother]? But brother with brother goes to law, and

τοῦτο ἐπὶ ἀπίστων; 7 ἤδη μὲν οὖν ὅλως ἥττημα  
this before unbelievers! Already indeed therefore altogether a default

ἔσθ' ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ  
among you is, that law-suits ye have among yourselves. Why not

μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ  
rather suffer wrong? why rather be defrauded? But

ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφοί.  
ye do wrong and defraud, and these things [to your] brethren.

9 ἢ οὐκ οἶδατε ὅτι ἀδικοὶ βασιλείαν θεοῦ οὐ κληρονο-  
Or know ye not that unjust ones [the] kingdom of God not shall in-

μήσουσιν; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλόατραι,  
herit? Be not misled; neither fornicators, nor idolaters,

οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἄρσενο-  
nor adulterers, nor abusers of themselves as women, nor abusers of them-

κοῖται, 10 οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι,  
selves with men, nor thieves, nor covetous, nor drunkards,

οὐ λοιδόροι, οὐ ἄρπαγες, βασιλείαν θεοῦ οὐκ κληρονο-  
nor railers, nor rapacious, [the], kingdom of God shall

οφείλετε LITRA. νυν LITRA. ἢ be EGLTTRAW. — καὶ LITRA. κρίνει (LITRA) will judge GLT. ὧς ἐξάρτε put ye out GLTTRAW. + ἢ OF GLTTRAW. μῆτιγε GT. καθίζετε; (read do ye set up those, &c.) OTW. λαλῶ L. ἐν GLTTRAW. οὐδὲς σοφός LITRA. — οὖν TITR. — ἐν (read ὑμῖν with you) GLTTRAW. διὰ τί LITRA. τοῦτο this LITTRAW. θεοῦ βασιλείαν GLTTRAW. οὐ τα. — οὐ LITRA.



μήσουσιν. 11 καὶ ταῦτά τινες ἦτε· ἄλλα ἀπελού-  
 inherit. And these things ~~■~~ of you were; but ye were  
 σασθε, ἀλλὰ ἡγιασθητε, ἅλλ' ἑδικαιώθητε, ἐν τῷ ὀνόματι  
 washed, but ye were sanctified, but ye were justified, in the ~~■~~  
 τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.  
 of the Lord Jesus, and by the Spirit of our God.

12 Πάντα μοι ἔξουσιν, ἀλλ' οὐ πάντα συμφέρει· πάντα  
 'All things to me ~~■~~ lawful, but not all things do profit; all things  
 μοι ἔξουσιν, ἀλλ' οὐκ ἐγὼ ἑξουσιασθήσομαι ὑπὸ τινος.  
 to me are lawful, but 'not 'I 'will be brought under the power of any.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν·  
 Meats for the belly, and the belly for meats;

ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα  
 but God both this and these will bring to nought; but the body [is]

οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·  
 not for fornication, but for the Lord, and the Lord for the body.

14 ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν, καὶ ἡμᾶς· ἑξεγερεῖ δὲ  
 And God both the Lord raised up, and us will raise out by

τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη  
 his power, Know ye not that your bodies members

χριστοῦ ἐστί· ἄρας οὖν τὰ μέλη τοῦ χριστοῦ, ποιήσω  
 of Christ are? Having taken then the members of the Christ, shall I make

πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ οἶδατε ὅτι ὁ  
 [them] of 'a harlot' members? May it not be! Or know ye not that he that

κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστιν; Ἔσονται γάρ, 'φησὶν,'  
 is joined to the harlot, 'one' body 'is? For shall be, he says,

οἱ δύο εἰς σάρκα μίαν· 17 ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν  
 the two for 'flesh' one. But he that is joined to the Lord, 'one

πνευμά ἐστιν. 18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα δὲ  
 'spirit 'is. Flee fornication. Every sin which

ἐὰν ποιήσῃ ἄνθρωπος, ἐκτός τοῦ σώματος ἐστιν· ὁ δὲ  
 'may 'practise 'a man, without the body is, but he that

πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 ἢ οὐκ  
 commits fornication, against his own body sins. Or 'not

οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος  
 'know 'ye that your body a temple of the 'in 'you 'Holy 'Spirit

ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; 20 ἢ γορά-  
 is, which ye have from God; and 'not 'are 'ye your own? 'ye 'were

σθητε γὰρ τιμῆς· δοξάσατε δὲ τὸν θεὸν ἐν τῷ σώματι  
 'bought for with a price; glorify 'indeed 'God in 'body

ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστιν τοῦ θεοῦ.  
 'your, and in your spirit, which ~~■~~ God's.

7 Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ  
 But concerning what things ye wrote to me: [It is] good for a man

γυναικὸς μὴ ἅπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἕκαστος  
 'a woman 'not 'to touch; but on account of fornication 'each

τῇ ἐαυτοῦ γυναικὶ ἔχεται, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχει.  
 'his 'own wife 'let 'have, and 'each 'her 'own husband 'let 'have.

3 τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀπο-  
 To the wife 'the husband 'due 'benevolence 'let

δοῦτω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 4 ἡ γυνὴ τοῦ ἰδίου  
 'render, and likewise also 'let wife to the husband. The wife her own

σώματος οὐκ ἐξουσιάζει, ἅλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ  
 body has not authority over, but the husband; and likewise also the

ate, nor abusers of themselves with man-  
 kind, 10 nor thieves, nor covetous, nor  
 drunkards, nor rev-  
 iles, nor extortion-  
 ers, shall inherit the  
 kingdom of God. 11  
 And such were some  
 of you: but ye are  
 washed, but ye are  
 sanctified, but ye are  
 justified in the name  
 of the Lord Jesus, and  
 by the Spirit of our  
 God.

12 All things are  
 lawful unto me, but  
 all things are not ex-  
 pedit: all things  
 are lawful for me,  
 but I will not be  
 brought under the  
 power of any. 13 Meats  
 for the belly, and the  
 belly for meats: but  
 God shall destroy  
 both it and them.  
 Now the body is not  
 for fornication, but  
 for the Lord; and  
 the Lord for the body.

14 And God hath both  
 raised up the Lord,  
 and will also raise up  
 us by his own power.  
 15 Know ye not that  
 your bodies are the  
 members of Christ?  
 shall I then take the  
 members of an har-  
 lot? God forbid.

16 What? know ye  
 not that he which is  
 joined to an harlot is  
 one body? for two,  
 saith he, shall be one  
 flesh. 17 But he that  
 is joined unto the  
 Lord is one spirit.

18 Flee fornication.  
 Every sin that ~~■~~  
 doeth is without the  
 body; but he that  
 committeth fornication  
 sinneth against  
 his own body. 19 What!  
 know ye not that your  
 body is the temple of  
 the Holy Ghost which  
 is in you, which ye  
 have of God, and ye  
 are not your own?  
 20 For ye are bought  
 with a price: there-  
 fore glorify God in  
 your body, and in your  
 spirit, which are God's.

VII. Now concern-  
 ing the things where-  
 of ye wrote unto me:  
 It is good for a man  
 not to touch a wo-  
 man. 2 Nevertheless,  
 to avoid fornication,  
 let every man have

ἅλλ' L. ἅλλα TIT. + [ἡμῶν] (read our Lord) L.

ἡμᾶς you E. ἑξεγερεῖ raises out L. [φησὶν] L.

μοι τίτε L. ὀφειλὴν [her] due GLTITW. γ [δὲ] L.

ἅλλ' LIT. — καὶ ἐν to end of verse





ἄνερ, εἰ τὴν γυναῖκα σώσεις; 17 εἰ μὴ ἐκάστω ὡς  
 O husband, if the wife thou shalt save? Only to each as  
 ἡμέρισεν<sup>1</sup> ὁ θεός,<sup>2</sup> ἕκαστον ὡς ἐκέληκεν<sup>3</sup> ὁ κύριος,<sup>4</sup> οὕτως  
 divided God, each has called the Lord, so  
 περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσ-  
 let him walk; and thus in the assemblies all I order.

σομαι. 18 Περιτεμνόμενοι τις ἐκλήθη; μὴ ἐπι-  
 Having been circumcised any one was called? let him not be  
 σπάσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη;<sup>5</sup> μὴ περι-  
 uncircumcised: in uncircumcision any one was called? let him not be  
 τεμνέσθω. 19 ἡ περιτομὴ οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν  
 circumcised. Circumcision nothing is, and uncircumcision nothing  
 ἐστίν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει  
 is, but keeping commandments of God's. Each in the calling  
 ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 δοῦλος ἐκλή-  
 in which he was called, in this let him abide. Bondman [being] wast  
 θης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλευθέρως  
 thou called, not to thee let it be a care; but and if thou art able free  
 γενέσθαι, μᾶλλον χρῆσαι. 22 ὁ γὰρ ἐν κυρίῳ κληθεὶς  
 to become, rather use [it]. For he in [the] Lord being called

δοῦλος, ἀπελεύθερος κυρίου ἐστίν· ὁμοίως καὶ ὁ  
 [being] a bondman, a freedman of [the] Lord is; likewise also he  
 ἐλεύθερος κληθεὶς, δοῦλος ἐστίν χριστοῦ. 23 τιμῆς ἡγορά-  
 free being called, a bondman is of Christ. With a price ye were  
 σθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν ᾧ ἐκλή-  
 bought; become not bondmen of men. Each wherein he was  
 θη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ θεῷ.  
 called, brethren, in that let him abide with God.

25 Περί δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω·  
 But concerning virgins, commandment of [the] Lord I have not;  
 γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς  
 but judgment I give, as having received mercy from [the] Lord faithful  
 εἶναι. 26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-  
 to be. I think then this good is because of the pre-  
 εστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.  
 sent necessity, that [it is] good for a man so to be.

27 δέδεσται γυναῖκί; μὴ ζήτη λύσιν. λέλυσαι ἀπὸ  
 Hast thou been bound to a wife? seek not to be loosed. Hast thou been loosed from  
 γυναῖκός; μὴ ζήτη γυναῖκα. 28 ἐάν δὲ καὶ γήμῃς,<sup>6</sup>  
 a wife? seek not a wife. But if also thou mayest have married,  
 οὐχ ἡμαρτες· καὶ ἐάν γήμῃς<sup>7</sup> παρθένος, οὐχ  
 thou didst not sin; and if may have married the virgin, not  
 ἡμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔχουσιν οἱ τοιοῦτοι· ἐγὼ δὲ  
 she did sin: but tribulation in the flesh shall have such; but I  
 ὑμῶν φείδομαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συν-  
 you spare. But this I say, brethren, the season strait-  
 εσταλμένος· ἐτὸ λοιπὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυναῖκας,  
 ended [is]. For the rest is, that even those having wives,  
 ὡς μὴ ἔχοντες ὦσιν· 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ  
 as not having be; and those weeping, not weeping; and  
 οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ  
 those rejoicing, not rejoicing; and those buying, not

part, let him depart. A brother or sister is not under bondage in such cases; but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 But God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. 18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 20 Let every man abide in the same calling wherein he was called. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. 23 Ye are bought with a price; be not ye the servants of men. 24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. 29 But this I say,

<sup>1</sup> μεμέρικεν has divided TTR.

<sup>2</sup> ὁ θεός and ὁ κύριος transposed GLTTFAW.

<sup>3</sup> ἐκέληται

της has any one been called LTTFAW.

<sup>4</sup> — καὶ LTTFAW.

<sup>5</sup> — τῷ GLTTFAW.

<sup>6</sup> γαμήσης

LTTFA. [ἡ] LTTFA.

<sup>7</sup> + ὅτι E.

the rest joined to straitened) ETTAW; ἐστίν τὸ λοιπὸν LTTFA.

<sup>8</sup> — οἱ E.

brothren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 and they that use this world, as not abusing it: for the fashion of this world passeth away. 32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 but he that is married careth for the things that are of the world, how he may please his wife. 34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. 36 But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her

κατεχοντες 31 καὶ οἱ χρώμενοι ἐτῷ κόσμῳ τοῦτῃ, ὥς μὴ possessing; and those using this world, as not  
καταχρώνεσθαι. παρὰ ἑαυτοὺς τὸ σχῆμα τοῦ κόσμου τούτου. using [it] as their own; for passes away the fashion of this world.  
32 θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἀγαμος μερίμνη τὰ τοῦ κυρίου, πῶς ἁρέσει τῷ κυρίῳ. 33 ὁ δὲ γαμήσας μερίμνη τὰ τοῦ κόσμου, πῶς ἁρέσει τῇ γυναικί. cares for the things of the world, how he shall please the wife.  
34 ἡ μερίμνηται ἢ ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἀγαμος μερίμνηται τὰ τοῦ κυρίου, ἵνα ἡ ἁγία καὶ ὁ σῶμα καὶ πνεύματι ἡ δὲ γαμήσασα μερίμνηται τὰ τοῦ κόσμου, πῶς ἁρέσει τῷ ἀνδρί. 35 τοῦτο δὲ πρὸς τοῦ μὴ αὐτῶν συμφέρον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ ἐν ἐπαρτέσει τῷ κυρίῳ ἀπεριφορῶν. 36 εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐάν ᾧ ὑπεράκρως, καὶ οὕτως ὀφείλει γίνεσθαι. ὁ θέλει ποιεῖτω, οὐχ ἁμαρτάνει γαμήτωσαν. 37 ὅς δὲ ἔστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ. τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. 38 ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ. τὸ δὲ μὴ ἐκγαμίζων κρείσσον ποιεῖ. 39 Ἡ γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς. ἐάν δὲ κοινοῖται ὁ ἀνὴρ αὐτῆς, ἐλευθέρᾳ ἐστὶν ᾧ θέλει γαμήσθαι, μόνον ἐν κυρίῳ. 40 μακαριωτέρα δὲ ἐστὶν ἐάν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην. δοκῶ δὲ καὶ γὼ πνεῦμα θεοῦ ἔχειν.  
Divided are the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and in spirit; but she that is married cares for the things of the world, how she shall please the husband. But this for your own profit I say, not that a noose you I may cast before, but for what [is] agreeable, and waiting on the Lord without distraction. But if anyone [he] behaves uncomely to virginity, if he be beyond [his] prime, and so it ought to be, what he wills let him do, he does not sin: let them marry. But he who stands firm in heart, not having necessity, but authority has over his own will, and this has judged in his heart to keep his own virginity, well he does. So that also he that gives in marriage well does; and he that not gives in marriage better does. A wife is bound by law to as long as time may live her husband; but if may have fallen asleep the husband of her, free she is to whom she wills to be married, only in [the] Lord. But happier she is, if so she should remain, according to my judgment; and I think I also have the Spirit of God's have.

■ τον κόσμον the world LTTA. ■ ἁρέσει he should please LTTA. 1, καὶ μεμερίμνηται. καὶ and has become divided. Also LTr; καὶ (— καὶ ᾧ) μεμερίμνηται καὶ And divided are also TAW. ■ γυνὴ ἡ ἀγαμος unmarried woman LTr. 1 — ἡ ἀγαμος (read the virgin cares for) Tr. ■ [καὶ] LTr. ■ + τῷ the LTTA. ■ ἁρέσει she should please LTTA. ■ σύμφερον LTTA. ■ ἐν ἐπαρτέσει GLTTAW. ■ ἐν τῇ καρδίᾳ αὐτοῦ (in his heart) ἑδραῖος LTTA. ■ + ἰδίᾳ (read his own) TTA. ■ — αὐτοῦ LTTA. ■ — τοῦ LTTA. ■ ποιήσει he shall do LTTA. ■ γαμίζων τὴν παρθένον ἑαυτοῦ (ἐαυτοῦ παρθένον T) marries his own virginity LTr; [ἐκ]γαμίζων [τὴν ἑαυτοῦ παρθένον] A. ■ γ καὶ ὁ GLTTAW. ■ γαμίζων marries GLTT; [ἐκ]γαμίζων A. ■ — νόμῳ GLTTAW. ■ — αὐτῆς LTTA.



8 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδμεν, ὅτι πάντες γινώσκοντες ἔχομεν. ἡ γινώσις φουσιῶ, ἡ δὲ ἀγάπη οἰκοδομεῖ. 2 εἰ δέ τις ἡμεῖς ἔχει, ἡ γινώσις φουσιῶ, ἡ δὲ ἀγάπη οἰκοδομεῖ. 2 εἰ δέ τις ἡμεῖς ἔχει, ἡ γινώσις φουσιῶ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

τις δοκεῖ εἰδέναι, τι οὐδὲ πω οὐδὲν ἔγνωκεν καθὼς δεῖ γινώσκειν. 3 εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. 4 περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος· εἰ μὴ εἰς. 5 καὶ γὰρ εἴπωρ

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not in marriage doeth better. 39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. 40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

VIII. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God, but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10 For if any man see thee which hath knowledge sit at meat with him

— δὲ but LTTA. W. — ἐγὼ γὰρ LTTA. W. — οὐκ ἔγνω not yet did he know LTTA. W. — ἕτερος LTTA. W. — τῆς GLTTA. W. — [ἀλλ'] L. — συνηθεία from custom (with respect to the idol) LTTA. — ἕως ἄρτι τοῦ εἰδώλου LTTA. W. — παραστήσει shall not commend LTTA. W. — γὰρ for LTTA. W. — μὴ φάγωμεν ὑπερούμεθα (περισσεύομεν L.) οὐτε εἰς φάγωμεν περισσεύομεν (ὑπερούμεθα L. περισσεύομεν Tr.) LTTA. — τοῖς ἀσθενέσιν to the weak LTTA. W. — [σε] L. — εἰδωλῶν T. — ἀπόλλυται γὰρ for perishes LTTA; καὶ ἀπόλλυται L. W. — ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς LTTA. W. — ; (read verse 11 as a question) A. — διό περ Tr.





ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ προσεδ-  
things] of the temple eat; those at the altar attend-  
ρεύοντες," τῷ θυσιαστηρίῳ συμμερίζονται; 14 οὕτως καὶ ὁ  
ing, with the altar partake? So also the  
κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ  
Lord did order to those the glad tidings announcing, of the  
εὐαγγελίου ζῆν. 15 ἐγὼ δὲ οὐδενὶ ἐχρησάμην<sup>1</sup> τούτων·  
glad tidings to live. But I none used of these things.

οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί·  
Now I did not write these things that thus it should be with me; [it was]  
καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα  
good for for me rather to die, than my boasting that

τις<sup>2</sup> κενώσῃ. 16 ἂν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν  
anyone should make void. For if I announce the glad tidings, there is not  
μοι καύχημα<sup>3</sup> ἀνάγκη γὰρ μοι ἐπικεῖται· οὐαὶ δέ<sup>4</sup> μοι  
to me boasting; for necessity But I is laid upon; woe but to me  
ἐστὶν ἂν μὴ εὐαγγελίζωμαι. 17 εἰ γὰρ ἐκὼν τοῦτο  
it is if I should not ~~εὐαγγελίζωμαι~~ the glad tidings. For if willingly this.

πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων οἰκονομίαν πεπί-  
I do, a reward I have; but if unwillingly an administration I am en-  
στενυμαι. 18 τίς οὖν μοι<sup>5</sup> ἐστὶν ὁ μισθός; ἵνα εὐαγ-  
trusted with. What then my is reward? That in announcing

γελιζόμενος ἀδάπανον ἦσω τὸ εὐαγγέλιον· τοῦ  
the glad tidings without expense I should make the glad tidings of the  
χριστοῦ,<sup>6</sup> εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ  
Christ, so as not using as my own my authority in the  
εὐαγγελίῳ. 19 Ἐλεύθερος γὰρ ὢν<sup>7</sup> πάντων, πᾶσιν ἑμαυτὸν  
glad tidings. For free being from all, to all myself

ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην  
I became bondman, that the more I might gain. And I became  
τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς  
to the Jews as a Jew, that Jews I might gain: to those  
ὑπὸ νόμον ὡς ὑπὸ νόμον,<sup>8</sup> ἵνα τοὺς ὑπὸ νόμον κερδήσω·  
under law as under law, that those under law I might gain;

21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ,<sup>9</sup> ἀλλ'  
to those without law as without law, (not being without law to God, but  
ἐννομος<sup>10</sup> χριστοῦ), ἵνα κερδήσω<sup>11</sup> ἀνόμους. 22 ἐγενόμην  
within law to Christ,) that I might gain those without law. I became

τοῖς ἀσθενέσιν ὡς<sup>12</sup> ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω.  
to the weak as weak, that the weak I might gain.  
τοῖς πᾶσιν γέγονα<sup>13</sup> τὰ πάντα, ἵνα πάντως τινὰς σώσω.  
To all these I have become all things, that by all means some I might save.

23<sup>14</sup> τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συκοινωνῶς<sup>15</sup>  
This and I do on account of the glad tidings, that fellow-partaker  
αὐτοῦ γένωμαι.  
with it I might be.

24 Οὐκ οἰδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν  
Know ye not that those who in a race-course run all  
φρέουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα  
run, but as receives the prize? Thus run, that  
καταλάβητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρα-  
ye may obtain. But everyone that strives, in all things controls

shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things; neither have I written these things, that it should be so done unto me: for I were better for me to die, than that any man should make me glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. 18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without under charge, that I abuse not my power in the gospel. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by

<sup>1</sup> παρεδρεύοντες LITTAW. <sup>2</sup> οὐ κέρημαι οὐδενὶ have not used any GLITTAW. <sup>3</sup> οὐδεὶς  
LITTAW. <sup>4</sup> κενώσει shall make vain LITTAW. <sup>5</sup> γὰρ for GLITTAW. <sup>6</sup> εὐαγγελίζωμαι LITTAW.  
<sup>7</sup> μου LITTAW. <sup>8</sup> — τοῦ χριστοῦ LITTAW. <sup>9</sup> + μὴ ὦν αὐτὸς ὑπὸ νόμον not being myself  
under law GLITTAW. <sup>10</sup> θεοῦ of God LITTAW. <sup>11</sup> χριστοῦ of Christ LITTAW. <sup>12</sup> κερδάνω  
τοὺς LITTAW. <sup>13</sup> — ὡς [LITTAW. <sup>14</sup> — τὰ LITTAW. <sup>15</sup> πάντα all things LITTAW. <sup>16</sup> συν- T.

all means say some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beatech the air: 27 but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be castaway.

X. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 and were all baptized unto Moses in the cloud and in the sea; 3 and did all eat the same spiritual meat; 4 and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people eat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were

τεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, himself: they indeed then that a corruptible crown they may receive, ἡμεῖς δὲ ἀφθαρτον. 26 ἐγὼ τοίνυν οὕτως τρέχω, ὡς οὐκ but we an incorruptible. I therefore run, as not

ἀδύλως· οὕτως πυκτεύω, ὡς οὐκ ἀέρα δέρων· 27 ἀλλ' uncertainly; I combat, as not [the] air beating. But

ὕπνωπιζώ μου τὸ σῶμα, καὶ δουλαγωγῶ, μήπως ἄλλοις I buffet my body, and bring [it] into servitude, lest to others

κρηύζας αὐτὸς ἀδόκιμος γένωμαι. having preached myself rejected I might be.

10 Οὐ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες I wish not you to be ignorant, brethren, that fathers

ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς ἡμῶν all under the cloud were, and all through the

θαλάσσης διήλθον, 2 καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο· sea passed, and all to Moses baptized

ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ αὐτὸ βρώμα in the cloud and in the sea, and all the meat

πνευματικὸν ἔφαγον, 4 καὶ πάντες τὸ αὐτὸ πόμα πνευ- spiritual ate, and all the drink spi-

ματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης ritual drank; for they drank of a spiritual following

πέτρας· ἡ δὲ πέτρα ἦν ὁ χριστός. 5 ἀλλ' οὐκ ἐν τοῖς rock, and the rock was the Christ: yet not with the

πλεῖστοι αὐτῶν εὐδόκησεν· ὁ θεὸς κατεστρώθησαν γὰρ ἐν most of them was well pleased God; for they were strewed in

τῇ ἐρήμῳ. 6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ the desert. But these things types for us became, for not

εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμη- to be us desirers of evil things, according as they also desired

σαν. 7 μὴ δὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὥς Neither idolaters be ye, according as some of them; as

γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀν- it has been written, Sat down the people to eat and to drink, and

ἔστησαν παιζειν. 8 μὴ δὲ πορνεύωμεν, καθὼς τινες up to play. Neither should we commit fornication, according as some

αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς of them committed fornication, and fell in one day twenty-three

χιλιάδες. 9 μὴ δὲ ἐκπειράζωμεν τὸν χριστόν, καθὼς καὶ thousand. Neither should we tempt the Christ, according as also

τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειν ἀπώλοντο. some of them tempted, and by the serpents perished.

10 μὴ δὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, Neither murmur ye, according as some of them murmured,

καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ πάντα and perished by the destroyer. Now these things all

τύποι· βυνέβαινον ἐκείνοις ἐγράφη δὲ πρὸς νοουθεσίαν types happened to them, and were written for admonition

ἡμῶν εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. 12 ὥστε our on whom the ends of the ages are arrived. So that

■ ἀλλὰ Tr. ■ γὰρ for GLTFAW. ■ Μωϋσῆν GLTFAW. ■ ἐβαπτίσθησαν LT. ■ πνευ-  
ματικὸν ἔφαγον βρώμα (βρώμα ἔφαγον TT) LTT. ■ πνευματικὸν ἔπιον πόμα LTTAW.  
■ πέτρα δὲ LTTA. ■ εὐδόκησεν LTTAW. ■ ὥσπερ LTTA. ■ πείν TA. ■ ἔπεσαν LTTAW.  
■ ἐν LTT[A]. ■ κύριον Lord LTTA. ■ καὶ LTTAW. ■ ἐξεπείρασαν T. ■ ἀπώ-  
λυντο TT. ■ καθάπερ TTr. ■ πάντα [L] TTT[A]. ■ τυπικῶς typically LTTAW.  
■ συνέβαιναν TTr. ■ κατήντηκεν have come LTTAW.



ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ. 13 Πειρασμὸς  
he that thinks to stand, let him take heed lest he fall. Temptation  
ὑμᾶς οὐκ εἰληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς  
you has not taken except what belongs to man; and faithful [is] God, who  
οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει  
will not suffer you to be tempted above what ye are able, but will make  
σὺν τῷ πειρασμῷ καὶ τὴν ἑκβασιν, τοῦ δύνασθαι ὑμᾶς"  
with the temptation also the issue, for "to be able "you  
ὑπενεγκεῖν. 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς  
to bear [it]. Wherefore, my beloved, flee from  
εἰδωλολατρείας. 15 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ  
idolatry. As to intelligent ones I speak: judge ye what

φημι. 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ  
I say. The cup of blessing which we bless, "not  
κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἐστίν;" τὸν ἄρτον δὲ  
"fellowship of the blood of the Christ is it?" The bread which  
κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;  
we break, "not fellowship of the body of the Christ is it?"

17 ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες  
Because "one loaf, "one body "the many "we are; for "all  
ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 18 Βλέπετε τὸν Ἰσραὴλ κατὰ  
of the "one loaf "we partake. See Israel according to  
σάρκα· οὐχὶ οἱ ἐθνότητες τὰς θυσίας, κοινωνοὶ  
flesh: "not "those "eating the "sacrifices, "fellow-partakers

τοῦ θυσιαστηρίου εἰσιν; 19 τί οὖν φημι; ὅτι εἰδῶλον" τί  
"with the "altar "are? What then say I? that an idol anything  
ἐστίν; ἢ ὅτι εἰδωλόθυτον" τί ἐστίν; 20 ἀλλ' ὅτι  
is, or that what is sacrificed to an idol anything is? but that  
ἂ ἰθύει" κατὰ ἔθνη, δαιμονίοις ἰθύει, καὶ οὐ θεῷ.  
what "sacrifice the "nations, to demons they sacrifice, and not to God.

οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.  
But I do not wish you fellow-partakers with demons to be.

21 οὐ δύνασθε ποτήριον κυρίου πίνειν, καὶ ποτήριον  
Ye cannot [the] cup of [the] Lord drink, and [the] cup  
δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ  
of demons: ye cannot of [the] table of [the] Lord partake and  
τραπέζης δαιμονίων. 22 ἢ παραζηλοῦμεν τὸν κύριον;  
of [the] table of demons. Or, do we provoke to jealousy the Lord?

μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;  
stronger than he are we?

23 Πάντα μοι ἐξέστιν, ἀλλ' οὐ πάντα συμφέρει.  
All things for me are lawful, but "not all "things "are profitable;  
πάντα μοι ἐξέστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 μηδεὶς  
all things for me are lawful, but "not all "do build up. "No "one  
τὸ ἐαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ὅεαστος.  
"that of "himself "let seek, but "that of the "other "each "one.

25 Πάν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνα-  
Everything that in "a market is sold eat, nothing in-  
κρίνοντες διὰ τὴν συνείδησιν. 26 τοῦ γὰρ κυρίου  
quiring on account of conscience. For the "Lord's [is]

ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 εἰ δέ τις καλεῖ ὑμᾶς  
the "earth and the fulness of it. But if anyone "invite "you

destroyed of the destroyer. 11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape,

that ye may be able to bear it. 14 Wherefore, my dearly beloved, flee from idolatry. 15 I speak as to wise men;

judge ye what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he? 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24 Let no man seek his own, but every man another's wealth. 25 Whatsoever is sold in the

market, that in the market is sold, nothing in conscience. For the Lord's is the earth and the fulness thereof. 27 If any man invite you

• — ὑμᾶς (read [you]) GLTTRAW.

ἔστιν τοῦ αἵματος τοῦ χριστοῦ Tr.

οὐχ LTAW.

ἡ εἰδωλον and εἰδωλόθυτον transposed LTTAW.

ἰ θύουσιν they sacrifice LTTAW.

ἔθνη LTA.

1 — θύει LTTA.

22 + θύουσιν they sacrifice LTTA.

23 — μοι GLTTRAW.

24 — ἕκαστος GLTTRAW.

25 κυρίου γὰρ LTTAW.

26 — δέ but LTTAW.







you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

XII. Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that

ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ that which also I delivered to you, that the Lord Jesus in the night  
ᾧ παρέδίδοδοτο, ἔλαβεν ἄρτον, 24 καὶ εὐχαριστήσας in which he was delivered up took bread, and having given thanks  
ἔκλασεν. καὶ εἶπεν, Ἄλαβετε, φάγετε· τοῦτό μου ἐστὶν τὸ he broke [it], and said, Take, eat, this of me is the  
σῶμα τοῦ ὑπὲρ ὑμῶν κλόμενον. τοῦτο ποιεῖτε εἰς τὴν body which for you [is] being broken: this do in  
ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ remembrance of me. In like manner also the cup, after  
δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν having supped, saying, This cup the new covenant is  
ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἂν πίνετε, in my blood: this do, as often as ye may drink [it],  
εἰς τὴν ἐμὴν ἀνάμνησιν. 26 Ὅσάκις γὰρ ἂν ἐσθίητε τὸν eis τὴν ἐμὴν ἀνάμνησιν. For as often as ye may eat  
ἄρτον· τοῦτον, καὶ τὸ ποτήριον· τοῦτο πίνετε, τὸν θάνατον this bread, and this cup may drink, the death  
τοῦ κυρίου καταγγέλλετε, ἄχρις ὃ ἂν ἔλθῃ. 27 Ὡστε of the Lord ye announce, until he may come. So that  
ὅς ἂν ἐσθίῃ τὸν ἄρτον· τοῦτον ἢ πίνῃ τὸ ποτήριον whosoever should eat this bread or should drink the cup  
τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος of the Lord unworthily, guilty shall be of the body and blood  
τοῦ κυρίου. 28 δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος ἑαυτόν, καὶ οὕτως of the Lord. But let prove a man himself, and thus  
ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. 29 Ὁ γὰρ of the bread let him eat, and of the cup let him drink. For he that  
ἐσθίῳ καὶ πίνῳ ἀναξίως, κρίμα ἐαυτῷ ἐσθίει καὶ πίνει, eats and drinks unworthily, judgment to himself eats and drinks,  
μὴ διακρίνων τὸ σῶμα τοῦ κυρίου. 30 διὰ τοῦτο ἐν ὑμῖν not discerning the body of the Lord. Because of this among you  
πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. many [are] weak and infirm, and are fallen asleep many.  
31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. 32 κρινόμενοι δὲ, ὑπὸ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ If for ourselves we scrutinized, we should not be judged. Being judged but, by [the] Lord we are disciplined, that not with the  
κόσμῳ κατακριθῶμεν. 33 Ὡστε, ἀδελφοί μου, συνερχόμενοι world we should be condemned. So that, my brethren, coming together  
εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. 34 εἰ δὲ τις πεινᾷ, eis τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. 34 εἰ δὲ τις πεινᾷ,  
ἐν οἴκῳ ἐσθιέτω ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ at home let him eat, that not for judgment ye may come together; and the  
λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι. other things whenever I may come, I will set in order.

12 Περιδὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς But concerning spirituals, brethren, I do not wish you

ἀγνοεῖν. 2 οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα to be ignorant. Ye know that Gentiles ye were, to idols dumb

ὡς ἂν ἤγεσθε, ἀπαγόμενοι. 3 διὸ γνωρίζω ὑμῖν, ὅτι as ye might be led away. Therefore I give to know you, that

ᾧ παρέδιδοδοτο LITRA.

Ἄλαβετε, φάγετε GLTTAW.

κλόμενον LITRA.

ἂν LITRA.

τοῦτο (read the cup) LITRAW.

ἄχρι T.

ἂν GLTTA.

τοῦτον (read the

bread) GLTTAW.

τοῦ κυρίου LITRA.

δὲ but LITRAW.

τοῦ the TT[A]W.

ἀναξίως LITRA.

+ ὅτε when [I]TTA.



οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει ἀνάθεμα ἡ Ἰησοῦν. ■ the man speaking by the Spirit of God call-eth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; and to another by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 to another the working of miracles; to another prophecy; and to another discerning of spirits; to another divers kinds of tongues; and to another interpretation of tongues: 11 but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 12 For the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not of the body; is it therefore not of the body? 16 And if the eye shall say, Because I am not of the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hear-

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■ Ἰησοῦς LTTA.W. ■ Κύριος Ἰησοῦς LTTA.W. \* καὶ ὁ and the A. 1 — ἐστιν GZTTA.W.  
 ■ — δὲ and [L]TTT[A]. ° ἐνὶ one LTTA. ° — δὲ and LTR. P — δὲ and LTR. 9 διὰ  
 κρισις T. τ — δὲ and LTTT. ■ διερμηνεία L. † πολλὰ ἔχει LTTA. v — τοῦ ἐνός  
 LTTA.W. w — εἰς LTTA.W. x —; (read it is not on account of this not of the body.) LT.



ing, where *were*. the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where *were* the body? 20 But now are *they* many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 that there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

ἀκοή, ποῦ ἡ ὁσφρησις; 18 Ἵνυν<sup>1</sup>. δὲ ὁ θεὸς ἔθετο τὰ μέλη, hearing, where the smelling? But now God set the members, ἕν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. 19 εἰ δὲ ὅς ἕκαστος αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. But if they were all one member, where the body? But now many were all one member, where the body? But now many members, yet but one body. 21 οὐ δύναται. δὲ ὁ φ- [are the] members, but one body. And is not able [the] θαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω. ἢ πάλιν ἡ eye to say to the hand, Need of thee I have not; or again the κεφαλὴ τοῖς ποσίν, Χρείαν ὑμῶν οὐκ ἔχω. 22 ἀλλὰ πολλῶ head to the feet, Need of you I have not. But much you. 22 Nay, much more those members of the body, which seem to be more feeble, rather the which seem members of the body weaker φαίνονται ἀσθενέστερα ὑπάρ- to χεῖν, ἀναγκαῖά ἐστιν. 23 καὶ ὁ δοκοῦμεν ἀτιμότερα<sup>2</sup> be, necessary are; and those which we think more void of honour εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν to be of the body, these honour more abundant we put about; καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει and the uncomely [parts] of us comeliness more abundant have; 24 τὰ δὲ εὐσχημόνα ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ θεὸς but the comely [parts] of us no need have. But God συνεκέρασεν τὸ σῶμα, τῷ ὑστεροῦντι<sup>3</sup> περισσοτέραν tempered together the body, to that being deficient more abundant δοῦς τιμὴν, 25 ἵνα μὴ ᾖ σχίσμα<sup>4</sup> ἐν τῷ having given honour, that there might not be division in the σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ body, but the same for one another might have concern the μέλη. 26 καὶ εἴτε<sup>5</sup> πάσχει ἕν μέλος, ἰσχυράσεται πάντα members. And if suffers one member, suffers with [it] all τὰ μέλη. εἴτε δοξάζεται ἕν μέλος, ἰσχυράσεται πάντα τὰ the members; if be glorified one member, rejoice with [it] all the μέλη. 27 ὑμεῖς δὲ ἐστε σῶμα χριστοῦ, καὶ μέλη ἐκ members. Now ye are [the] body of Christ, and members in μέρος. 28 Καὶ οὕτως μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶ- And certain did set God in the assembly: first, τον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, apostles; secondly, prophets; thirdly, teachers; ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις, then works of power; then gifts of healings; helps; κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες ἀπόστολοι; μὴ all prophets? all teachers? [have] all works of power? 30 μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες all gifts have of healings? all γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν; 31 Ζηλοῦτε do speak with tongues? all do interpret? Be emulous of δὲ τὰ χαρίσματα τὰ κρείττονα<sup>6</sup>, καὶ ἔτι καθ' ὑπερβολὴν<sup>7</sup> oddon ὑμῖν δείκνυμι. better, and yet more surpassing a way to you I shew.

XIII. Though I speak with the tongues of

<sup>1</sup> Ἵνυν LTrA.  
<sup>2</sup> ἀτιμότερα E.

<sup>3</sup> [τὰ] LTrA.  
<sup>4</sup> ἀλλὰ LTrA.

<sup>5</sup> [μὲν] LTr.

<sup>6</sup> — δὲ and of L.

<sup>7</sup> + ὁ the GLTTrAW.

<sup>8</sup> εἰ τι if anything LTr.

<sup>9</sup> συν- τα.

<sup>10</sup> ὑστεροῦμένην LTrA.

<sup>11</sup> σχίσματα divisions T.

<sup>12</sup> ἔπειτα LTrA.

<sup>13</sup> ἀντιλήψεις LTrA.

<sup>14</sup> — ἐν (read a member) TTrA.

<sup>15</sup> συν- II

<sup>16</sup> κρείττονα greater LTrA.

13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν  
 If with the tongues of men I speak and  
 ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἡ  
 of angels, but love have not, I have become brass or tinkling  
 κύμβαλον ἀλαλάζον. 2 καὶ ἔάν ἔχω προφῆτείαν, καὶ εἰδῶ  
 a cymbal clanging. And if I have prophecy, and know  
 τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνώσιν, καὶ ἔάν ἔχω  
 mysteries all and all knowledge, and if I have  
 πᾶσαν τὴν πίστιν, ὥστε ὅρη ἔμευσάναι, ἀγάπην δὲ  
 all faith, so as mountains to remove, but love  
 μὴ ἔχω, οὐθέν εἰμι. 3 καὶ ἔάν ψωμίσω πάντα τὰ  
 have not, nothing I am. And if I give away in food all  
 ὑπάρχοντά μου, καὶ ἔάν παραδῶ τὸ σῶμά μου ἵνα καυθή-  
 my goods, and if I deliver up my body that I may be  
 σωμαί, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη  
 burned, but love have not, nothing I am profited. Love  
 μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ  
 has patience, is kind; love is not envious; love not  
 περπερεύεται, οὐ φυσιοῦται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ  
 is vain-glorious, is not puffed up, acts not unseemly, seeks not the things  
 ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, 6 οὐ χαίρει  
 of its own, is not quickly provoked, reckons not evil, rejoices not  
 ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει,  
 at unrighteousness, but rejoices with the truth; all things covers,  
 πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη  
 all things believes, all things hopes, all things endures. Love  
 οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται  
 never fails; but whether prophecies, they shall be done away;  
 εἴτε γλώσσαι, παύσονται· εἴτε γνώσεις, καταργηθήσεται.  
 whether tongues, they shall cease; whether knowledge it shall be done away.  
 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν.  
 For in part we know, and in part we prophesy;  
 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους κατ-  
 but when may come that which is perfect, then that in part shall be  
 αργηθήσεται. 11 ὅτε ἦμιν νηπίος, ὥς νηπίος ἐλάλουν, ὥς  
 done away. When I was an infant, as infant I spoke, as  
 νηπίος ἐφρόνουν, ὥς νηπίος ἐλογιζόμην, ὅτε δὲ γέγονα  
 an infant I thought, as an infant I reasoned; but when I became  
 ἀνὴρ, κατήρηκα τὰ τοῦ νηπίου, 12 βλέπομεν γὰρ  
 a man, I did away with the things of the infant. For we see  
 ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς  
 now through a glass obscurely, but then face to  
 πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι  
 face; now I know in part, but then I shall know  
 καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς,  
 according as also I have been known. And now abides faith, hope,  
 ἀγάπη, τὰ τρία ταῦτα· μεῖζων δὲ τούτων ἡ ἀγάπη.  
 love, these three things; but the greater of these [is] love.  
 14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά,  
 Pursue love, and be emulous of spirituals,  
 μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσση, οὐκ  
 but rather ye may prophesy. For he that speaks with a tongue, not

men and of angels, and have not charity, I am become as sounding brass, or as tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doeth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part, 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but

ῥ κἀν ΛΑ. ῥ κἀν ΤΓΑ. ῥ μεθιστάμαι LITtr.  
 \* κἀν ΛΑ. \* καυθήσομαι I shall be burned T.  
 \* πίπτει LITtr. \* [δὲ] Tr. \* — τότε LITtr. & W.  
 ὥς νηπίος, ἐλογιζόμην ὥς νηπίος LITtr. \* — δὲ but LITtr.

\* οὐδὲν EGW. ῥ κἀν LITtr. \* ψωμίσω E.  
 \* οὐθέν T. \* [ἡ ἀγάπη] LITtr. \* συν. T.  
 \* ἐλάλουν ὥς νηπίος LITtr. & W. \* ἐφρόνουν

unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

■ But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. ■ He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 7 And even things without life giving sound, whether pipe or harp, except they give distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of voices in the world, and none of them without signification. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even as ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. 14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I

ἀνθρώποις λαλεῖ, ἀλλὰ ἡψὶ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι  
to men speaks, but to God: for no one hears; <sup>2</sup>in <sup>3</sup>spirit

δὲ λαλεῖ μυστήρια· 3 ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ  
but he speaks mysteries. But he that prophesies, to men speaks

οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. 4 ὁ λαλῶν  
[for] building up and encouragement and consolation. He that speaks

γλῶσσῃ, ἐαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν  
with a tongue, himself builds up; but he that prophesies, [the] assembly

οἰκοδομεῖ. 5 θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον  
builds up. Now I desire all you to speak with tongues, rather

δὲ ἵνα προφητεύητε· μέζων γὰρ ὁ προφητεύων ἢ  
but that ye should prophesy: greater for [is] he that prophesies than

ὁ λαλῶν γλώσσαις, ἐκτός εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκ-  
he that speaks with tongues, unless he should interpret, that the as-  
κκλησία οἰκοδομὴν λάβῃ· 6 <sup>k</sup>Ἔνυν δὲ, ἀδελφοί, ἐάν ἔλθω  
sembly building up may receive. And now, brethren, if I come

πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελίσω, ἐάν μὴ  
to you with tongues speaking, what you shall I profit, unless

ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προ-  
to you I shall speak either in revelation, or in knowledge, or in pro-  
φητεία, ἢ ἐν διδαχῇ; 7 ὅμως τὰ ἀψυχα φωνὴν διδόντα,  
phesy, or in teaching? Even lifeless things a sound giving,

εἴτε αὐλὸς εἴτε κιθάρα, ἐάν διαστολῇ τοῖς φθόγγοις  
whether pipe or harp, if distinction to the sounds

μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-  
they give not, how shall be known that being piped or being

ζόμενον; 8 καὶ γὰρ ἐάν ἀδῶν φωνὴν σάλπιγγ' ὀψ', τίς  
harped? For also if an uncertain sound a trumpet give, who

παρασκευάζεται εἰς πόλεμον; 9 οὕτως καὶ ὑμεῖς διὰ τῆς  
shall prepare himself for war? So also ye, by means of the

γλώσσης ἐάν μὴ εὐδῶν λόγον δῶτε, πῶς γνωσθήσεται τὸ  
tongue unless an intelligible speech ye give, how shall be known that

λαλούμενον; ἔσεσθε γὰρ εἰς αἶρα λαλοῦντες. 10 Τοσαῦτα,  
being spoken? for ye will be into the air speaking. So many,

εἰ τύχοι, γένῃ φωνῶν ὅστιν ἐν κόσμῳ, καὶ οὐδὲν παύ-  
it may be, kinds of sounds there in the world, and none of

τῶν ἀφώνων· 11 ἐάν οὖν μὴ εἰδῶ τὴν δύναμιν  
them without distinct sound. If therefore I know not the power

τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ  
of the sound, I shall be to him that speaks a barbarian; and he that

λαλῶν, ἐν ἐμοὶ βάρβαρος· 12 οὕτως καὶ ὑμεῖς, εἰ ζῆλωταί  
speaks, for me a barbarian. So also ye, since emulous

ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε  
ye are of spirits, for the building up of the assembly seek

ἵνα περισσεύητε. 13 <sup>q</sup>Διόπερ ὁ λαλῶν γλῶσσῃ, προσευ-  
that ye may abound. Wherefore he that speaks with a tongue, let him

χέσθω ἵνα διερμηνεύῃ. 14 ἐάν γὰρ προσεύχωμαι γλῶσσῃ,  
pray that he may interpret. For if I pray with a tongue,

τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἀκαρπὸς ἐστίν.  
my spirit prays, but my understanding unfruitful is.

15 τί οὖν ἐστίν; προσεύχομαι τῷ πνεύματι, προσεύχομαι  
What then is it? I will pray with the Spirit, I will pray

δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ  
but also with the understanding. I will praise with the Spirit, I will praise

<sup>b</sup> — τῷ LTT[A].

<sup>i</sup> δὲ and LTT[A].

<sup>k</sup> νύν LTT[A.W].

<sup>l</sup> — ἐν T[Tr].

<sup>m</sup> τοῦ φθόγγου of

the sound Lr.

<sup>n</sup> σάλπιγγ' φωνήν T.

<sup>o</sup> εἰς LTT[A.W].

<sup>p</sup> — αὐτὸν LTT[A.W].

<sup>q</sup> διὸ LTT[A].

<sup>r</sup> [γάρ] Lr.



ἡ δὲ καὶ τῷ νοῦ. 16 ἐπεὶ ἐὰν εὐλογῇς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἔρει τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδεν; 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἄλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. 18 εὐχαριστῶ τῷ θεῷ ὡς πάντων ὑμῶν μαλλον ὡς γλώσσαις λαλῶν. 19 ἄλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους ὀμιλεῖν τοῦ νοῦ μου, ἵνα καὶ ἄλλοις καταγγέλω, ἢ μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιᾶτε, ταῖς δὲ φρεσίν τέλει γίνεσθε. 21 ἐν τῷ νόμῳ γέγραπται, ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ λαφ. τοῦτ' ἐστίν, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγω κύριος. 22 Ὡστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἢ δὲ προφητεῖα, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23 ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες ἐγλώσσῃ λαλῶσιν, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, 25 καὶ οὕτως τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνονται· καὶ οὕτως πεσὼν ἐπὶ προσώπου, προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι ὁ θεός ἐστίν. 26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδασκὴν ἔχει, ἡ γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἢ ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν ἡγελοῦσιν ἐν ὑμῖν ἐσιν.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδασκὴν ἔχει, ἡ γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἢ ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν ἡγελοῦσιν ἐν ὑμῖν ἐσιν.

will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 17 For thou verily givest thanks well, but the other is not edified. 18 I thank my God, I speak with tongues more than ye all: 19 yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue. 20 Brethren, be not children in understanding; that by my voice I might teach others also, than ten thousand words in an unknown tongue. 21 Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe. 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all: 25 and thus are the secrets of his heart made manifest; and he will do homage to God, declaring that God is true. 26 How is it then, brethren? when ye come together, every

— δὲ [T]. — τῷ the E. εὐλογῇς LTTA. — τῷ (read πνευ. with [the] Spirit) LTTA. ἄλλὰ T. — μου GLTTAW. ὡς γλῶσση λαλῶ I speak with a tongue LTTA. ἄλλὰ LTTA. τῷ νοῦ LTTAW. ἑτέρων 'others' LTTA. ἔλθῃ come L. γλῶσσαις LTTA. — καὶ οὕτως GLTTAW. ἐστίν ὁ (— ὁ T) θεός LTTAW. ἡμῶν LTTA. ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει LTTAW. γινέσθω GLTTAW.



one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commands of the Lord. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

XV. Moreover, brethren, I declare unto you the gospel which I preached unto you,

νέσθω. 27 εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ done. If with a tongue anyone speak, [let it be] by two or the

πλεῖστον τρεῖς, καὶ ἀνά μέρος, καὶ εἰς διερμηνευέτω. 28 ἐάν τις most three, and in succession, and one let interpret; and if

μὴ-ᾧ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἐαυτῷ δὲ there be not an interpreter, let him be silent in assembly; and to himself

λαλεῖτω καὶ τῷ θεῷ. 29 προφητεῖται δύο ἢ τρεῖς λαλεῖ- let him speak and to God. And prophets two or three let

τῶσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. 30 ἐάν τις ἄλλω speak, and the others let discern. 31 ἐάν τις ἄλλω

ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγάτω. 31 δὲ- should be a revelation sitting by, the first let be silent. Ye

νασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μαν- can for one by one all prophesy, that all may

θάνωσιν, καὶ πάντες παρακαλῶνται. 32 καὶ πνεύματα learn, and all may be exhorted. And spirits

προφητῶν προφήταις ὑποτάσσεται. 33 οὐ γὰρ ἐστὶν ἀκατα- of prophets to prophets are subject. For not he is of dis-

στασίας ὁ θεός, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλησίαις order the God, but of peace, in all the assemblies

τῶν ἁγίων. of the saints.

34 Αἱ γυναῖκες ὁμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν. Women your in the assemblies let them be silent,

οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσασθαι, for it is not allowed to them to speak; but to be in subjection,

καθὼς καὶ ὁ νόμος λέγει. 35 εἰ δέ τι μαθεῖν θέλουσιν, according also the law says. But if anything to learn they wish,

ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γὰρ ἐστὶν at home their own husbands. let them ask; for a shame it is

γυναῖξιν ἐν ἐκκλησίᾳ λαλεῖν. for women in assembly to speak.

36 Ἡ ἀφ' ὧν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς Or from you the word of God went out, or to you

μόνους κατήντησεν; 37 εἰ τις δοκεῖ προφήτης εἶναι ἢ only did it arrive? If anyone thinks a prophet to be or

πνευματικός, ἐπίγνωσκέτω ὃ γράφω ὑμῖν, ὅτι τοῦ spiritual, let him recognize the things I write to you, that of the

κυρίου εἰσὶν ἐντολαί. 38 εἰ δέ τις ἄγνοεῖ, ἄγνοεῖτω. Lord they are commands. But if any be ignorant, let him be ignorant.

39 Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν So that, brethren, be emulous to prophesy, and to speak

ἡ γλῶσσais μὴ κωλύετε. 40 πάντα εὐσχημόνως καὶ κατὰ with tongues do not forbid. All things becomingly and with

τάξιν γινέσθω. order let be done.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγ- But I make known to you, brethren, the glad tidings which I an-

γελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, nounced to you; which also ye received, in which also ye stand,

1 ἐρμηνευτής LIT.

= ἀλλὰ LITRAW.

= ἁγίων, αἱ (read verse 33 joined to verse 34) GLT.

οὐ γὰρ ἐπιτρέπεται LITRAW. ὑποτάσσασθαι let them be in subjection LITR.

γυναῖκα (a woman) λαλεῖν ἐν ἐκκλησίᾳ LITRAW. — τοῦ (read of [the]) GLTRAW. ἐστὶν ἡ LITRAW.

ἐντολή = command LIT[A]W; — ἐντολαί T. ἄγνοεῖται he is ignored LIT.

+ μου my (brethren) [LIT][A]. μὴ κωλύετε (+ ἐν [L]A) γλῶσσais LITRAW. +

But (all things) GLITRAW.

2 δι' οὗ καὶ σώζεσθε. <sup>τινὶ λόγῳ</sup> <sup>ἡ</sup>εὐηγγελισάμην<sup>1</sup> ὑμῖν  
by which also ye are being saved, <sup>what</sup> <sup>word</sup> <sup>I</sup> <sup>announced</sup> <sup>to</sup> <sup>you</sup>  
εἰ κατέχετε, ἐκτὸς εἰ-μη<sup>2</sup> εἰκὴ ἐπιστεύσατε. 3 Παρέδωκα γάρ  
if <sup>ye</sup> <sup>hold</sup> <sup>fast</sup>, unless in vain ye believed. For I delivered

ὑμῖν ἐν πρώτῳ, ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν  
to you in the first place, what also I received, that Christ died  
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, <sup>κατὰ</sup> τὰς γραφάς· 4 καὶ ὅτι  
for our sins, according to the scriptures; and that

ἐτάφη, καὶ ὅτι ἐγήγερται τῇ <sup>τρίτῃ</sup> ἡμέρᾳ, <sup>κατὰ</sup> τὰς  
he was buried; and that he was raised the third day, according to the  
γραφάς· 5 καὶ ὅτι ὤφθη Κηφᾶ, <sup>εἰτα</sup> τοῖς δώδεκα. 6 ἔπειτα  
scriptures; and that he appeared to Cephas, then to the twelve. Then

ὤφθη ἐπάνω πεντακοσίους ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ  
he appeared to above five hundred brethren at once, of whom the  
πλείους<sup>3</sup> μένουσιν ἕως ἄρτι, <sup>τινὲς</sup> δὲ <sup>καί</sup> <sup>ἐκοιμήθησαν</sup>·  
greater part remain until now, but some also are fallen asleep.

7 ἔπειτα ὤφθη Ἰακώβῳ, <sup>εἰτα</sup> τοῖς ἀποστόλοις <sup>πάνσιν</sup>.  
Then he appeared to James; then to the apostles all;

8 ἔσχατον δὲ πάντων, ὡς περὶ τῷ ἐκτρώματι ὤφθη κάμοι.  
and last of all, as to an abortion, he appeared also to me.

9 ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμι  
For I am the least of the apostles, who am not  
ικανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν  
fit to be called apostle, because I persecuted the assembly

τοῦ θεοῦ. 10 χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ  
of God. But by grace of God I am what I am, and his grace

ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐ-  
which [was] towards me not void has been, but more abundantly than  
τῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλ' <sup>ἡ</sup> χάρις τοῦ θεοῦ  
them all I laboured, but not I, but the grace of God  
ἡ<sup>4</sup> σὺν ἐμοί. 11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσ-  
with me. Whether therefore I or they, so we

σομεν, καὶ οὕτως ἐπιστεύσατε. 12 Εἰ δὲ χριστὸς κηρύσσεται,  
preach, and so ye believed. Now if Christ is preached,

ὅτι ἐκ νεκρῶν<sup>5</sup> ἐγήγερται, πῶς λέγουσιν <sup>τινὲς</sup>  
that from among [the] dead he has been raised, how say some

ἐν ὑμῖν<sup>6</sup> ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνά-  
among you that a resurrection of [the] dead there is not? But if a resur-

rection οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερται· 14 εἰ δὲ  
rection of [the] dead there is not, neither Christ has been raised: but if

χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα <sup>τὸ</sup> κήρυγμα ἡμῶν, κενὴ  
Christ has not been raised, then void [is] our proclamation, void

δὲ<sup>7</sup> καὶ ἡ πίστις ὑμῶν. 15 εὕρισκόμεθα δὲ καὶ ψευδομάρτυρες  
and also your faith. And we are found also false witnesses

τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἡγείρεν  
of God; for we witnessed concerning God that he raised up

τὸν χριστὸν, ὃν οὐκ ἡγείρεν εἰπερ ἄρα νεκροὶ οὐκ  
the Christ, whom he raised not if then [the] dead not

ἐγείρονται· 16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς  
are raised. For if [the] dead are not raised, neither Christ

ἐγήγερται· 17 εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις  
has been raised: but if Christ has not been raised, vain faith

which also ye have re-  
ceived, and wherein ye  
stand; ■ by which al-  
so ye are saved, if ye  
keep in memory what  
I preached unto you,  
unless ye have believed  
in vain. 3 For I de-  
livered unto you first  
of all that which I  
also received, how that  
Christ died for our  
sins according to the  
scriptures; 4 and that  
he was buried, and  
that he rose again the  
third day according to  
the scriptures: 5 and  
that he was seen of  
Cephas, then of the  
twelve: 6 After that,  
he was seen of above  
five hundred brethren  
at once; of whom the  
greater part remain  
unto this present,  
but some are fallen  
asleep. 7 After that,  
he was seen of  
James; then of all the  
apostles. 8 And last of  
all he was seen of me  
also, as of one born  
out of due time. 9 For  
I am the least of the  
apostles, that am not  
meet to be called an  
apostle, because I per-  
secuted the church of  
God. 10 But by the  
grace of God I am  
what I am: and his  
grace which was be-  
stowed upon me was  
not in vain; but I  
laboured more abund-  
antly than they all:  
yet not I, but the grace  
of God which was with  
me. 11 Therefore whether  
it were I or they, so  
we preach, and so ye  
believed. 12 Now if  
Christ be preached that  
he rose from the dead,  
how say some among  
you that there is no  
resurrection of the  
dead? 13 But if there  
be no resurrection of  
the dead, then is  
Christ not risen: 14 and  
if Christ be not risen,  
then is our preaching  
vain, and your faith is  
also vain. 15 Yea, and  
we are found false  
witnesses of God; be-  
cause we have testified  
of God that he raised  
up Christ: whom he  
raised not up, if so be  
that the dead rise not.  
16 For if the dead rise  
not, then is not Christ  
raised: 17 and if Christ

<sup>1</sup> εὐαγγελισάμην L.

<sup>2</sup> ἡμέρᾳ τῇ τρίτῃ LITTAW.

<sup>3</sup> ἔπειτα T.

<sup>4</sup> πλείονες

LITTAW. <sup>5</sup> — καὶ LITTAW.

<sup>6</sup> ἔπειτα TA.

<sup>7</sup> ἀλλὰ LITTAW.

<sup>8</sup> — ἡ LITTAW.

<sup>9</sup> ἐκ

νεκρῶν ὅτι A. <sup>10</sup> ἐν ὑμῖν τινὲς LITTAW.

<sup>11</sup> + καὶ also [LITTAW.

<sup>12</sup> — δὲ LITTAW.

be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.

ὁ μὴ ἔστιν ἐν ταῖς ἁμαρτίαις ὑμῶν 18 ἄρα καὶ οἱ ὑμῶν [is]; still ye are in your sing. And then those that κοιμηθέντες ἐν χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ ταύτῃ fell asleep in Christ perished. If in this life Πηλικοί ἐσμέν ἐν χριστῷ<sup>2</sup> μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.<sup>2</sup> we have hope in Christ only, more miserable than all men we are.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

20 Νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων<sup>2</sup> ἐγένετο. 21 ἐπειδὴ γὰρ δι' ἀνθρώπου ἐκ τῶν περὶ αὐτοῦ ἀπεθνήσκουσιν, οὕτως καὶ ἐν τῷ χριστῷ πάντες ζωοποιήσονται. 23 ἕκαστος δὲ ἐν τῷ ἑαυτοῦ ὁράματι ἀπαρχὴ χριστός, ἔπειτα οἱ χριστοὶ ἐν τῇ παρουσίᾳ αὐτοῦ. 24 εἴτα τὸ τέλος, ὅταν παραδῷ<sup>2</sup> τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ τὴν ἀρχὴν καὶ τὴν ἐξουσίαν καὶ τὴν δύναμιν. 25 δεῖ γὰρ αὐτὸν βασίλευν, ἄχρις οὗ ἂν<sup>2</sup> θῇ πάντας τοὺς ἐχθρούς<sup>2</sup> ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτάσσεται, ὁ δὲ ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. 28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ὁ θεὸς τὰ πάντα ἐν ᾧ ᾖ. 29 ὅτι τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν; 30 τί καὶ ἡμεῖς κινδυνεύομεν πάντες ὥραν; 31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν καύχειαν. ἢ ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ κατὰ

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 30 and why stand we in jeopardy every hour? 31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I have

Since what shall they do who are baptized for the dead if at all [the] dead not are raised? why also are they baptized for the dead? Why also are in danger every hour? 31 Dally I die, by our boasting, ἢ ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 If according to

ο + [ἐστίν] is L.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο LTT[Α]W.

ο ἐν χριστῷ ἡλικότες ἐσμέν LTT[Α]W.

ο τοῦ (read of the Christ) GLTT[Α]W.

ο παραδοίδοι he may give up

ο - ἂν LTT[Α]W.

ο + [αὐτοῦ] his (enemies) L.

ο [ὅτι] L.

ο αὐτῶν them GLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ἐγένετο GLTT[Α]W.

ο παραδοίδοι he may give up

ο - ἂν LTT[Α]W.

ο + [αὐτοῦ] his (enemies) L.

ο [ὅτι] L.

ο αὐτῶν them GLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

ο ὑμετέρων your EGLTT[Α]W.

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ἀνθρώπων ἰθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος,  
 man I fought with beasts in Ephesus, what to me the profit,  
 εἰ νεκροὶ οὐκ ἐγείρονται; ὡς φάγωμεν καὶ πίωμεν,  
 if [the] dead are not raised? We may eat and we may drink;  
 αὐριοῦν γὰρ ἀποθνήσκομεν. 33 μὴ πλανᾶσθε· φθειροῦσιν ἡθὴ  
 for to-morrow we die. Be not misled: corrupt manners  
 ἡχοῦσθ' ὁμιλίαι κακαί. 34 ἐκνήψατε δικαίως, καὶ μὴ  
 good companionships evil. Awake up righteously, and not  
 ἀμαρτάνετε· ἀγνοοῦσιν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπήν  
 sin; for ignorance of God some have: to shame

ὑμῖν ἐλέγω.  
 your I speak,

35 ἢ ἅλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ  
 But will say one, How are raised the dead? with what  
 δὲ σώματι ἔρχονται; 36 ἰᾶφρον, σὺ δὲ σπείρεις, οὐ  
 and body do they come? Fool; thou what sowest, not  
 ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· 37 καὶ δὲ σπείρεις, οὐ τὸ σῶμα  
 is quickened unless it die. And what thou sowest, not the body  
 τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι,  
 that shall be thou sowest, but a bare grain, it may be  
 σίτου ἢ τινος τῶν λοιπῶν· 38 ὁ δὲ θεὸς αὐτῷ δίδωσιν  
 of wheat or of some one of the rest; and God to it gives  
 σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων τὸ ἴδιον  
 body according as he willed, and to each of the seeds its own  
 σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν  
 body. Not every flesh [is] the flesh, but one  
 σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ῥιθύνων,  
 flesh of men, and another flesh of beasts, and another of fishes,  
 ἄλλη δὲ πτηνῶν. 40 καὶ σώματα ἐπουράνια, καὶ  
 and another of birds. And bodies [there are] heavenly, and  
 σώματα ἐπίγεια· ὅσα ἄλλα ἐτέρα μὲν ἢ τῶν ἐπουρανίων  
 bodies earthly: but different [is] the of the heavenly  
 δόξα, ἐτέρα δὲ ἢ τῶν ἐπίγειων. 41 ἄλλη δόξα ἡλίου,  
 glory, and different that of the earthly: one glory of [the] sun,  
 καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων ἀστήρ  
 and another glory of [the] moon, and another glory of [the] stars; star  
 γὰρ ἀστέρος διαφέρει ἐν δόξῃ. 42 οὕτως καὶ ἡ ἀνάστασις  
 for from star differs in glory. So also [is] the resurrection  
 τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθορασίᾳ·  
 of the dead. It is sown in corruption, it is raised in incorruptibility.  
 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀ-  
 It is sown in dishonour, it is raised in glory. It is sown in weak-  
 σθενείᾳ, ἐγείρεται ἐν δυνάμει. 44 σπείρεται σῶμα ψυχικόν,  
 ness, it is raised in power. It is sown a body natural,  
 ἐγείρεται σῶμα πνευματικόν. ὥς ἐστιν σῶμα ψυχικόν, καὶ  
 it is raised a body spiritual. there is a body natural, and  
 ἐστὶν σῶμα πνευματικόν. 45 οὕτως καὶ γέγραπται, καὶ  
 there is a body spiritual. So also it has been written, and  
 Ἐγένετο ὁ πρῶτος ἄνθρωπος· Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ  
 became the first man Adam a soul living; the  
 ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. 46 ἅλλ' οὐ πρῶτον  
 last Adam a spirit quickening. But not first [was] which is spiritual,

fought with beasts at Ephesus, what advantage it me, if the dead rise not; let us eat and drink; for to-morrow we die. 33 Be not deceived by evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 but God giveth it a body as it hath pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual,

•• ὄφελος; . . . ἐγείρονται, (end the question at profit) GLTTA. ἡ χρυσά GLTTAW. ἡ λαλῶ  
 LTTA. ἡ ἄλλα LTT. ἡ ἄφρων LTTA. ἡ δίδωσιν αὐτῷ LTTAW. — τὸ LTTA.  
 ἡ — σὰρξ GLTTAW. ἡ — σὰρξ flesh [L]TTA. ἡ πτηνῶν, ἄλλη δὲ ἰχθύνων LTTAW.  
 ἡ ἄλλα LTTAW. P + ei if LTTAW. ἡ ἐστὶν καὶ there is also LTTAW. — σῶμα  
 LTTAW. ἡ [ἀνθρώπος] L.



but that which is natural: and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. the spiritual, but the natural, then the spiritual: 47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεῦτερος ἄνθρωπος, ὁ κύριος<sup>1</sup> ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, ἴφορέσωμεν<sup>2</sup> καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ. 50 Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ<sup>3</sup> ῥύονται,<sup>4</sup> οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν<sup>5</sup> κληρονομεῖ.<sup>6</sup>

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ, 58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

51 Ἴδού μυστήριον ὑμῖν λέγω· Πάντες ἴμεν<sup>7</sup> οὐ κοιμηθήσομεθα<sup>8</sup>· πάντες δὲ ἀλλαγῶμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροὶ ἔγερθήσονται<sup>9</sup>· ἀφθαρτοὶ, καὶ ἡμεῖς ἀλλαγῶμεθα. 53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος. 55 Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ἡ νίκη; 56 Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος. 57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

XVI. Now concerning the collection for the saints, as I have

16 Περι δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ

<sup>1</sup> — ὁ κύριος LTTA.  
<sup>2</sup> — φορέσωμεν we should bear LTT.  
<sup>3</sup> — κοιμηθήσονται L.  
<sup>4</sup> — οὐ κοιμηθήσονται L.  
<sup>5</sup> — σὰρξ καὶ αἷμα LTTA.  
<sup>6</sup> — ἀφθαρσία L.  
<sup>7</sup> — ῥύονται LTTA.  
<sup>8</sup> — οὐκ ἔστιν κενὸς LTTA.  
<sup>9</sup> — ἐν κυρίῳ LTTA.

<sup>10</sup> — δύναται TTR.  
<sup>11</sup> — κληρονομήσωμεθα, οὐ (read we shall all inherit) LTTA.  
<sup>12</sup> — νίκος and κέντρον transposed LTTA.

διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς  
I directed the assemblies of Galatia, so also ye  
ποιήσατε. 2 κατὰ μίαν <sup>ἑκάστου ὑμῶν παρ'</sup>  
do. Every first [day] of the week <sup>each of you</sup>

ἑαυτῷ τιθετω, θησαυρίζων ὅτι εἰς εὐδοκίαν <sup>ἵνα μὴ</sup>  
<sup>him</sup> let put, <sup>treasuring up whatever he may be prospered in, that not</sup>  
ὅταν ἔλθω τότε λογίαι γίνωνται. 3 ὅταν δὲ παραγένωμαι,  
when I may come then collections there should be. And when I shall have

μαί, οὐδ' εἰάν <sup>δοκιμάσῃτε δι' ἐπιστολῶν τούτους πέμψω</sup>  
arrived, whomsoever ye may approve by epistles these I will send  
ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 4 εἰάν δὲ <sup>εἴ</sup>  
to carry your bounty to Jerusalem: and if it be

ἄξιον <sup>τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύονται.</sup> 5 Ἐλεύ-  
suitable for me also to go, with me they shall go. <sup>I will</sup>

σομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω.  
<sup>come but to you when Macedonia I shall have gone through;</sup>

Μακεδονίαν γὰρ διέρχομαι. 6 πρὸς ὑμᾶς δὲ τυχὸν παραμείνω,  
for Macedonia I do go through. And with you it may be I shall stay,

ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ εἰάν  
or even I shall winter, that ye me may set forward wheresoever

πορεύομαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν. ἔλπιζω  
I may go. For I will not you now in passing to see, <sup>I hope</sup>

δὲ <sup>χρόνον τινα ἐπιμείναι πρὸς ὑμᾶς, εἰάν ὁ κύριος ἐπι-</sup>  
<sup>but a time</sup> certain to remain with you, if the Lord per-  
τρέψῃ. 8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς.  
mit. But I shall remain in Ephesus till Pentecost.

9 θύρα γὰρ μοι ἀνέφγει μεγάλη καὶ ἐνεργής, καὶ ἀντι-  
For a door to me has been opened great and efficient, and op-

κείμενοι πολλοί.  
persons [are] many.

10 Εἰάν δὲ ἔλθω Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται  
Now if come Timotheus, see that without fear he may be

πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται, ὡς καὶ ἐγώ.  
with you; for the work of [the] Lord he works, as even I.

11 μὴ τις οὖν αὐτὸν ἐξουθειήσῃ· προπέμψατε δὲ αὐτόν  
<sup>Not anyone</sup> therefore him should despise; but set forward him

ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ  
in peace, that he may come to me; for I await him with

τῶν ἀδελφῶν. 12 Περί δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ  
the brethren. And concerning Apollos the brother, much

παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν  
I exhorted him that he should go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ,  
brethren; and not at all was [his] will that now he should come;

ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. 13 Γρηγορεῖτε, στήκετε  
but he will come when he shall have opportunity. Watch ye; stand fast

ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. 14 πάντα  
in the faith, quit yourselves like men, be strong. <sup>All things</sup>

ὑμῶν ἐν ἀγάπῃ γινέσθω.  
your in love let be done.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφάνου,  
But I exhort you, brethren, ye know the house of Stephanus,

ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις  
that it is first-fruit Achaia's, and for service to the saints

given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also, they shall go with me. 5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. 12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. 13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanus, that it is the first-fruit of Achaia, and that they have dedicated themselves to the ministry of the

<sup>d</sup> σαββάτου LITtrAW.  
<sup>e</sup> ἐπιτρέψῃ LITtrAW.

<sup>e</sup> εἰάν Tr.  
<sup>e</sup> κάγω LITtrA.

<sup>f</sup> ἂν LITr.  
<sup>f</sup> ἐμέ LITr.

<sup>g</sup> ἄξιον ἢ LITrA.  
<sup>g</sup> + [καὶ] and L.

<sup>h</sup> γὰρ for GLITtrAW.



χριστοῦ, ὁ πατὴρ τῶν οἰκτιρῶν καὶ θεὸς πάσης παρακλή-  
 Christ, the Father of compassions, and God of all encourage-  
 σεις, 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς  
 ment; who encourages us in all our tribulation, for  
 τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ  
 to be able us to encourage those in every tribulation, through  
 τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ  
 the encouragement with which we are encouraged ourselves by  
 θεοῦ. 5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ  
 God. Because according as abound the sufferings of the Christ  
 εἰς ἡμᾶς, οὕτως διὰ χριστοῦ περισσεύει καὶ ἡ παράκλησις  
 toward us, so through Christ abounds also encouragement  
 ἡμῶν. 6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως  
 ou. But whether we are troubled, [it is] for your encouragement  
 καὶ σωτηρίας, ἧς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν  
 and salvation, being wrought in [the] endurance of the same  
 παθημάτων ὧν καὶ ἡμεῖς πάσχομε· ἢ εἴτε παρακαλούμεθα,  
 sufferings which also we suffer, whether we are encouraged,  
 ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπίς  
 [it is] for your encouragement and salvation; (and hope  
 ἡμῶν βεβαία ὑπὲρ ὑμῶν·) 7 εἰδότες ὅτι ὡς περ κοινωνοί  
 cur [is] sure for you;) knowing that as partners  
 ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. 8 Οὐ γὰρ  
 ye are of the sufferings, so also of the encouragement. For not  
 θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν  
 do we wish you to be ignorant brethren, as to our tribulation  
 τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρύν-  
 which happened to us in Asia, that excessively we were  
 θημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·  
 burdened beyond [our] power, so for us to despair even of living.  
 9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχί-  
 But ourselves in ourselves the sentence of death we have  
 καμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ  
 had, that we should not have trust in ourselves, but in  
 θεῷ τῷ ἐγειρόντι τοὺς νεκρούς· 10 ὃς ἐκ τηλικούτου θανάτου  
 God who raises the dead; who from so great death  
 ἐρύσαστο ἡμᾶς καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ  
 delivered us and does deliver; in whom we have hope that also  
 εἴτι ῥύσεται, 11 συννυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν  
 still he will deliver; labouring together also ye for us  
 τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα  
 by supplication, that by many persons the towards us gift  
 διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν. 12 Ἡ  
 through many might be subject of thanksgiving for us.  
 γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως  
 For our boasting this is, the testimony of conscience  
 ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εὐλικρινείᾳ θεοῦ, οὐκ ἐν σοφίᾳ  
 our, that in simplicity and sincerity of God, (not in wisdom  
 σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,  
 fleshly, but in grace of God,) we had our conduct in the world,  
 περισσotέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ ἀλλὰ γράφομεν  
 and more abundantly towards you. For not other things do we write

Father of mercies, and the God of all comfort; 4 who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. 7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: 9 but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 11 ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. 12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 13 For we write none other things unto you, than

+ τοῦ the GLTTAW.    τῆς ἐνεργουμένης . . . πάσχομεν placed after παρακλήσεως GT.  
 εἴτε παρακαλούμεθα . . . σωτηρίας placed after ὑπὲρ ὑμῶν LTTAW.    — καὶ σωτηρίας GT.  
 ὡς LTTAW.    ἰπερί LTT.    — ἡμῖν LTTAW.    ὑπὲρ δύναμιν ἐβαρύνθημεν LTTAW.  
 ἀλλ' L    ἐρύσαστο Tr.    καὶ ῥύσεται and will deliver [L]TTA.    [ὅτι] LTT.  
 ἁγιότητι holiness LTTA.    εὐλικρινείᾳ T.    + τοῦ LTTAW.



what ye read or acknowledge: and I trust ye shall acknowledge even to the end; 14 as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. 15 And in this confidence I was minded to come unto you before, that ye might have a second benefit; 16 and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? 18 But as God is true, our word toward you was not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 who hath also sealed us, and given the earnest of the Spirit in our hearts.

Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 24 Not for that we have domination over your faith, but are helpers of your joy: for by faith ye stand. II. But I determined this with myself, that I would not come again to you in heaviness. 2 For if I make you sorry, who is he then that maketh me glad, but the same

ὑμῖν ἄλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω. δὲ to you but what ye read, or even recognize; and I hope  
ὅτι καὶ ἔως τέλους ἐπιγινώσσετε, 14 καθὼς καὶ ἐπέ- that even to [the] end ye will recognize, according also ye did  
γινωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ recognize us in part, that your boasting we are, even as  
καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ. 15 Καὶ also ye [are] ours in the day of the Lord Jesus. And  
ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, with this confidence I purposed to you to come previously,  
ἵνα δευτέραν χάριν ἔχῃτε. 16 καὶ δι' ὑμῶν διελθεῖν that a second favour ye might have; and by you to pass through  
εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, to Macedonia, and again from Macedonia to come to you,  
καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο οὖν and by you to be set forward to Judea. This therefore  
βουλευόμενος, μὴ τι ἄρα τῇ εὐφροδίᾳ ἐχρησάμην; ἢ ἃ purposing, indeed lightness did I use? or what  
βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾧ παρ' I purpose, according to flesh do I purpose, that there should be with  
ἐμοὶ τὸ ναι ναι, καὶ τὸ οὐ οὐ; 18 πιστὸς δὲ ὁ θεός, ὅτι ὁ yea yea, and nay nay? Now faithful God [is], that  
λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναι καὶ οὐ. 19 ὁ γὰρ our word to you not was yea and nay. For the  
τοῦ θεοῦ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κη- of God Son, Jesus Christ, who among you by us was  
ρυχθεὶς, δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναι proclaimed, (by me and Silvanus and Timotheus), was not yea  
καὶ οὐ, ἀλλὰ ναι ἐν αὐτῷ γέγονεν. 20 ὅσαι γὰρ ἐπαγγελίαι and nay, but yea in him has been. For whatever promises  
θεοῦ, ἐν αὐτῷ τὸ ναι, καὶ ἐν αὐτῷ τὸ ἀμήν, of God [there are], in him [is] the yea, and in him the Amen,  
τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν to God for glory by us. Now he who confirms us with  
ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς, θεός. 22 ὁ καὶ σφραγι- you unto Christ, and anointed us, [is] God, who also sealed  
σάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρράβωνα τοῦ πνεύματος ἐν us, and gave the earnest of the Spirit in

ταῖς καρδίαις ἡμῶν.  
our hearts.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν But I as witness God call upon my  
ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον soul, that sparing you not yet did I come to Corinth.  
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί Not that we rule over your faith, but fellow-workers  
ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε. 2 ἐκρίνα δὲ are of your joy: for by faith ye stand. But I judged  
ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς. with myself this, not again to come in grief to you.  
(2) εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἑστὶν ὁ εὐφραίνειν με, εἰ μὴ For if I grieve you, also who is it that gladdens me, except

\* [ἀλλ'] L; ἀλλὰ W.    † — καὶ LITTA.    ‡ + ἡμῶν (read our Lord) [L]TA.    § πρότερον πρὸς ὑμᾶς ἐλθεῖν LITTA; πρὸ. ἐλθ. πρὸς ὑμᾶς W.    ¶ σχῆτε TTA.    \*\* ἀπελθεῖν to pass on L.  
‡ βουλευόμενος LITTA W.    † † ἐστὶν is LITTA W.    ‡ τοῦ θεοῦ γὰρ LITTA W.    § χριστὸς Ἰησοῦς T.    ¶ διὸ καὶ δι' αὐτοῦ wherefore also through him LITTA W.    † ἀρράβωνα LT.  
‡ ἡμῶν πρὸς ὑμᾶς ἐλθεῖν GLITTA W.    † — ἐστὶν LITTA W.

ὁ λυπούμενος ἐξ ἐμοῦ; 3 καὶ ἔγραψα ἑμῖν· τοῦτο αὐτό,  
 he who is grieved by me? And I wrote to you this same,  
 ἵνα μὴ ἐλθὼν λύπην ἔχω· ἀφ' ὧν εἶδει με  
 lest having come grief I might have from [those] of whom it behoves me  
 χαίρειν· πεποιθὼς ἐπὶ πάντα ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ  
 to rejoice; trusting in all you, that my joy [that]  
 πάντων ὑμῶν ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς  
 of all you is. 4 For out of much tribulation and distress  
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-  
 of heart I wrote to you through many tears; not that ye might  
 θῇτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω περισ-  
 be grieved, but the love that ye might know which I have more  
 σοτέρως εἰς ὑμᾶς. 5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ  
 abundantly towards you. But if anyone has grieved, not me  
 λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας  
 he has grieved, but in part (that I may not overcharge) all  
 ὑμᾶς. 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν  
 y<sup>e</sup> sufficient to such a one [is] this rebuke which [is] by the  
 πλείονων· 7 ὥστε τούναντίον μᾶλλον ὑμᾶς χαρίσασθαι  
 greater part; so that on the contrary rather ye should forgive  
 καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύτῃ κατα-  
 and encourage, lest with more abundant grief should be swal-  
 ποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς  
 lowed up such a one. Wherefore I exhort you to confirm towards  
 αὐτὸν ἀγάπην. 9 εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ  
 him love. For, for this also did I write, that I might know  
 τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 ᾧ δέ  
 the proof of you, if to everything obedient ye are. But to whom  
 τι χαρίζεσθε, καὶ ἐγὼ· καὶ γὰρ ἐγὼ εἶ τι κεχάρισ-  
 anything ye forgive, also I; for also I if anything I have for-  
 μαι, ᾧ κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ χριστοῦ,  
 given, of whom I have forgiven, [is] for sake of you, in [the] person of Christ;  
 11 ἵνα μὴ πλεονεκτῇθωμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ  
 that we should not be overreached by Satan, for not of his  
 τὰ νοήματα ἀγνοοῦμεν.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ  
 Now having come to Troas for the glad tidings, of the  
 χριστοῦ, καὶ θύρας μοι ἀνεφγμένης ἐν κυρίῳ, 13 οὐκ  
 Christ, also door to me having been opened in [the] Lord,  
 ἐσχγκα ἀνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν  
 I had in my spirit at my not finding Titus  
 ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακε-  
 my brother; but having taken leave of them, I went out to Mace-  
 δονίαν. 14 Τῷ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι  
 donia. But to God [be] thanks, who always leads in triumph  
 ἡμᾶς ἐν τῷ χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ  
 us in the Christ, and the odour of the knowledge of him  
 φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι χριστοῦ  
 makes manifest through us in every place. For of Christ  
 εὐωδία ἔσμεν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-  
 a sweet perfume we are to God in those being saved and in those perish-  
 λυμένοις· 16 οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον· οἷς δέ,  
 ing; to the ones, an odour of death to death, but to the others,

which is made sorry by me? 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy in the joy of you all. 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which is inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive anything, I forgive also: for if I forgive anything, to whom I forgive it, for your sakes forgive I it in the person of Christ; 11 lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 to the one we

1 — ὑμῖν LITtrAW. 2 σχῶ TITrA. 3 ἀλλὰ LITtrAW. 4 [μᾶλλον] TITrA. 5 καὶ εὖ LITtrAW. 6 ὁ κεχάρισμαι, εἰ τι κεχάρισμαι GLITtrAW. 7 Τρωάδα LT. 8 + ἡ (read from death) LITtrA.

are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

ὁσμή<sup>a</sup> ἡ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; 17 οὐ· γὰρ ἔσμεν ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον. For<sup>a</sup> not<sup>a</sup> we<sup>a</sup> are<sup>a</sup> the many, making gain by corrupting the word of God, but<sup>a</sup> as of sincerity, but<sup>a</sup> as of God, but<sup>a</sup> of God. be-  
ενώπιον<sup>b</sup> τοῦ<sup>c</sup> θεοῦ, ἐν χριστῷ λαλοῦμεν.  
fore God, in Christ we speak.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς <sup>ὑποστηρίζοντες</sup> "συνιστάνειν"; "εἰ μὴ χρὴ  
Do we begin again ourselves to commend? unless we

III. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye our epistle written in our hearts, known and read of all men: 3 forasmuch as we are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 6 who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, and engraven in stones, could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 how shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory

ζομεν, ὡς<sup>a</sup> τινες, <sup>ὑποστηρίζοντες</sup> "συστατικῶν" ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐκ ὑμῶν <sup>ὑποστηρίζοντες</sup> "συστατικῶν"; 2 ἢ ἐπιστολὴ ἡμῶν ὑμῖς ἐστε, <sup>ὑποστηρίζοντες</sup> "ἐγγεγραμ-  
you 'commendatory' ones? Our epistle ye are, having been in-  
scribed in our hearts, being known and being  
σκομένη ὑπὸ πάντων ἀνθρώπων. 3 φανερούμενοι ὅτι ἐστὲ  
read by all men, being manifested that ye are  
ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, <sup>ὑποστηρίζοντες</sup> "ἐγγεγραμμένη"  
not with ink, but with [the] Spirit of God [the] living, not on tablets  
λιθίναις, <sup>ὑποστηρίζοντες</sup> "ἀλλ' ἐν πλαξίν καρδίας" σαρκίναίς. 4 Πεποί-  
of stone, but on tablets of [the] heart fleshy. 4 Confi-  
θσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν  
denoe and such have we through the Christ towards God:  
5 οὐχ ὅτι <sup>ὑποστηρίζοντες</sup> "ἡμεῖς ἑαυτῶν λογισασθαι τι" ὡς ἐξ  
not that competent we are from ourselves to reckon anything as of  
ἑαυτῶν, <sup>ὑποστηρίζοντες</sup> "ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. 6 ὃς καὶ  
ourselves, but our competency [is] of God; who also  
ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμ-  
made competent us [as] servants of a new covenant; not of let-  
ματος, ἀλλὰ πνεύματος. τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ  
ter, but of Spirit; for the letter kills, but the  
πνεῦμα ζωοποιεῖ. 7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν ἐγράμ-  
Spirit quickens. But if the service of death in let-  
μασιν, <sup>ὑποστηρίζοντες</sup> "ἐντετυπωμένη" ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε  
ters, having been engraven in stones, was produced with glory, so as  
μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσω-  
not to be able to look intently the children of Israel into the face  
πον<sup>b</sup> Μωσέως, <sup>ὑποστηρίζοντες</sup> "διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν  
of Moses, on account of the glory of his face, which  
καταργουμένην. 8 πῶς οὐχὶ μάλλον ἡ διακονία τοῦ πνεύμα-  
is being annulled; how not rather the service of the Spirit  
τος ἐστὶ ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως  
shall be in glory? For if the service of condemnation [be]  
δόξα, πολλῶν μάλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης  
glory, much rather abounds the service of righteousness  
ἐν δόξῃ. 10 καὶ γὰρ οὐδὲ <sup>ὑποστηρίζοντες</sup> "δεδοξασται" τὸ  
in glory. For even neither has been made glorious that which

<sup>a</sup> + ἐκ (read from life) LITRA. <sup>b</sup> ἀλλὰ Tr. <sup>c</sup> ἐλίκρινίς Tr. <sup>d</sup> κατέναντι LITRA.

<sup>e</sup> — τοῦ LIT[A]. <sup>f</sup> συνιστάν LIT. <sup>g</sup> ἢ (read or need we) GLITRA. <sup>h</sup> + [πέρ] L. <sup>i</sup> συνο- Tr.

<sup>j</sup> — συστατικῶν LITRA. <sup>k</sup> ἐν- Tr. <sup>l</sup> ἀλλὰ EGW. <sup>m</sup> καρδίαις hearts LITRA. <sup>n</sup> ἱκανοὶ ἔσμεν λογισασθαι (λογισασθαι) LITRA; ἀφ' ἑαυτῶν LAW; ἀφ' ἑαυτῶν ἱκανοὶ ἔσμεν λογισασθαι Tr.

<sup>o</sup> αὐτῶν them LIT. <sup>p</sup> ἀποκτείνει L; ἀποκτείνει Tr. <sup>q</sup> γράμματι writing LITRA.

<sup>r</sup> — ἐν (read λίθοις on stones) LITRA. <sup>s</sup> Μωσέως GLITRA. <sup>t</sup> τῇ διακονίᾳ with the service LITRA.

<sup>u</sup> — ἐν (read δόξῃ in glory) LITRA. <sup>v</sup> οὐ not GLITRA.

δεδοξαμένον ἐν τούτῳ τῷ μέρει. ἡ ἕνεκεν<sup>1</sup> τῆς ὑπερ-  
 ἡ<sup>1</sup> has<sup>1</sup> been<sup>1</sup> made<sup>1</sup> glorious in this respect, on account of the sur-  
 βαλλούσης δόξης. 11 εἰ γὰρ τὸ καταργούμενον διὰ  
 passing glory. For if that which is being annulled [was] through  
 δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ. 12 ἔχοντες  
 glory, much rather that which remains [is] in glory. Having  
 οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρῶμεθα<sup>2</sup> 13 καὶ  
 therefore such hope, much boldness we use: and  
 οὐ καθάπερ ὡς Μωσῆς<sup>3</sup> ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ῥέαν-  
 not according as Moses put a veil on the face of him-  
 τοῦ, ἵνα μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος  
 self, for not to look intently the sons of Israel to the end  
 τοῦ καταργουμένου. 14 ἄλλ' ἐπωρώθη τὰ νοήματα αὐτῶν.  
 of that being annulled. But were hardened the thoughts of him-  
 ἄχρι γὰρ τῆς σήμερον<sup>4</sup> τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει  
 for unto the present the same veil at the reading  
 τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅτι<sup>5</sup> τι<sup>6</sup>  
 of the old covenant remains, not uncovered, which  
 ἐν χριστῷ καταργεῖται. 15 ἀλλ' ἔως σήμερον, ἡνίκα ἄνα-  
 in Christ is being annulled. But unto this day, when is  
 γινώσκειται<sup>7</sup> ὡς Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.  
 read Moses, a veil upon their heart lies.  
 16 ἡνίκα δ' ἂν<sup>8</sup> ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ  
 But when it shall have turned to [the] Lord, is taken away the  
 κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν<sup>9</sup> ὅθεν τὸ πνεῦμα  
 veil. Now the Lord the Spirit is; and where the Spirit  
 κυρίου, ὡς κεῖ<sup>10</sup> ἔλεγεθε. 18 ἡμεῖς δὲ πάντες ἀνακακα-  
 of [the] Lord [is], there [is] freedom. But we all with un-  
 λυμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτρίζομενοι,  
 covered face the glory of [the] Lord beholding as in a mirror, [to]  
 τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,  
 the same image are being transformed from glory to glory,  
 καθάπερ ἀπὸ κυρίου πνεύματος.  
 even as from [the] Lord [the] Spirit.

4 Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλέη-  
 Therefore, having this service, according as we re-  
 θημεν, οὐκ ἔκκαοῦμεν<sup>1</sup> 2 ἄλλ' ἀπειπάμεθα τὰ κρυπτά  
 ceived mercy, we faint not. But we renounced the hidden things  
 τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦν-  
 of shame, not walking in craftiness, nor falsify-  
 τες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας  
 ing the word of God, but by manifestation of the truth  
 ἡμῶν<sup>2</sup> ἐναντίον τοῦ θεοῦ πᾶσαν συνειδήσιν ἀνθρώπων  
 commending ourselves to every conscience of men  
 ἐνώπιον τοῦ θεοῦ. 3 Εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγ-  
 before God. But if also is covered glad  
 γέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον<sup>3</sup> 4 ἐν  
 tidings our, in those perishing it is covered; in  
 οἷς ὁ θεὸς τοῦ αἰῶνος τοῦτου ἐτύφλωσεν τὰ νοήματα τῶν  
 whom the god of this age blinded the thoughts of the  
 ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς<sup>4</sup> τὸν φωτισμὸν τοῦ  
 unbelieving, so as not to begin forth to them the radiance of the  
 God, should shine

In this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 14 but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

IV. Therefore seeing we have this ministry, as we have received mercy, we faint not; 2 but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid, it is hid to them that are lost: 4 in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of

<sup>1</sup> εἵνεκεν LIT<sup>1</sup>A. <sup>2</sup> Μωϋσῆς GLTT<sup>1</sup>AW. <sup>3</sup> αὐτοῦ (read his face) LIT<sup>1</sup>AW. <sup>4</sup> ἀλλὰ Tr. <sup>5</sup> + ἡμέρας day LIT<sup>1</sup>AW. <sup>6</sup> ὅτι that [it] GLTT<sup>1</sup>AW. <sup>7</sup> ἂν ἀναγινώσκηται may be read LIT<sup>1</sup>A. <sup>8</sup> δὲ ἂν Tr; δὲ ἔαν T. <sup>9</sup> — ἐκεῖ LIT<sup>1</sup>AW. <sup>10</sup> ἐγκ- LIT<sup>1</sup>AW. <sup>11</sup> ἀλλὰ LIT<sup>1</sup>A. <sup>12</sup> συνιστάμεθα LIT<sup>1</sup>AW. <sup>13</sup> — αὐτοῖς GLTT<sup>1</sup>AW.



unto them. ■ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But ■ have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. ■ We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; cast down, but not destroyed; 10 always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 We having the same spirit of faith, according ■ it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14 knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 For all things are for your sakes, that the abundant graces might through the thanksgiving of many redound to the glory of God.

εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς ἐλάμψαι, ὅς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ χριστοῦ. 7 Ἐχομέν· δὲ τὸν θησαυρὸν τοῦτον ἐν ὅστροις σκεύουσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν. 8 ἐν παντί ὀπριζόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· 9 διωκόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι. 10 πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερῶθῃ. 11 αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παρα- μαιβεσθαι· διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανε- ρῶθῃ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὅστε ὁ κ' ἐν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσας, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14 εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦν ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειονῶν τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For

16 Διὸ οὐκ ὀκκακούμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινύται

■ τὸν the ■ ὁ Ἰησοῦν χριστὸν L. • λάμψει shall shine LTTA. ■ αὐτοῦ (read his glory) L. ■ — Ἰησοῦ LTTA. † — κυρίου GLTTAW. † τοῖς σώμασιν bodies T. ■ — μὲν GLTTAW. † † καὶ also T. ■ [κύριον] TTA. ■ σὺν with LTTAW. • ἐγκ- LTTAW. † ἔσω ἡμῶν (read our inward [man]) LTT; ἔσωθεν ἡμῶν A.

ἡμέρα καὶ ἡμέρα. 17 τὸ γὰρ παραντίκα ἑλαφρόν τῆς θλίψεως  
 day by day. For the momentary lightness of tribulation  
 ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρους δόξης  
 our <sup>excessively</sup> surpassing <sup>an eternal</sup> weight of glory  
 κατεργάζεται ἡμῖν, 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπό-  
 works out for us, not considering we the things seen,  
 μενα, ἀλλὰ τὰ μὴ βλεπόμενα τὰ γὰρ βλεπόμενα  
 but the things not seen; for the things seen [are]  
 πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. 6 οἶδαμεν γὰρ  
 temporary, but the things not seen eternal. For we know  
 ὅτι ἐάν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνῶς καταλυθῇ, οἶκο-  
 that if <sup>earthly</sup> our house of the tabernacle be destroyed, build-  
 δομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς  
 ing from God we have, a house not made with hands, eternal in the  
 οὐρανοῖς. 2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν  
 heavens. For indeed in this we groan, our dwelling  
 τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· 3 εἴγε  
 which [is] from heaven <sup>to be</sup> clothed <sup>with</sup> longing; if indeed  
 καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθισόμεθα. 4 καὶ γὰρ οἱ  
 also being clothed, not naked we shall be found. For indeed <sup>who</sup>  
 ὄντες ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι· <sup>ἐπεὶ</sup> οὐ  
<sup>are</sup> <sup>in</sup> <sup>the</sup> <sup>tabernacle</sup> being groaning being burdened; since <sup>not</sup>  
 ἔλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ  
 we <sup>do</sup> wish to be unclothed, but to be clothed upon, that may be swallowed up  
 τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς  
 the mortal by life. Now he who wrought out <sup>for</sup>  
 αὐτὸ τοῦτο θεός, ὁ καὶ δὸς ἡμῖν τὸν ἄρραβῶνα τοῦ  
 this same thing [is] God, who also gave to us the earnest of the  
 πνεύματος. 6 θαρροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι  
 Spirit. Being <sup>confident</sup> <sup>therefore</sup> <sup>always</sup>, and knowing that  
 ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου·  
 being at home in the body we are from home away from the Lord,  
 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους· <sup>θαρροῦμεν</sup> δέ,  
 (for by faith we walk, not by sight;) we are confident,  
 καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ  
 and are pleased rather to be from home out of the body and  
 ἐνδημῆσαι πρὸς τὸν κύριον. 9 Διὸ καὶ φιλοτιμούμεθα,  
 to be at home with the Lord. Wherefore also we <sup>are</sup> ambitious,  
 εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.  
 whether being at home or being from home, well-pleasing to him to be.  
 10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ  
 For <sup>all</sup> we <sup>be</sup> manifested <sup>must</sup> before the  
 βήματος τοῦ χριστοῦ, ἵνα κομισθῇ ἕκαστος τὰ  
 judgment seat of the Christ, that <sup>may</sup> receive <sup>each</sup> the things [done]  
 διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε  
 in the body, according to what he did, whether good or  
<sup>κακόν</sup>. 11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου, ἀνθρώπων  
 evil. Knowing therefore the terror of the Lord, <sup>men</sup>  
 πείθομεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς  
 we <sup>persuade</sup>, but to God we have been manifested, and I hope also in  
 συνειδήσεσιν ὑμῶν πεφανερῶσθαι. 12 οὐ γὰρ πάλιν ἑαυτοῦς  
 your consciences to have been manifested. For not <sup>again</sup> ourselves  
 συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος  
 do we commend to you, but occasion are giving to you of boasting

our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. ¶ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. ¶ For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. ¶ Now he that hath wrought us for the selfsame thing, God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we <sup>are</sup> at home in the body, we are absent from the Lord: 7 (for we walk by faith, not by sight;) 8 we <sup>are</sup> confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every <sup>one</sup> may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 12 For we commend not ourselves again unto you,

9 εἰ περ LTr.  
 9 ἀραβῶνα T.

7 ἐφ' ᾧ for that EGLTTrAW.  
 7 φαῦλον TTr.

8 — γὰρ for LTrAW.

8 ἀλλὰ Tr.

8 — καὶ LTrAW.

but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. 13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth we know him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin for us, that we might be made the righteousness of God in him.

VI. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in anything, that the ministry be

ὕπερ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν παρουσίᾳ καυχώμενους καὶ οὐ<sup>1</sup> καρδία. 13 εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ<sup>2</sup> εἰς τοῦ παντῶν ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· 15 καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζώσω<sup>3</sup>ιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἡγερθέντι. 16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδὲνα οἶδαμεν κατὰ σάρκα· εἰ<sup>4</sup> δὲ καὶ ἐγνώκαμεν κατὰ σάρκα χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17 ὥστε εἰ τις ἐν χριστῷ, καὶνὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ πάντα. 18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ τοῦ<sup>5</sup> ἰησοῦ χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· 19 ὥς ὅτι θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν πρεσβεύομεν, ὥς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. 21 τὸν γὰρ μὴ γνόντα ἁμαρτιαν ὑπὲρ ἡμῶν ἁμαρτιαν ἐποίησεν, ἵνα ἡμεῖς ἐγινώμεθα δι-  
eousness of God in him.

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· 2 λέγει γὰρ, Καίρῳ δεκτῇ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς ἐνυπόδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· 3 μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία· 4 ἀλλ' ἐν παντὶ ὁμιλοῦντες ἑαυτοὺς ὡς θεοῦ διάκονοι,  
but in everything commending ourselves as God's servants,

<sup>1</sup> μὴ ἐν LITR. <sup>2</sup> — εἰ LITR & W. <sup>3</sup> — δὲ but LITR. <sup>4</sup> — τὰ πάντα LITR. <sup>5</sup> — ἰησοῦ LITR & W. <sup>6</sup> — γὰρ for LITR & W. <sup>7</sup> γινώμεθα LITR & W.

<sup>8</sup> — δὲ but LITR.

<sup>9</sup> — τὰ πάντα LITR.

<sup>10</sup> — ἰησοῦ LITR & W.

<sup>11</sup> γινώμεθα LITR & W.

<sup>12</sup> — ἰησοῦ LITR & W.



ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀναγκαῖς, ἐν στενο-  
in "endurance much, in tribulations, in necessities, in straits,  
χωρίαις, 5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀτασθασίαις, ἐν  
in stripes, in imprisonments, in commotions, in  
κόποις, ἐν ἀγρυπνίαις, ἐν νηστειαῖς, 6 ἐν ἀγνότητι, ἐν γνώσει,  
labours, in watchings, in fastings, in pureness, in knowledge,  
ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ  
in long-suffering, in kindness, in [the] "Spirit Holy, in love  
ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ,  
unfeigned, in [the] word of truth, in [the] power of God;  
διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,  
through the arms of righteousness the right hand and left,  
8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς  
through glory and dishonour, through evil report and good report: ■  
πλάνοι, καὶ ἀληθεῖς· 9 ὡς ἀγνοοῦμενοι, καὶ ἐπιγινωσκόμενοι·  
deceivers, and true; ■ being unknown, and well-known;  
ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ  
as dying, and lo we live; ■ disciplined, ■  
μὴ θανατούμενοι· 10 ὡς λυπούμενοι, αἰεὶ δὲ χαίροντες· ὡς  
not put to death; as sorrowful, but always rejoicing; as  
πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μὴδὲν ἔχοντες, καὶ  
poor, but many enriching; ■ nothing having, and  
πάντα κατέχοντες.  
all things possessing.

11 Τὸ στόμα ἡμῶν ἀνέφηνεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ  
Our mouth has been opened to you, Corinthians,  
καρδία ἡμῶν πεπλάτνται· 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν,  
our heart has been expanded. Ye ■ not straitened in us,  
στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχοις ὑμῶν. 13 τὴν δὲ αὐτὴν  
but ye ■ straitened in your bowels; but the same  
ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.  
[as] recompense, (as to children I speak,) be expanded also ye.

14 Μὴ γίνεσθε ἐτεροζυγοῦντες ἀπίστοις· τίς γὰρ με-  
Be not diversely yoked with unbelievers; for what par-  
τοχὴ δικαιοσύνης καὶ ἀνομία; ὅτις δὲ κοινωνία φωτὶ  
ticipation [has] righteousness and lawlessness? and what fellowship light  
πρὸς σκότος; 15 τίς δὲ συμφώνησις ἰησοῦ Χριστοῦ πρὸς Βελίαν;  
with darkness? and what concord Christ with Belial;  
ἢ τίς μερίς πιστῷ μετὰ ἀπίστου; 16 τίς δὲ συγκατά-  
or what part to a believer with an unbeliever? and what agree-  
θεσις ναῶ θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς θεοῦ  
ment a temple of God with idols? ye for a temple of God  
ἔστε· ζῶντος, καθὼς εἶπεν ὁ θεός, "Οτι ἐνοικήσω ἐν  
"are [the] living, according ■ said God, I will dwell among  
αὐτοῖς, καὶ ἔμμενῃ πατήσω·" καὶ ἔσομαι αὐτῶν θεός, καὶ  
them, and walk among [them]; and I will be their God, and  
αὐτοὶ ἔσονται ἔμοι λαός. 17 διὸ ἐξέλθετε ἐκ μέσου  
they shall be to me a people. Wherefore come out from the midst  
αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου  
from them and be separated, says [the] Lord, and [the] unclean  
μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, 18 καὶ ἔσομαι ὑμῖν εἰς  
touch not, and I will receive you; and I will be to you for  
πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει  
a father, and ye shall be to me for sons and daughters, says

not blamed: ■ but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, ■ in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, 7 by the word of truth, by the power of God, by the ■ of righteousness ■ on the right hand and on the left, ■ by honour and dishonour, by evil report and good report: as deceivers, and yet true; 9 as unknown, and yet well known; ■ dying, and, behold, we live; as chastened, and not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; ■ having nothing, and yet possessing all things.

11 O ye Corinthians, ■ mouth is open unto you, our heart is enlarged. 12 Ye ■ not straitened in us, but ye are straitened in your own bowels. 13 Now for a recompense in the same, (I speak ■ unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 and what agreement hath the temple of God with idols? for ye are the temple of the living God; ■ God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 and will be ■

h ἢ τίς of what LITTAW. i ἰησοῦ of Christ LITTA. ■ Belial Belial EL. i συν-  
m ἡμεῖς we LITTA. n ἐσμέν LITTA. o ἐν. T. p μου of ME LITTA. q ἐξέλθετε LITTA.



Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. VII. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

■ Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. ■ Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. ■ For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. ■ Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clear-

κύριος παντοκράτωρ. 7 Ταύτας οὖν ἔχοντες τῆς [the] Lord Almighty. <sup>2</sup>These <sup>2</sup>therefore <sup>2</sup>having ἐπαγγελίας, ἀγαπητοί, καθαρῶς ἑαυτοὺς ἀπὸ παντὸς promises, beloved, we should cleanse ourselves from every μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν defilement of flesh and spirit, perfecting holiness in φόβῳ θεοῦ. fear of God.

2 Χωρήσατε ἡμᾶς· οὐδένα ἡδίκησαμεν, οὐδένα ἐφθείραμεν, Receive us: no one did we wrong, no one did we corrupt, οὐδένα ἐπλεονεκτήσαμεν. 3 Ὅτι πρὸς κατάκρισιν<sup>1</sup> λέγω· no one did we overreach. Not for condemnation I speak, προείρηκα· γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συν- for I have before said that in our hearts ye are, for to die ἀποθανεῖν καὶ <sup>2</sup>συζῆν.<sup>2</sup> 4 πολλή μοι παρρησία πρὸς together and to live together. Great [is] to me boldness towards ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπληρωμαι ὑμῶν, great to me boasting in respect of you; I have been filled τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ with encouragement; I overabound with joy at all θλίψει ἡμῶν. 5 Καὶ· γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, our tribulation. For indeed, <sup>2</sup>having <sup>2</sup>come <sup>2</sup>we into Macedonia, οὐδεμίαν <sup>2</sup>ἔσχηκεν<sup>2</sup> ἀνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ <sup>2</sup>not <sup>2</sup>any <sup>2</sup>had <sup>2</sup>our <sup>2</sup>flesh, but in every [way] θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. 6 ἀλλ' ὁ being oppressed; without contentions, within fears. But he who παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ encourages those brought low encouraged us— God— by the παρουσία Τίτου· 7 οὐ μόνον· δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ coming of Titus; and not only by his coming, but καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, also by the encouragement with which he was encouraged as to you; ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, relating to us your longing, your mourning, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῖσθαι. 8 Ὅτι your zeal for me; so as for me the more to be rejoiced. For εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ if also I grieved you in the epistle, I do not regret [it], if even μετεμελόμην· βλέπω· γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς I did regret; for I see that that epistle, if even for ὥραν ἐλύπησεν ὑμᾶς. 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' an hour, grieved you. Now I rejoice, not that ye were grieved, but ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, that ye were grieved to repentance; for ye were grieved according to God, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10 ἢ γὰρ κατὰ that in nothing ye might suffer loss by us. For the <sup>2</sup>according <sup>2</sup>to θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον <sup>2</sup>κατερ- God <sup>2</sup>grief repentance to salvation not to be regretted works <sup>2</sup>γάζεται<sup>2</sup>· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται! ou, but the <sup>2</sup>of the <sup>2</sup>world <sup>2</sup>grief death works out. 11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι <sup>2</sup>ὑμῶς,<sup>2</sup> For 10, this same thing, according to God <sup>2</sup>to <sup>2</sup>have <sup>2</sup>been <sup>2</sup>grieved you, πόσῃν <sup>2</sup>κατεργάσατο<sup>2</sup> <sup>2</sup>ὑμῖν σπουδῇν, ἀλλὰ ἀπολογίαν; how much <sup>2</sup>it <sup>2</sup>worked <sup>2</sup>out <sup>2</sup>in <sup>2</sup>you <sup>2</sup>diligence, but [what] defence,

<sup>1</sup> πρὸς κατάκρισιν οὐ LTTra.  
<sup>2</sup> ἐργάζεται works LTTraW.

<sup>2</sup> συζῆν LTTra.  
<sup>2</sup> — ὑμᾶς LTT[A].

<sup>2</sup> ἔσχεν LTr.  
<sup>2</sup> κατηργάσατο T.

<sup>2</sup> — γὰρ for [L]Tr.  
<sup>2</sup> + [ἐν] L.

ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ  
 but indignation, but fear, but longing, but  
 ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυτοῖς  
 zeal, but vengeance! in every [way] ye proved yourselves  
 ἄγνοῦς εἶναι ἐν τῷ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν,  
 'pure 'to 'be in the matter. Then if also I wrote to you,  
 οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ  
 not for the sake of him who did wrong, nor for the sake of him who  
 ἀδικηθέντος ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπονδὴν  
 suffered wrong, but for the sake of 'being 'manifested 'diligence  
 ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.  
 'your 'which ['is] 'for 'us to you before God.  
 13 Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει  
 On account of this we have been encouraged in 'encouragement  
 ὑμῶν περισσοτέρως. 14 ἐγὼ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ  
 'your, and the more abundantly rather we rejoiced at the joy  
 Τίτου, ὅτι ἀναπέπνυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων  
 of Titus, because has been refreshed his spirit by all  
 ὑμῶν. 14 οὐτι μὲν ἐπὶ ὑμῶν ἐκεκαύχημαι, οὐ  
 of you. Because if anything to him about you I have boasted, 'not  
 κατ' ἐσχάτην. ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν  
 'I 'was put to 'shame; but as all things in truth we spoke  
 ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἐπὶ Τίτου  
 to you, so also the boasting of us which [was] to Titus  
 ἀλήθεια ἐγενήθη. 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως  
 truth became; and his bowels more abundantly  
 εἰς ὑμᾶς ἐστίν, ἀναμνησκόμενον τὴν πάντων ὑμῶν  
 towards you are, remembering the 'of 'all 'of 'you  
 ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.  
 'obedience, how with. fear and trembling ye received him.  
 16 χαίρω ὅτι ἐν παντί θαρρῶ ἐν ὑμῖν.  
 I rejoice that in everything I am confident in you.  
 8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν  
 But we make known to you, brethren, the grace of God which  
 δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. 2 ὅτι ἐν πολλῇ  
 has been given in the assemblies of Macedonia; that in much  
 δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ  
 'proof of tribulation the abundance of their joy and  
 βάθους πτωχεῖα αὐτῶν ἐπερίσσεισεν εἰς τὸν πλοῦτον τῆς  
 'deep 'poverty 'their abounded to the riches  
 ἀπλοότητος αὐτῶν. 3 ὅτι κατὰ δύναμιν, μαρτυρῶ,  
 of their liberality. For according to [their] power, I bear witness,  
 καὶ οὐτὲρ δύναμιν αὐθαίρετοι, 4 μετὰ πολ-  
 and beyond [their] power [they were] willing of themselves, with much  
 λῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν  
 entreaty beseeching of us, 'the 'grace 'and 'the 'fellowship  
 τῆς διακονίας τῆς εἰς τοὺς ἁγίους. 5 ὅτι ἐκεῖνοι ἡμᾶς  
 'of 'the 'service 'which ['was] 'for 'the 'saints 'for 'us 'to 'receive.  
 5 καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶ-  
 And not [only] according as we hoped, but themselves they gave first  
 τον τῷ κυρίῳ, καὶ ἡμῖν διὰ θελήματος θεοῦ. 6 εἰς τὸ παρα-  
 to the Lord, and to us by [the] will of God. So that 'ex-

ing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. 15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16 I rejoice therefore that I have confidence in you in all things.

VIII. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 4 praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. 6 Inasmuch that we desired Titus, that

■ ἀλλὰ LITTAW.    b — ἐν (read τῷ in the) [L]TTTAW.    c εἵνεκεν LITTA.    d ἀλλὰ Tr.  
 ■ ἡμῶν OUR EG.    f ὑμῶν γοῦ EG    g + δε and (in) commencing a sentence at ἐπὶ LITTAW.  
 ■ ἡμῶν OUR LITTAW.    i — δε and LITTAW.    k ὑμῶν of you LA.    l — ἡ τῇ l.  
 ■ + οὐν 'therefore E.    m τὸ πλοῦτος LITTA.    ■ παρὰ LITTAW.    n — δέξασθαι ἡμᾶς  
 OLTITTAW.    o ἀλλὰ Tr.

as he had begun, so he would also finish. ■ you the same grace also. 7 Therefore, ■ ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. ■ I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. 9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 10 And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward ■ year ago. 11 Now therefore perform the doing of it; that ■ there was ■ readiness to will, so there may be ■ performance also out of that which ye have. 12 For if there be first ■ willing mind, it is accepted according to that a man hath, and not according to that he hath not. 13 For I mean not that other men be eased, and ye be burdened: 14 but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: 15 as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. 18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 and not that they only, but who was also chosen of the

καλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτως καὶ hortated <sup>we</sup> Titus, that according as he before began, so also ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. 7 Ἄλλ' ὥσπερ he might complete with you also this grace. But even ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ in every [way] ye abound, in faith, and word, and knowledge, and πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν all diligence, and in the <sup>from you to us</sup> love, that also in ταύτῃ τῇ χάριτι περισσεύητε. 8 οὐ κατ' ἐπιταγὴν λέγω, this grace ye should abound. Not according to a command do I speak, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης but through the <sup>of others</sup> diligence and the <sup>of your</sup> love γήσιον δοκιμάζων. 9 γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου genuineness proving. For ye know the grace of Lord ἡμῶν Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν our Jesus Christ, that <sup>for the sake of you</sup> he <sup>became</sup> poor πλούσιος ὦν, ἵνα ὑμεῖς τῷ ἐκείνου πτωχείᾳ πλουτήσητε. <sup>rich</sup> being; <sup>ye</sup> by his poverty might be enriched. 10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει; And a judgment in this I give, for this for you is profitable; οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρ- began ξασθε ἀπὸ πέρυσι. 11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, before a year ago. But now also <sup>the</sup> doing <sup>complete</sup>; ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ so that even as [there was] the readiness of the being willing, so, also τὸ ἐπιτελεῖσαι ἐκ τοῦ ἔχειν. 12 Εἰ γὰρ ἡ προθυμία πρό- the completing out of that [ye] have. For if the readiness is προ- κείται, καθὼς <sup>ἔαν</sup> <sup>ἔχῃ</sup> <sup>τις</sup> εὐπροσδεκτος, οὐ καθὼς sent, according as <sup>may have anyone [he is]</sup> accepted, not according as οὐκ ἔχει. 13 οὐ γὰρ ἵνα ἅλλοις ἀνεσίς, ὑμῖν δὲ <sup>he has not</sup>. For [it is] not that to others [there may be] ease, but for you θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισ- pressure, but of equality, in the present time your abun- σευμα εἰς τὸ ἐκείνων ὑστέρημα, 14 ἵνα καὶ τὸ ἐκείνων περισ- dance for their deficiency, that also their abun- σευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται dance may be for your deficiency, so that there should be ἰσότης. 15 καθὼς γέγραπται, Ὁ τὸ πολὺ οὐκ equality. According <sup>it has been</sup> written, He that [gathered] much <sup>not</sup> ἐπλεόνασεν· καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν. <sup>had over, and he that [gathered] little did not lack.</sup>

16 Χάρις δὲ τῷ θεῷ, τῷ <sup>ἡμῶν</sup> διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ But thanks to God, who gives the same diligence for ὑμῶν ἐν τῇ καρδίᾳ Τίτου. 17 ὅτι τὴν μὲν παράκλησιν ἐ- you in the heart of Titus. For the <sup>indeed</sup> exhortation he δέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθεν received, but more diligent being, of his own accord he went out πρὸς ὑμᾶς. 18 συνεπέμφαμεν δὲ <sup>μετ' αὐτοῦ</sup> τὸν ἀδελφόν <sup>to you</sup>. But we sent with him the brother οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκ- of whom the praise [is] in the glad tidings through all the as- κλησιῶν. 19 οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν and not only [so], but also having been chosen by the

■ ἡμετέρας of our R.  
but LIT[IT]A[.].

■ ἂν T.

■ δόντι gave W.

\* — τις (read ἔχῃ he may have) LIT[IT]A[.].

- τὸν ἀδελφόν <sup>μετ'</sup> αὐτοῦ T.

\* — δέ

ἐκκλησιῶν συνέκοδημος ἡμῶν ἴσυν<sup>1</sup> τῇ χάριτι ταύτῃ τῇ  
 assemblies [is] our fellow-traveller with this grace, which [is]  
 διακονομένην ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ<sup>2</sup> τοῦ κυρίου δόξαν  
 served by us to the "himself" of the "Lord" glory  
 καὶ ἀπὸ [a witness of] προθυμίας<sup>3</sup> ὑμῶν<sup>4</sup> 20 στελλόμενοι τοῦτο, μή  
 and [a witness of] readiness "your;" avoiding this, lest  
 τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονο-  
 anyone us should blame in this abundance which [is] served  
 μένῃ ὑφ' ἡμῶν<sup>5</sup> 21<sup>6</sup> προνοοῦμενοι<sup>7</sup> καλὰ οὐ μόνον ἐνώπιον  
 by us; providing things right not only before  
 κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συνεπέψαμεν δὲ  
 [the] Lord, but also before men. And we sent with  
 αὐτοῖς τὸν ἀδελφὸν ἡμῶν δν ἐδοκίμασαμεν ἐν πολλοῖς πολ-  
 them our brother whom we proved in many things often  
 λάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποι-  
 diligent to be, and now much more diligent by the "con-  
 θήσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου,  
 fidence "great which [is] towards you. Whether as regards Titus,  
 κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός<sup>8</sup>· εἴτε ἀδελφοὶ  
 [he is] "partner my and for you a fellow-worker; or "brethren  
 ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα χριστοῦ. 24 Τὴν  
 "our, [they are] messengers of assemblies, "glory "Christ's. The  
 οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ  
 "therefore "proof of your love, and of our boasting about  
 ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε<sup>9</sup> καὶ<sup>10</sup> εἰς πρόσωπον τῶν ἐκκλησιῶν.  
 you, "to "them "shew "ye and in face of the assemblies.  
 9 Περί μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους  
 For concerning the service which [is] for the saints  
 περισσόν μοι ἐστὶν τὸ γράφειν ὑμῖν. Ἰδὰ γὰρ τὴν προθυ-  
 superfluous for me it is writing to you. For I know "readi-  
 μίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι  
 ness "your which concerning you I boast of to Macedonians; that  
 Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι<sup>11</sup> καὶ ὁ<sup>12</sup> ἐξ<sup>13</sup> ὑμῶν ζήλος  
 Achaia has been prepared a year ago, and the "of "you "zeal  
 ἡρέθισεν τοὺς πλείονας. ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ  
 provoke the greater number. But I sent the brethren, lest  
 τὸ καύχημα ὑμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ  
 our boasting which [is] about you should be made void in  
 μέρει τούτῳ· ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε,  
 this respect, that according as I said, prepared ye may be;  
 4 μὴ πως ἐάν ἐλθωσιν σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς  
 lest perhaps if should come with me Macedonians, and find you  
 ἀπαρασκευάστους, καταίσχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν  
 unprepared, "should "be "put "to "shame "we, (that we may not say  
 ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ ἐτὶς καυχήσεως. 5 ἀναγκαῖον  
 ye,) in this confidence of boasting. Necessary  
 οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλ-  
 therefore I esteemed [it] to exhort the brethren that they should  
 θωσιν<sup>14</sup> εἰς<sup>15</sup> ὑμᾶς, καὶ προκαταρτίσωσιν τὴν προκατηγ-  
 go before to you, and should complete beforehand "fore-  
 γελμένην<sup>16</sup> εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι οὕτως ὡς  
 announced "blessing "your "this "ready "to "be thus as

churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: 21 providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

IX. For touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia be ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: 4 lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. 5 Therefore I thought it necessary to exhort the brethren that they should go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, a matter of

7 ἐν in LITAW. 8 — αὐτοῦ LITAW.

we provide LITAW; προνοοῦμενοι γὰρ G.

GLITAW. 9 τὸ TT. 10 — ἐξ (read ὑμῶν of you) LIT[A].

11 πρὸς LITAW. 12 προεπηγγελμένην before promised LITAW.

13 ἡμῶν OUR GLITAW.

14 ἐνδείκνυμεν shewing LITAW.

15 — καὶ

16 — τῆς καυχήσεως GLITAW.

17 προνοοῦμεν γὰρ for

18 — καὶ

19 — τῆς καυχήσεως GLITAW.



bounty, and not as of  
covetousness. 6 But

this I say, He which  
soweth sparingly shall  
reap also sparingly;  
And he which soweth  
bountifully shall reap  
also bountifully. 7 E-

very man according  
to his purposing in his  
heart, so let him give;  
not grudgingly, or of  
necessity: for God  
loveth a cheerful  
giver. And God is  
able to make all grace  
abound toward you;  
that ye, always having  
all sufficiency in all  
things, may abound to  
every good work: 9 (as  
it is written, He hath  
dispersed abroad; he  
hath given to the poor:  
his righteousness re-  
maineth for ever,  
10 Now he that mi-  
nistereth seed to the  
sower both minister  
bread for your food,  
and multiply your  
seed sown, and in-  
crease the fruits of  
your righteousness);  
11 being enriched in  
every thing to all  
bountifulness, which  
cometh through us  
thanksgiving to God.  
12 For the administra-  
tion of this service not  
only supplieth the  
want of the saints, but  
is abundant also by  
many thanksgivings  
unto God; 13 whiles by  
the experiment of this  
ministration they glo-  
rify God for your pro-  
fessed subjection unto  
the gospel of Christ,  
and for your libe-  
ral distribution unto  
them, and unto all  
men; 14 and by their  
prayer for you, which  
long after you for the  
exceeding grace of  
God in you. 15 Thanks  
be unto God for his  
unspeakable gift.

X. Now I Paul  
myself beseech you  
by the meekness and  
gentleness of Christ,  
who in presence  
base among you, but  
being absent am bold  
toward you: 2 but I  
beseech you, that I  
may not be bold when  
I am present with that  
confidence, wherewith  
I think to be bold a-  
gainst some, which

εὐλογίαν, <sup>k</sup>καὶ μὴ ὥσπερ <sup>l</sup>πλεονεξίαν. 6 Τοῦτο δέ, ὁ  
blessing, and not as [of] covetousness. But this [I say], he that

σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων  
sows sparingly, sparingly also shall reap; and he that sows  
ἐπ' εὐλογία, ἐπ' εὐλογία καὶ θερίσει. 7 ἕκαστος καθὼς  
on blessings, on blessings also shall reap: each according

ᾧ προαιρεῖται· τῇ καρδίᾳ μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰαρόν  
he purposes in the heart; not grievously, or of necessity; a cheerful  
γὰρ δότην ἀγαπᾷ ὁ θεός. 8 ὁ δυνατὸς δέ· ὁ θεὸς πᾶσαν χάριν  
for giver loves God. For able [is] God every grace

περισεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντί πάντοτε πᾶσαν  
to make abound towards you, that in every [way] always all  
αὐτάρκειαν ἔχοντες, περισσεύετε εἰς πᾶν ἔργον ἀγαθόν·  
sufficiency having, ye may abound to every work good:

9 καθὼς γίγνεται, Ἐσκόρπισεν, ἔδωκεν τοῖς πένησι·  
according it has been written, He scattered abroad, he gave to the poor,  
ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. 10 Ὁ δὲ ἐπιχορηγῶν  
his righteousness abides for ever. Now he that supplies

ὁ σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν χορηγήσει·  
seed to him that sows and bread for eating may he supply  
καὶ πληθύνει τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενή-  
and may he multiply your sowing, and may he increase the fruits

ματα τῆς δικαιοσύνης ὑμῶν. 11 ἐν παντί πλουτιζόμενοι  
of your righteousness: in every [way] being enriched

εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται δι' ἡμῶν εὐχαρισ-  
to all liberality, which works out through us thanks-  
τίαν τῷ θεῷ. 12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης  
giving to God. Because the service of this ministration

οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων,  
not only is completely filling up the deficiencies of the saints,  
ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ·  
but also abounding through many thanksgivings to God;

13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν  
through the proof of this service [they] glorifying  
θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον  
God at the subjection, by your confession, to the glad tidings

τοῦ χριστοῦ, καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ  
of the Christ, and liberality of the communication towards them and  
εἰς πάντας, 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθοῦν-  
towards all; and in their supplication for you, a longing

των ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ'  
for you, on account of the surpassing grace of God upon  
ὑμῖν. 15 χάρις· δέ· τῷ θεῷ ἐπὶ τῇ ἀνεκδιγήτῳ αὐτοῦ δωρεᾷ.  
you. Now thanks [be] to God for indescribable this free gift.

10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς "πρό-  
Now myself I Paul exhort you by the meek-  
τητος" καὶ ἐπιεικείας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν  
and gentleness of the Christ, who as to appearance [am]

ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· ἰδέομαι δὲ  
mean among you, but absent am bold towards you; but I beseech  
τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει  
that not being present I should be bold with the confidence with which

<sup>k</sup> — καὶ τ. <sup>l</sup> ὥς GLTtaw. <sup>m</sup> προήρηται he has purposed LITtaw. <sup>n</sup> δυνατεὶ δὲ  
For is able LITtaw. <sup>o</sup> σπόρον LITtaw. <sup>p</sup> χορηγήσει will supply GLTtaw. <sup>q</sup> πληθύνει  
will multiply GLTtaw; <sup>r</sup> πληθύνει multiplies Tr. <sup>s</sup> αὐξήσει will increase GLTtaw. <sup>t</sup> γενή-  
ματα GLTtaw. [τῷ] L. <sup>u</sup> — δὲ now LITtaw. <sup>v</sup> πρᾶυτητος LITtaw.

λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς  
I reckon to be daring towards some who reckon of

κατὰ σάρκα περιπατοῦντας. 3 ἐν σαρκί· γὰρ περιπατοῦντες,  
according to flesh walking. For in flesh walking,

οὐ κατὰ σάρκα στρατευόμεθα· 4 τὰ γὰρ ὅπλα τῆς στρα-  
not according to flesh do we war. For the of war-

τείας<sup>1</sup>· ἡμῶν - οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς  
fare our [are] not fleshly, but powerful through God to [the]

καθαίρεσιν ὀχυρωμάτων· 5 λογισμούς καθαροῦντες καὶ πᾶν  
overthrow of strong-holds; reasonings overthrowing and every

ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμα-  
high thing lifting itself up against the knowledge of God, and leading

λωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ  
captive every thought into the obedience of the Christ; and

ἐν ἐτοιμίᾳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πλη-  
in readiness having to avenge all disobedience, when may have

ρωθῇ ὑμῶν ἡ ὑπακοή. 7 Τὰ κατὰ πρόσωπον  
been fulfilled your obedience. The things according to appearance

βλέπετε; εἰ τις πέποιθεν ἐαυτῷ χριστοῦ εἶναι, τοῦτο  
do ye look at? If anyone is persuaded in himself of Christ to be, this

λογίζεσθω πάλιν ἑαυτοῦ, ὅτι καθὼς αὐτὸς χριστοῦ,  
let him reckon again of himself, that according as he [is] of Christ,

οὕτως καὶ ἡμεῖς χριστοῦ. 8 ἐάν· τε· γὰρ καὶ περισ-  
so also [are] we of Christ. For and if even more a-

σώτερον τι καυχῶμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς  
bundantly somewhat I should boast concerning our authority, which

ἔδωκεν ὁ κύριος ἡμῖν εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν  
gave the Lord to us for building up, and not for overthrowing

ὑμῶν, οὐκ αἰσχυνθήσομαι· 9 ἵνα μὴ δόξω ὡς ἀνέκφοβον  
you, I shall not be put to shame; that I may not as if frightening

ὑμᾶς διὰ τῶν ἐπιστολῶν. 10 ὅτι αἱ μὲν ἐπιστολαί,  
you by means epistles; because the epistles,

φησὶν, βαρεῖται καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος  
says he, [are] weighty and strong, but the presence of the body

ἀσθενής, καὶ ὁ λόγος ἐξουθενήμενος. 11 τοῦτο λογίζεσθω  
weak, and the speech naught. This let reckon

ὁ τοιοῦτος, ὅτι οἳ ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,  
such a one, that such as we are in word by epistles being absent,

τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ τολμῶμεν  
such [we are] also being present in deed. For not dare we

ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισιν τῶν ἑαυτοὺς συν-  
rank among or compare with ourselves some who themselves com-

ιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ  
mend; but these by themselves themselves measuring, and

συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιούσιν. 13 ἡμεῖς  
comparing themselves with themselves, do not understand. We

δὲ κοῦχι εἰς τὰ ἄμετρα καυχώμεθα, ἀλλὰ κατὰ  
now not to the things beyond measure will boast, but according to

τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου  
the measure of the rule which divided to us the God of measure

ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 τοῦ γὰρ ὡς μὴ ἐφικνούμενοι εἰς  
to reach to also you. Not for as not reaching to

think of ■ ■ ■ if we walked, according to the flesh. 3 For though we walk in the flesh, we do not war after the flesh: ■ (for the weapons of our warfare ■ not carnal, but mighty through God to the pulling down of strong holds;) ■ casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 and having in ■ readiness to revenge all disobedience, when your obedience is fulfilled. 7 Do ye look ■ things after the outward appearance? If any ■ trust to himself that he is Christ's, let him of himself think this again, that, ■ ■ ■ Christ's, even so ■ we Christ's. 8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: ■ that I may not seem as if I would terrify you by letters. 10 For his letters, say they, are weighty and powerful; but his bodily presence ■ weak, and his speech contemptible. 11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. 12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. 13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. 14 For we stretch not ourselves beyond our measure, as though we

² στρατίας T. γ ἐφ' TTr. ■ — χριστοῦ GLTTraW. ■ — τε and [L] Tr[A]. b — καὶ  
LTTra. ■ καυχῶμαι I shall boast T. d — ἡμῖν LTTra. ■ ἐπιστολαί μὲν φησιν  
(φασιν say they L) LTT. f ἐξουθενήμενος L. g ἐν· T. h συν· T. i συνιᾶσιν LTTra.  
k οὐκ LTTraW. l ὡς γὰρ (reading the sentence ■ ■ ■ question) L.

reached not unto you: for we are come far as to you also in preaching the gospel of Christ: is not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 16 to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. 17 But he that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. 5 For I suppose I was not as white behind the very chiefest apostles. 6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. 7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of them, to do you service. And

ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν  
you do we overstretch ourselves, (for to) also you we came  
ἐν τῇ εὐαγγελίῳ τοῦ χριστοῦ· 15 οὐκ εἰς τὰ ἄμετρα  
in the glad tidings of the Christ; not to the things beyond measure  
καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα. δὲ ἔχοντες, αὐξανόμενης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ  
boasting in others' labours, but hope having, increasing  
ἐν τῇ πίστει, among you to be enlarged according to  
τὸν κανόνα ἡμῶν εἰς περισσείαν, 16 εἰς τὰ ὑπερέκεινα ὑμῶν  
our rule to abundance, to that beyond you  
εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ  
to announce the glad tidings, not in another's rule as to things  
ἑτοίμα καυχῆσασθαι. 17 Ὅδε καυχώμενος, ἐν κυρίῳ  
ready to boast. But he that boasts, in [the] Lord  
καυχάσθω· 18 οὐ γὰρ ὁ ἑαυτὸν συνίστην, ἵκενός ἐστιν  
let him boast, For not he that himself commends, this [one] is  
δόκιμος, ἀλλ' ὃν ὁ κύριος συνίστησιν.  
approved, but whom the Lord commends.

11 Ὅφελον ᾤκεισθε μοι μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ ἀνέχεσθε μου. 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλου· ἡρμოსάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένῳ ἀγνῇ παρστήσας τῷ χριστῷ· 3 φοβῶμαι δὲ μήπως ὥς ὁ ὄφις ἔβη ἐξηπατήσεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ᾤκεισθε. 5 Λογίζομαι γὰρ μηδὲν ὑστερῆναι τῶν ὑπὲρ λίαν ἀποστόλων. 6 εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς. 7 ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 ἄλλας ἐκκλησίας ἐσώλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ παρών πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα

ἢ συνιστάνων LITTAU. ὁ ἀλλὰ LTR. ᾤκεισθε E. ἢ + τι some (little) ELTTAW. τῆς E; ἀφροσύνης ELTTAW. ἐξηπάτησεν Εὐάν LITTAU. οὕτως LITTAU. + καὶ τῆς ἀγνότητος and the purity LTTAW. — τὸν T. ἀνέχεσθε OTTW; ἀνέχεσθε ye bear with LA. ὃ δὲ but L. ὑπερλίαν OLTAU. φανερωσαντες having made [it] manifest LITTAU.



<sup>οὐδένος</sup> no one, <sup>τὸ γὰρ ὑστέρημά μου</sup> (for the deficiency of me) <sup>προσανεπλήρωσαν οἱ ἀδελφοί</sup> completely filled up the brethren who came from Macedonia,) and in everything not burdensome <sup>ἐμὶν ἑμαυτὸν</sup> to you myself I kept and will keep. <sup>10 ἔστιν ἀλήθεια</sup> Is [the] truth of Christ in me that this boasting shall not be sealed up as to me <sup>ἐν τοῖς κλίμασιν τῆς Ἀχαΐας</sup> in the regions of Achaia. <sup>11 διατί</sup> Why? because I do not love myself; <sup>ὁ θεὸς οἶδεν</sup> God knows. <sup>12 δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκ-πο-στανᾶς</sup> But what I do, also I will do, that I may cut off the occasion of those wishing an occasion, that wherein they boast they may be found according as also we. <sup>13 οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἔργαται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους χριστοῦ</sup> For such [are] false apostles, workers deceitful, transforming themselves into apostles of Christ. <sup>14 καὶ οὐ θαυμαστόν</sup> And not wonderful [is it], for himself <sup>ἑαυτὸν</sup> Satan transforms himself into an angel of light. <sup>15 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ</sup> [It is] not great thing therefore if also his servants transform themselves <sup>ταὶ ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.</sup> servants of righteousness; of whom the end shall be according to their works.

<sup>16 Πάλιν λέγω, μή τις μὲ δόξῃ ἄφρονα εἶναι</sup> Again I say, Not anyone me should think a fool to be; but if <sup>μῆγε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν τι κάγῳ</sup> otherwise, even a fool receive me, that little some I also <sup>καυχῶμαι</sup> may boast. <sup>17 δ λαλῶ, οὐ λαλῶ κατὰ κύριον</sup> What I speak, not do I speak according to [the] Lord, but as in folly, in this confidence of boasting. <sup>18 ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καγὼ καυχῶμαι</sup> Seeing that many boast according to flesh, I also will boast. <sup>19 ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες</sup> For ye gladly bear with fools intelligent yourselves are wise. <sup>20 ἀνέχεσθε γὰρ εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις</sup> For ye bear [it] if anyone you bring into bondage, if anyone <sup>κατεσθίει, εἰ τις λαμβάνει, εἰ τις ἰπταίρεται</sup> devour [you], if anyone take [from you], anyone exalt himself, <sup>εἰ τις ὑμᾶς εἰς πρόσωπον δέρει</sup> if anyone you on the face beat. <sup>21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν</sup> As to dishonour I speak, as that we were weak; but wherein anyone may be daring, (in <sup>ἀφροσύνη λέγω, τολμῶ κάγῳ</sup> folly I speak,) am daring I also. <sup>22 Ἑβραῖοί εἰσιν; καγὼ Ἰσραηλῖται εἰσιν; καγὼ σπέρμα Ἀβραάμ εἰσιν; καγὼ</sup> Hebrews are they? I also. Seed of Abraham are they? I also. Are they the seed of

when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even we. 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed: the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself little. 17 That which I speak, I speak it not after the Lord, but it was foolishly, in this confidence of boasting. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of

<sup>οὐδένος</sup> LITTA. <sup>ἑμαυτὸν ὑμῖν</sup> LITTA. <sup>οὐ φραγίσεται</sup> shall not be stopped  
<sup>ἐγὼ</sup> LITTA. <sup>διὰ τί</sup> LITTA. <sup>οὐ θαῦμα</sup> no wonder LITTA. <sup>καγὼ μικρόν τι</sup> GLITTA. <sup>κατὰ κύριον λαλῶ</sup> LITTA. <sup>ἐν τῇ</sup> LITTA. <sup>εἰς πρόσωπον ὑμᾶς</sup> LITTA. <sup>ἡσθενή-</sup>  
<sup>καμεν</sup> have been weak LITTA. <sup>Ἰσραηλῖται</sup> T.



Abraham? ■ am I. 23 Are they mini-  
 ters of Christ? (I speak as  
 fool) I am more;  
 in labours more abun-  
 dant, in stripes above  
 measure, in prisons  
 more frequent, in  
 deaths oft. 24 Of the  
 Jews five times re-  
 ceived I forty stripes  
 save one. 25 Thrice  
 was I beaten with  
 rods, once was I stoned,  
 thrice I suffered ship-  
 wreck, ■ night and  
 a day I have been  
 in the deep; 26 in  
 journeyings often, in  
 perils of waters, in  
 perils of robbers, in  
 perils by mine own  
 countrymen, in perils  
 by the heathen, in pe-  
 rils in the city, in pe-  
 rils in the wilderness,  
 in perils in the sea, in  
 perils among false  
 brethren; 27 in wear-  
 ing and painfulness,  
 in watchings often, in  
 hunger and thirst, in  
 fastings often, in cold  
 and nakedness. ■ Be-  
 side those things that  
 are without, that  
 which cometh upon  
 me daily, the care  
 of all the churches.  
 29 Who is weak, and I  
 am not weak? who is  
 offended, and I burn  
 not? 30 If I must  
 needs glory, I will  
 glory of the things  
 which concern mine  
 infirmities, 31 The God  
 and Father of our  
 Lord Jesus Christ,  
 which is blessed for  
 evermore, knoweth  
 that I lie not. 32 In  
 Damascus the govern-  
 or under Aretas the  
 king kept the city of  
 the Damascus with  
 a garrison, desirous to  
 apprehend me: ■ and  
 through a window in a  
 basket was I let down  
 by the wall, and escap-  
 ed his hands.

XII. It is not expe-  
 dient for me doubt-  
 less to glory. I will  
 come to visions and  
 revelations of the  
 Lord. 2 I knew a man  
 in Christ above four-  
 teen years ago, (whether  
 in the body, I can-  
 not tell; or whether  
 out of the body, I can-  
 not tell: God know-  
 eth) such an one

23 διάκονοι χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ  
 Servants of Christ are they? (as being beside myself I speak) above  
 ἐγὼ· ἐν κόποις περισσοτέρως, ὅτε πληγαῖς ὑπερ-  
 [measure] I [too]; in labours more abundantly, in stripes above  
 βαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολ-  
 measure, in imprisonments more abundantly, in deaths often.  
 λάκις. 24 ὑπὸ Ἰουδαίων πεντάκις ὥς τεσσαράκοντα  
 From Jews five times forty [stripes]  
 παρὰ μίαν ἔλαβον, 25 τρίς ἐπαχέθην. ἅπασι ἐλιθάσθην,  
 except one I received. Thrice I was beaten with rods, once I was stoned,  
 τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποιήκα·  
 three times I was shipwrecked, ■ night and a day in the deep I have perished:  
 26 ὁδοπορίας πολλάκις· κινδύνους ποταμῶν, κινδύνους  
 in journeyings often, in perils of rivers, in perils  
 λησῶν, κινδύνους ἐκ γένους, κινδύνους ἐξ ἐθνῶν,  
 of robbers, in perils from [my own] race, in perils from [the] nations,  
 κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν  
 in perils in [the] city, in perils in [the] desert, in perils on  
 θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις· 27 ἐν κόπῃ καὶ  
 [the] sea, in perils among false brethren; in labour and  
 μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νη-  
 toil, in watchings often, in hunger and thirst, in fast-  
 στείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· 28 χωρὶς τῶν  
 ings often, in cold and nakedness. Besides the things  
 παρεκτός, ἣ ἐπισύστασίς μου ἢ καθ' ἡμέραν, ἡ μέριμνα  
 without, and the crowding on me daily, the care  
 πασῶν τῶν ἐκκλησιῶν. 29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς  
 concerning all the assemblies. Who is weak, and I am not weak? who  
 σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 εἰ καυχᾶσθαι  
 is offended, and not I do I boast  
 δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσθαι. 31 Ὁ  
 It behoves, [in] the things concerning my infirmity I will boast. The  
 θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν· Ἰησοῦ χριστοῦ· οἶδεν, ὁ  
 God and Father of our Lord Jesus Christ knows, he who  
 ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν Δα-  
 is blessed to the ages, that I do not lie. In Da-  
 μασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν  
 mascus the ethnarch of Aretas the king was guarding the  
 ὁ δαμασκηνῶν πόλιν, πιάσαι μὲν θέλων· 33 καὶ διὰ  
 of the Damascus city, to take ■ wishing. And through  
 θυρίδος ἐν σαράνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ  
 a window in a basket I let down through the wall, and  
 ἐξέφυγον τὰς χεῖρας αὐτοῦ.  
 escaped his hands.

12 Καυχᾶσθαι ἵδὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ· εἰς  
 To boast indeed is not profitable to me; for I will come to  
 ὀπτασίας καὶ ἀποκαλύψεις κυρίου· οἶδα ἄνθρωπον ἐν  
 visions and revelations of [the] Lord. I know a man in  
 χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα,  
 Christ years ago fourteen, (whether in [the] body I know not,  
 εἴτε ἐκτός τοῦ σώματος οὐκ οἶδα· ὁ θεὸς οἶδεν) ἀρπαγέντα  
 or out of the body I know not, God knows,) caught away

■ ὑπερέγω L. ■ ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως LIT. ■ ἐν πληρ. περισ.  
 ἐν φυλ. ὑπερβ. T. P. τεσσαράκοντα LIT. ■ ἐπαχέθην LIT. ■ — ἐν LIT. ■ ἡ ἐπί-  
 στασις μοι my anxiety LIT. ■ — ἡμῶν (read the Lord) EIT. ■ — χριστοῦ LIT. ■  
 πόλιν Δαμασκηνῶν LIT. ■ — θέλων LIT. ■ W. ■ δεῖ, οὐ συμφέρει μὲν, ἐλεύσομαι δὲ  
 it behoves [me], not profitable [is it], but I will come LIT. ■ + καὶ also L. ■ — τοῦ L.

τὸν τοιοῦτον ἔως τρίτον οὐρανοῦ. 3 καὶ οἶδα τὸν τοιοῦτον  
 'such <sup>a</sup> one to [the] third heaven. And I know such  
 ἄνθρωπον, εἴτε ἐν σώματι εἴτε ἔκτος τοῦ σώματος οὐκ  
 a man, (whether in [the] body or out of the body) <sup>not</sup>  
 οἶδα. ὁ θεὸς οἶδεν. 4 ὅτι ἡρπάγη εἰς τὸν παράδεισον,  
 'I know, God knows: that he was caught away to Paradise,  
 καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἔξον ἀνθρώπῳ  
 and heard unutterable sayings, which it is not permitted to man  
 λαλῆσαι. 5 ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι ὑπὲρ δὲ ἐμαυτοῦ  
 to speak. Concerning such a one I will boast, but concerning myself  
 οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. 6 ἔαν γὰρ  
 I will not boast, unless in my weaknesses. For if  
 θελήσω καυχῆσθαι, οὐκ ἔσομαι ἄφρων ἀλήθειαν γὰρ  
 I should desire to boast, I shall not be a fool; for truth  
 ἔρω· φείδομαι δέ, μὴ τις εἰς ἐμὲ λογίσσῃται ὑπὲρ ὃ  
 I will say; but I forbear, lest anyone as to me should reckon above what  
 βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. 7 Καὶ τῇ ὑπερβολῇ  
 he sees me, or hears anything of me. And by the surpassingness  
 τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ  
 of the revelations that I might not be exalted, was given to me a thorn  
 τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με κολαφίζῃ, ἵνα μὴ  
 for the flesh, a messenger of Satan, that me he might buffet, that not  
 ὑπεραίρωμαι. 8 ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα,  
 'I might be exalted. For this thrice the Lord I besought  
 ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9 καὶ εἰρηκέν μοι, Ἀρκεῖ σοι ἡ  
 that it might depart from me, And he said to me, Suffices thee  
 χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται.  
 my grace; for the power of me in weakness is perfected.  
 ἥδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου.  
 Most gladly therefore rather will I boast in my weaknesses  
 ἵνα ἐπισκενῶσθαι ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. 10 διό  
 that may dwell upon me the power of the Christ. Wherefore  
 εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγ-  
 I take pleasure in weaknesses, in insults, in necessities, in perse-  
 μοῖς, ἐν στενοχωρίαις, ὑπὲρ χριστοῦ ὅταν γὰρ ἀσθενῶ,  
 cutions, in straits, for Christ: for when I may be weak,  
 τότε δυνατός εἰμι.  
 then powerful I am.

11 Γέγονα ἄφρων καυχώμενος ὑμεῖς με ἠναγκάσατε.  
 I have become a fool boasting; ye me compelled:

ἐγὼ γὰρ ὠφείλον ὅφ' ὑμῶν συνίστασθαι οὐδὲν γὰρ  
 for I ought by you to have been commended; for nothing  
 ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.  
 I was behind those in a surpassing degree apostles, if also nothing I am.

12 Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν  
 The "indeed" signs of the apostle were worked out among you  
 ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμεσιν.  
 in all endurance, in signs and wonders and works of power.

13 τί γὰρ ἐστὶν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκ-  
 For in what is it that ye were inferior beyond the rest [of the] as-  
 κλησίας, εἰ μὴ ὅτι αὐτοὺς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρί-  
 sembles, unless that myself I did not lazily burden you? For-

caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth): 4 how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. 13 For what is it wherein ye were inferior to other churches,

<sup>a</sup> χωρὶς apart from LITTA.

<sup>c</sup> — οὐκ οἶδα L.

<sup>d</sup> — μου MY LIT[A].

<sup>e</sup> — τι LIT[T][A].

<sup>f</sup> + διό therefore LIT[A].

<sup>g</sup> — σατανᾶ LITTA.

<sup>h</sup> — ἵνα μὴ ὑπεραίρωμαι [L] Tr[A].

<sup>i</sup> + [καὶ]

and L. <sup>k</sup> — μου LITTA.

<sup>l</sup> τελεῖται LITTA.

<sup>m</sup> [μου] Tr.

<sup>n</sup> — καὶ and T.

<sup>o</sup> — καυχώ-

μενος OLTITAW.

<sup>p</sup> — ὑπὲρ λίαν OLTAW.

<sup>q</sup> κατεργάσθη T.

<sup>r</sup> — ἐν LITTA W.

<sup>s</sup> καὶ

and also TA. <sup>t</sup> ἡσώθητε LITTA.

except it be that I myself was not burdensome to you? forgive me this wrong. 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 15 And I will, very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. 17 Did I make a gain of you by any of them whom I sent unto you? 18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. 20 For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 21 and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

XIII. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write

σασθέ μοι τὴν ἀδικίαν ταύτην. 14 ἰδοὺ τρίτον ἔτοιμος ἔχω δίνει μοι τὴν ἀδικίαν ταύτην. 15 ἔλθω πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς τοῖς ὑμῶν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. 16 ἐγὼ δὲ ἡδίστα δαπανῶ καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν μου. 17 εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶ, ἧττον ἀγαπῶμαι. 18 ἔστω δέ, ἐγὼ οὐ καταβάθησα ὑμᾶς· ἀλλ' ὑπάρχων πανουργός, δόλω ὑμᾶς ἔλαβον. 19 μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 20 παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιπατήσαμεν; οὐ τοῖς αὐτοῖς ἔχνευσιν;

19 Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; ἀκατενώπιον τοῦ θεοῦ ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. 20 φοβούμαι γάρ, μή πως ἐλθὼν οὐχ οἷος θέλω εἶρω ὑμᾶς, καὶ ἐν ὑμῖν οἷον οὐ θέλετε· μή πως ἐριθείαι, ἐξήλοι, θυμοί, ἐριθείαι, καταλαλαί, ψιθυρισμοί, φησιώσεις, ἀκαταστασίαι· 21 μή πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣν ἐπραξαν.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥήμα. 2 Προσέορκα καὶ προλέγω, ὥς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν ἠγράφω τοῖς προημαρτηκόσιν, καὶ τοῖς

■ + τοῦτο this (third time) GLTT[A]W. ■ — ὑμῶν LITRA. ■ ἀλλὰ LITRAW. ■ ἀλλὰ TTR. ■ — καὶ LITRA. ■ ἀγαπῶ I love T. ■ ἡσσαν LITRA. ■ ἀγαπῶμαι; am I loved? T. ■ Πάλιν and —; (read Long ago ye are thinking, &c.) LITRA. ■ κατέναντι LITRAW. ■ — τοῦ LITRAW. ■ ἐρις strife LT. ■ ζήλος jealousy LITRAW. ■ ἐλθόντος μου I having come LITRAW. ■ ταπεινώσει shall humble LITRA. ■ + με me LITRAW. ■ — γράφω GLTTAW.



λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. 3 ἐπεὶ

<sup>rest</sup> <sup>all,</sup> that if I come again I will not spare. Since

δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς  
 ■ proof ye seek <sup>4</sup>in <sup>5</sup>me <sup>2</sup>speaking <sup>1</sup>of <sup>2</sup>Christ, (who towards

ὁμοῦς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. 4 καὶ γὰρ μεῖν

ἔσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ.  
he was crucified in weakness, yet he lives by power God's;

καὶ· γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ὀζησόμεθα σὺν  
for indeed we weak in him, but we shall live with

αὐτῷ ἐκ δυνάμεως θεοῦ πρὸς ὑμᾶς· <sup>11</sup> ὁ αὐτοὺς πειράζετε  
him by <sup>2</sup>power <sup>1</sup>God's towards you,) yourselves try ye

εἰ ἐστέ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἡ οὐκ ἐπιγινώσκετε  
if ye are in the faith; yourselves prove: NE do ye not recognize

εαυτούς, ὅτι ὁ Ἰησοῦς Χριστὸς ἔστιν; εἰ μὴ τι ἀπο-  
 yourselves, that Jesus Christ in you is, unless re-

κιμοί ἐστε. ὁ ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμεν  
jected ye are? Now I hope that ye will know that we are not

ἀδόκιμοι. 7 ἐυχόμαι· δε πρὸς τὸν θεόν μη ποιῆσαι ὑμᾶς  
rejected. But I pray to God [that] <sup>2</sup>may <sup>3</sup>do <sup>ye</sup>

κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δοκιμοὶ φανώμεν, ἀλλ ἵνα ὑμεῖς  
 \*evil \*nothing; not that we approved may appear, but that ye

τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδοκιμοὶ ὡμεν. οὐ-γαρ  
what [is] right may do, and we as rejected be. For not

δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας  
have we "power" any against the truth, but for the truth.

For we rejoice when ~~we~~ may be weak, and ye powerful may be

But this also pray for, your perfecting. On this account

ταῦτα ἀπὸν γραφῶ, ἵνα παρὼν μὴ ἀνέστηναι μετὰ  
these things being absent I write, that being present not with severity I ma-

σώμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκεν μοι ὁ Κύριος  
treat [you], according to the authority which <sup>13</sup>gave me the "Lord fo  
εἰσδεχόμεν καὶ οὐκ εἰς καθάρισιν.

11 **Λοιπὸν, ἀδελφοί, γαίρετε, καταρτίζεσθε, παρακαλεῖσθε**

For the rest, brethren, rejoice; be perfected; be encouraged;  
 τὸ αὐτὸ φρονεῖτε. εἰσπνεύετε· καὶ ὁ θεὸς τῆς ἀγάπης κα

\*the \*same \*thing 'mind; be at peace; and the God of love and  
 εἰρήνης ἔσται μεθ' ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἀγίᾳ

φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. 13 Ἡ χάρις

τῷ κυρίῳ Ἰησοῦ· χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ

κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς

Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ."

of Macedonia, by Titus and Lucas.

to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: 3 **sin** ye seek **proof** of Christ speaking in me, which to you, **ward** is not weak, but is mighty in you. 4 For though he was crucified through weakness, yet he liveth by the power of God. For we also **weak** in him, but we shall live with him by the power of God toward you. 5 Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 6 But I trust that ye shall know that we are not reprobates. 7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be **reprobates**. 8 For we can do nothing against the truth, but for the truth. 9 For we are glad, when we **weak**, and ye are strong; and this also we wish, even your perfection. 10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren,  
farewell. Be perfect,  
be of good comfort,  
be of one mind, live  
in peace; and the God  
of love and peace shall  
be with you. 12 Greet  
one another with an  
holy kiss. 13 All the  
saints salute you.  
14 The grace of the  
Lord Jesus Christ, and  
the love of God, and  
the communion of the  
Holy Ghost, be with  
you all. Amen.

— ei [L]TTra.      ἂ + καὶ alsō E.      ὁ ζήσομεν LTTraW.      [εἰς ὑμᾶς] A.      ὁ χριστὸς  
 Ἰησοῦς TTr.      — ἐσιν (read [is]) [L]TTra[A].      ἐνύκομεθα wə pray LTTraW.      ὁ ἀλλὰ TTrA.      ὁ  
 — δε but LTTraW.      ὁ κύριος ἐδωκέν μοι LTTra.      — ἀμήν GLTTraW.      ὁ — the  
 subscription GLTW; Πρὸς Κορινθίους β' TTrA.



Ἡ ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.<sup>1</sup>  
THE "TO [THE] GALATIANS "EPISTLE "OF PAUL.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2 and all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 to whom be glory for ever and ever. Amen.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἄν-  
Paul apostle, not from through  
θρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ  
man, but through Jesus Christ, and God [the] Father, who  
ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ  
raised him from among [the] dead, and "the "with "me  
πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας, 3 χάρις ὑμῖν  
"all "brethren, to the assemblies "of Galatia. "Grace to you  
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ χρισ-  
and peace from God [the] Father and "Lord "our Jesus Christ,  
τοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως  
who gave himself for our sins, so that  
ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος<sup>1</sup> πονηροῦ,  
he might deliver us out of the present "age "evil,  
κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ  
according to the will of "God "and "Father "our; to whom [be]  
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
the glory to the ages of the ages. Amen.

¶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

¶ Θανμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ  
I wonder that thus quickly ye are being changed from him who  
καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ, εἰς ἕτερον εὐαγ-  
called you in "grace "Christ's, to "a different glad  
γέλιον· 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασ-  
tidings, which is not another; but "some "there "are who trou-  
σοντες ὑμᾶς, καὶ θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ  
ble you, and desire to pervert the glad tidings of the  
χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγ-  
Christ: but even if we or an angel out of heaven should an-  
γελίζηται<sup>1</sup> ὑμῖν<sup>2</sup> παρ' ὃ εὐγγελισάμεθα ὑμῖν, ἀνάθεμα  
nounce glad tidings to you contrary to what we announced to you, accursed  
ἔστω. 9 ὥς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις  
let him be. As we have said before, "also "now again I say, If anyone  
ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα  
[to] you announces glad tidings contrary to what ye received, accursed  
ἔστω. 10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ  
let him be. For now men do I persuade or God? or  
ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ<sup>3</sup> ἔτι ἀνθρώποις ἤρεσκον,  
do I seek men to please? For if yet men I were pleasing,  
χριστοῦ δοῦλος οὐκ ἂν ἦμην.  
Christ's bondman I should not be.

¶ I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I nei-

¶ Γνωρίζω ὅδε<sup>1</sup> ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγ-  
"I "make "known "but to you, brethren, the glad tidings which  
γελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ  
announced by me, that it is not according to man. "Neither

<sup>1</sup> + τοῦ ἀποστόλου the apostle E; Πρὸς Γαλάτας LITTAU. <sup>2</sup> περὶ GLITTAU. <sup>3</sup> αἰῶνος τοῦ ἐνεστώτος LITTAU. <sup>4</sup> εὐαγγελισθαι T. \* — ὑμῖν T. † — γὰρ for LITTAU. ‡ γὰρ for TRA.

γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ἢ οὐτε" ἐδιδάχθην,  
 for I from man received it, nor was I taught [it],  
 ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ. 13 Ἑκούσατε γὰρ τὴν  
 but by a revelation of Jesus Christ. For ye heard of  
 ἐμὴν ἀναστροφὴν ποτε ἐν τῇ Ἰουδαίᾳ, ὅτι καθ' ὑπερβολὴν  
 my conduct once in Judaism, that excessively  
 ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν·  
 I was persecuting the assembly of God and was ravaging it;  
 14 καὶ προέκοπτον ἐν τῇ Ἰουδαίᾳ ὑπὲρ πολλοὺς συνηλικιώτας  
 and was advancing in Judaism beyond many contemporaries  
 ἐν τῇ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρι-  
 in my [own] race, more abundantly zealous being ὅτ' ἄνδρες  
 κῶν μου παραδόσεων. 15 ὅτε δὲ εὐδόκησεν ὁ θεός, ὁ  
 my for [the] traditions. But when was pleased God, who  
 ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς  
 selected me from womb my mother's, and called [me] by  
 χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα  
 his grace, to reveal his Son in me, that  
 εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως  
 I should announce him as the glad tidings among the nations, immediately  
 οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς  
 I conferred not with flesh and blood, nor went I up to  
 Ἱερουσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ'  
 Jerusalem to those [who were] before me apostles, but  
 ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.  
 I went away into Arabia, and again returned to Damascus.  
 18 Ἐπειτα μετὰ ἑτῆ τρία ἀνῆλθον εἰς Ἱερουσόλυμα ἱσ-  
 Then after years three I went up to Jerusalem to make  
 τορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας  
 acquaintance with Peter, and I remained with him days  
 δεκαπέντε. 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ  
 fifteen; but other of the apostles I saw not, except  
 Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἀδὲ γράφω ὑμῖν,  
 James the brother of the Lord. Now what [things] I write to you,  
 ἰδοὺ ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύδομαι. 21 Ἐπειτα ἦλθον εἰς  
 lo, before God, I lie not. Then I came into  
 τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἤμην δὲ ἀ-  
 the regions of Syria and Cilicia; but I was un-  
 γνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς  
 known by face to the assemblies of Judaea which  
 ἐν χριστῷ. 23 μόνον δὲ ἀκούοντες ἦσαν, Ὅτι ὁ  
 [are] in Christ, only hearing they were, That he who  
 διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν  
 persecuted us once, now announces the glad tidings—the faith,  
 ἣν ποτε ἐπόρθει. 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.  
 which he ravaged: and they glorifying in me God.  
 2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱε-  
 Then after fourteen years again I went up to Je-  
 ρουσόλυμα μετὰ Βαρνάβαν, ὁ συμπαράλαβόν καὶ Τίτον·  
 rusalem with Barnabas, taking with [me] also Titus;  
 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ  
 but I went up according to revelation, and laid before them the  
 εὐαγγέλιον· ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς  
 glad tidings which I proclaim among the nations, but privately to those

ther received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; 14 and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; 17 neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; 22 and was unknown by face unto the churches of Judaea which were in Christ: 23 but they had heard only, that he which persecuted us in times past now preacheth the faith which he destroyed. 24 And they glorified God in me.

II. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who

ἢ οὐδὲ LTr.  
 ἀλλὰ LTrTa.

1 — ὁ θεός (read he was pleased) [L]TA.  
 = τρία ἔτη T.    2 Κηφᾶν Cephas LTrTaW.

ἢ ἀπῆλθον went I away LA.  
 ο συν- TA.

was with me, being ■ Greek, was compelled to be circumcised: 4 and that because of false brethren un-awares brought in, who came in privily to spy out our liberty which ■ have ■ Christ Jesus, that they might bring us into bondage: 5 to whom we gave place by subjection, no, not for ■ hour; that the truth of the gospel might continue with you. ■ But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:;) for they who seemed to be somewhat in conference added nothing to me: 7 but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me; ■ the gospel of the circumcision ■ unto Peter; 8 (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me to toward the Gentiles:;) 9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he ■ to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked

δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον· 3 ἀλλ' of repute, lest somehow in vain I should be running or had run; (but οὐδὲ τίτος ὁ σὺν ἐμοί, "Ελλην· ὦν, ἡναγκάσθη περι- not even Titus who [was] with me, ■ a "Greek "being, was compelled to be τμηθῆναι. 4 διὰ δὲ τοὺς παρεσάκτους "ψευδο- circumcised;) and [this] on account of the "brought "in "stealthily "false

ἀδελφούς, οἵτινες παρεσιήλθον κατασκοπεῖσαι τὴν ἰλευθερίαν "brethren, who came in by stealth to spy out "freedom ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ, ἵνα ἡμᾶς "καταδουλώ- that the truth of the glad tidings might continue with you. "From σονται." 5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, into bondage; to whom not even for an hour did we yield in subjection, "ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. 6 Ἀπὸ

δὲ τῶν δοκούντων εἶναι τι, ὅποιοί ποτε ἦσαν οὐδὲν "but those reputed to be something, whatsoever they were "no μοι διαφέρει· πρόσωπον "θεὸς ἀνθρώπου οὐ λαμ- "to "me "makes "difference: [the] person "God "of "man "not "does βάνει· ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ accept; for to me those of repute nothing conferred; but

τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον on the contrary, having seen that I have been entrusted with the glad tidings τῆς ἁκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· 8 ὁ of the uncircumcision, according as Peter [that] of the circumcision, ("he "who γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργη- for wrought in Peter for apostleship of the circumcision, wrought σεν "καὶ ἐμοὶ" εἰς τὰ ἔθνη· 9 καὶ γνόντες τὴν χάριν τὴν also in me towards the nations,) and having known the grace which

δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης," οἱ δο- was given to me, James and Cephas and John, those re- κοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ "pillars "to "be, [the] right hands "they "gave "to "me "and "Barnaba-

κοινωνίας, ἵνα ἡμεῖς " εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν of "fellowship, that we [should go] to the nations, and they to the περιτομῆς· 10 μόνον τῶν πτωχῶν ἵνα μνημονεύμεν, ὁ circumcision: only the poor that ■ should remember, which

καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

■ also "I "was "diligent "very "thing to do.

11 "Ὅτε δὲ ἦλθεν Ἰπέρρος" εἰς Ἀντιόχειαν, κατὰ πρόσωπον But when "came "Peter to Antioch, to [the] face

αὐτῷ ἀντέστην, ὅτι κατεγνώσμενος ἦν. 12 πρὸ τοῦ γὰρ him I withstood, because, to be condemned he was: for before that

ἔλθειν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ "came "some from James, with the nations he was eating; but when "ἦλθον," ὑπέστέλλεν καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος they came, he was drawing back and was separating himself, being afraid of

τοὺς ἐκ περιτομῆς· 13 καὶ συννυκτερίθησαν αὐτῷ καὶ οἱ those of [the] circumcision; and conjointly dissembled with him also the

λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν rest of [the] Jews, so that even Barnabas was carried away "their

τῇ ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον· ὅτι οὐκ ὀρθοποδοῦσιν "by dissimulation." But when I saw that they walk not uprightly

πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Ἰπέρρῳ according to the truth of the glad tidings, I said to Peter

■ καταδουλώσουσιν they shall bring into bondage LITtrAW. ■ + μέν of [L].

■ Ἰωάννης Tr.

■ Κηφᾶ Cephas LITtrAW.

■ + ὁ T.

■ κάμοι LITtrAW.

■ ἦλθεν he came LITtr

ἐμπροσθεν πάντων, Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἔθνικῶς  
before all, If thou, a Jew being, nation-like  
ζῆς καὶ οὐκ Ἰουδαϊκῶς, ἢ τὰ ἔθνη ἀναγκάζεις Ἰου-  
live and not Jewishly, why the nations dost thou compel to ju-  
δαΐζειν; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἔθνων  
daize? We, by nature Jews, and not of [the] nations  
ἁμαρτωλοί, 16 εἰδότες ὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων  
sinners, knowing that is not justified a man by works  
νόμου, ἂν μὴ διὰ πίστεως Ἰησοῦ χριστοῦ, καὶ ἡμεῖς εἰς  
of law, but through faith of Jesus Christ, also we on  
χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως  
Christ Jesus believed, that we might be justified by faith  
χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου. διότι οὐ δικαιωθήσεται  
of Christ, and not by works of law; because shall not be justified  
ἐξ ἔργων νόμου πᾶσα σὰρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι  
by works of law any flesh. Now if seeking to be justified  
(lit. all)

ἐν χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἅρα χριστὸς  
in Christ we were found also ourselves sinners, [is] then Christ  
ἁμαρτίας διάκονος; μὴ γένοιτο. 18 εἰ γὰρ ἃ κατέλυσα  
of sin minister? May it not be! For if what I threw down

ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑαυτὸν συνίστημι.  
these things again I build, a transgressor myself I constitute.

19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.  
For I through law to law died, that to God I may live.

20 χριστῷ συνεσταύρωμαι. ζῶ δέ, οὐκέτι ἐγώ, ζῇ δέ  
Christ I have been crucified with, yet I live, no longer I, but lives

ἐν ἐμοὶ χριστός. δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει  
in me Christ; but that which now I live in flesh, in faith

ζῶ τῷ τοῦ υἱοῦ τοῦ θεοῦ, τοῦ ἀγαπήσαντός με καὶ παρα-  
I live, that of the Son of God, who loved me and gave

δόνητος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ  
up himself for me. I do not set aside the grace of God;

εἰ γὰρ διὰ νόμου δικαιοσύνη, ἅρα χριστὸς δωρεάν  
if for through law righteousness [is], then Christ for nought

ἀπέθανεν.  
died.

3 Ὁ ἀνόητος Γαλάται, τίς ὑμᾶς ἐβάσκανεν ἰτῇ ἀληθείᾳ  
O senseless Galatians, who you bewitched, the truth

μὴ πείθεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς χριστὸς προέ-  
not to obey? whose before eyes Jesus Christ was openly

γράφη ἔν ὑμῖν ἑσταυρωμένος; τοῦτο μόνον θέλω μαθεῖν  
set forth among you crucified? This only I wish to learn

ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἔλάβετε, ἢ ἐξ ἀκοῆς  
from you, by works of law the Spirit receive ye, or by report

πίστεως; 3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν  
of faith? So senseless are ye? Having begun in Spirit, now

σαρκὶ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰκῇ; εἶγε  
in flesh are ye being perfected? So many things did ye suffer in vain? if indeed

καὶ εἰκῇ. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ  
also in vain. He who therefore supplies to you the Spirit, and

ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς  
works works of power among you, [is it] by works of law or by report

not uprightly accord-  
ing to the truth of the  
gospel, I said unto Pe-  
ter before them all, If  
thou, being a Jew,  
livest after the man-  
ner of Gentiles, and  
not as do the Jews,  
why compellest thou  
the Gentiles to live as  
do the Jews? 15 We  
who Jews by na-  
ture, and not sinners  
of the Gentiles,  
16 knowing that a  
man is not justified by  
the works of the law,  
but by the faith of  
Jesus Christ, even we  
have believed in Jesus  
Christ, that we might  
be justified by the  
faith of Christ, and  
not by the works of  
the law: for by the  
works of the law shall  
no flesh be justified.  
17 But if, while we  
seek to be justified by  
Christ, we ourselves  
also are found sinners,  
is therefore Christ the  
minister of sin? God  
forbid. 18 For if I  
build again the things  
which I destroyed, I  
make myself a trans-  
gressor. 19 For I  
through the law am dead  
to the law, that I  
might live unto God.  
20 I am crucified with  
Christ: nevertheless I  
live; yet not I, but  
Christ liveth in me:  
and the life which I  
now live in the flesh I  
live by the faith of  
the Son of God, who  
loved me, and gave  
himself for me. 21 I  
do not frustrate the  
grace of God: for if  
righteousness come by  
the law, then Christ is  
dead in vain.

III. O foolish Gala-  
tians, who hath be-  
witched you, that ye  
should not obey the  
truth, before whose  
eyes Jesus Christ hath  
been evidently set  
forth, crucified among  
you? 2 This only  
would I learn of you,  
Received ye the Spirit  
by the works of the  
law, or by the hearing  
of faith? 3 Are ye so  
foolish? having be-  
gun in the Spirit, are  
ye now made perfect  
by the flesh. 4 Have  
ye suffered as many  
things in vain? if it

γ καὶ οὐχ (οὐκ τῶ) Ἰουδαϊκῶς ζῆς LTTrA. \* πῶς how GLTTTrAW. + δὲ but (knowing)  
GLTTTrAW. ὁ χριστοῦ Ἰησοῦ TTr. ὅτι LTTrA. ἐξ ἔργων νόμου οὐ δικαιωθήσεται  
GLTTTrAW. ἅρα L. —; (read Christ [is] then do.) L. ε συνιστάνω GLTTTrAW. ἃ τοῦ  
θεοῦ καὶ χριστοῦ of God and Christ LTr. τῇ ἀληθείᾳ μὴ πείθεσθαι GLTTTrAW. — ἐν  
ὑμῖν LTTrA.



5 yet in vain. 6 Ha  
 therefore that minis-  
 tereth to you the Spi-  
 rit, and worketh mira-  
 cles among you, *doeth*  
*he it* by the works of  
 the law, or by the  
 hearing of faith?  
 6 Even Abraham  
 believed God, and it  
 was accounted to  
 him for righteousness.  
 7 Know ye therefore  
 that they which are  
 of faith, the same are  
 the children of Abra-  
 ham. 8 And the scrip-  
 ture, foreseeing that  
 God would justify the  
 heathen through faith,  
 preached before the  
 gospel unto Abraham,  
*saying*, In thee shall  
 all nations be blessed.  
 9 So then they which  
 be of faith are blessed  
 with faithful Abra-  
 ham. 10 For many  
 as are of the works of  
 the law are under the  
 curse: for it is writ-  
 ten, Cursed is every  
 one that continueth  
 not in all things which  
 are written in the book  
 of the law to do them.  
 11 But that no man is  
 justified by the law  
 in the sight of God, it  
 is evident: for, The  
 just shall live by faith.  
 12 And the law is not  
 of faith: but, The man  
 that doeth them shall  
 live in them. 13 Christ  
 hath redeemed us from  
 the curse of the law,  
 being made a curse for  
 us: for it is written,  
 Cursed is every one  
 that hangeth on a  
 tree: 14 that the  
 blessing of Abraham  
 might come on the  
 Gentiles through Je-  
 sus Christ; that we  
 might receive the prom-  
 ise of the Spirit  
 through faith.  
 15 Brethren, I speak  
 after the manner of  
 men; Though it be  
 but a man's covenant,  
 yet if it be confirmed,  
 no man disannulleth,  
 nor addeth thereto.  
 16 Now to Abraham  
 and his seed were the  
 promises made. He  
 saith not, And to seeds,  
 of many; but of  
 one, And to thy  
 seed, which is Christ.  
 17 And this I say, that  
 the covenant, that was  
 confirmed before of  
 God in Christ, the law,  
 which was four hun-

5 πιστεύω; 6 καθώς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη  
 of faith? Even as Abraham believed God, and it was reckoned  
 αὐτῷ εἰς δικαιοσύνην. 7 γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως,  
 to him for righteousness. Know then that they that of faith  
 οὗτοί ἐσιν υἱοὶ Ἀβραάμ. 8 προῖδούσα δὲ ἡ γραφή  
 [are], these sons of Abraham; and foreseeing the scripture  
 ὅτι ἐκ πίστεως δικαιοῦ τὰ ἔθνη ὁ θεός, προεγγελί-  
 that by faith justifies the nations God, before announced glad  
 σato τῷ Ἀβραάμ, Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ  
 tidings to Abraham: Shall be blessed in thee all the  
 ἔθνη. 9 ὥστε οἱ ἐκ πίστεως ἐυλογοῦνται σὺν τῷ πιστῷ  
 nations. So that those of faith are being blessed with the believing  
 Ἀβραάμ. 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν  
 Abraham. For many as of works of law are, under a curse  
 εἰσιν· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμ-  
 are. For it has been written, Cursed [is] everyone who does  
 μένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου,  
 continue in all things which have been written in the book of the law  
 τοῦ ποιῆσαι αὐτά. 11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται  
 to do them. But that in virtue of law no one is being justified  
 παρὰ τῷ θεῷ δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται  
 with God [is] manifest; because the just by faith shall live;  
 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἄλλ' ὁ ποιῶν  
 but the law is not of faith; but, the who did  
 αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς  
 these things man shall live in virtue of them. Christ us  
 ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν  
 ransomed from the curse of the law, having become for us  
 κατὰρα· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὁ κρεμά-  
 a curse, (for it has been written, Cursed [is] everyone who hangs  
 μένος ἐπὶ ξύλῳ. 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ  
 on a tree,) that to the nations the blessing of Abraham  
 γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύμα-  
 might come in Christ Jesus, that the promise of the Spirit  
 τος λάβωμεν διὰ τῆς πίστεως.  
 we might receive through faith.  
 15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου  
 Brethren, (according to man I am speaking,) even of man  
 κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.  
 a confirmed covenant no one sets aside, or adds thereto.  
 16 τῷ δὲ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι  
 But to Abraham were spoken the promises, and to seed  
 αὐτοῦ· οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὥς ἐπὶ πολλῶν, ἀλλ' ἅ-  
 'his: he does not say, And to seeds, as of many; but  
 ὥς ἐφ' ἐνός, Καὶ τῷ σπέρματί σου, ὃς ἐστὶν Χριστός. 17 τοῦτο  
 of one, And to thy seed; which is Christ. This  
 δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ εἰς Χρισ-  
 now I say, [the] covenant confirmed beforehand by God to Christ,  
 τὸν ὁ μετὰ ἑτὴ τετρακόσια καὶ τριάκοντα γεγονώς  
 the after 10 years 400 and 30 which took place  
 νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ  
 law does not annul so as to make of no effect the promise. If

κ υἱοὶ εἰσιν LITR.

εὐλογηθήσονται B.

+ ὅτι that GLITRAW.

— ἐν (read

πάντων in all things) TTR.

= ἀλλὰ TTR.

— ἄνθρωπος (read ὁ ποιῶν he who did)

GLITRAW.

9 ὅτι γέγραπται LITRAW.

7 Ἰησοῦ Χριστῷ Tr.

ἐρρήθησαν LITRA.

1 ἀλλὰ Tr.

— εἰς Χριστὸν LITRA.

= τετρακόσια καὶ τριάκοντα ἔτη GLITRAW.

γὰρ ἐκ νόμου ἢ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·  
 for by law [be] the inheritance, [it is] no longer by promise;  
 τῷ·δὲ· Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19 Τί  
 but to Abraham through promise granted [it] God. Why  
 οὖν ὁ νόμος; τῶν παραβάσεων χάριν ἡ πρόσθετις,<sup>11</sup>  
 then the law? transgressions for the sake of it was added,  
 ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται,  
 until should have come the seed to whom promise has been made,  
 διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 ὁ δὲ  
 having been ordained through angels in hand a mediator's. But the  
 μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεός ἐστις.  
 mediator of one is not, but God one is.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ;  
 The law then [is it] against the promises of God?  
 μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,  
 May it not be! For if was given a law which was able to quicken,

ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη 22 ἀλλὰ συνέ-  
 indeed by law would have been righteousness; but shut  
 κλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία  
 up the scripture all things under sin, that the promise  
 ἐκ πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστεύουσιν.  
 by faith of Jesus Christ might be given to those that believe.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα,  
 But before came faith, under law we were guarded,

ἡ συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι·  
 having been shut up to the being about faith to be revealed.

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα  
 So that the law tutor our has been [up] to Christ, that

ἐκ πίστεως δικαιωθῶμεν. 25 ἐλθούσης δὲ τῆς πίστεως,  
 by faith we might be justified. But having come faith,

οὐκέτι ὑπὸ παιδαγωγὸν ἔσμεν. 26 πάντες γὰρ υἱοὶ θεοῦ  
 no longer under a tutor we are; for all of God

ἐστε διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς  
 ye are through faith in Christ Jesus. For as many as to

χριστὸν ἐβαπτίσθητε, χριστὸν ἐνεδύσασθε. 28 οὐκ ἐν Ἰου-  
 Christ were baptized, Christ ye did put on. There is not Jew

δαῖος οὐδὲ Ἕλλην· οὐκ ἐν δούλος οὐδὲ ἐλεύθερος· οὐκ ἐν  
 nor Greek; there is not bondman nor free; there is not

ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν χριστῷ Ἰησοῦ.  
 male and female; for all ye one are in Christ Jesus:

29 εἰ δὲ ὑμεῖς χριστοῦ, ἅρα τοῦ Ἀβραάμ σπέρμα ἐστέ,  
 but if ye [are] Christ's, then Abraham's seed ye are,

καὶ κατ' ἐπαγγελίαν κληρονόμοι.  
 and according to promise heirs.

Ἔγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπιὸς ἐστίν,  
 Now I say, for as long as time the heir an infant is,

οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν. 2 ἀλλὰ  
 nothing he differs from bondman, [though] lord of all being; but

ὕπὸ ἐπιτρόπους ἐστίν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας  
 under guardians he is and stewards until the time before appointed

τοῦ πατρὸς. 3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νηπιῶν, ὑπὸ τὰ  
 of the father. So also we, when we were infants, under the

στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. 4 ὅτε δὲ ἦλθεν τὸ  
 elements of the world were held in bondage; but when came the

dred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

IV. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when

<sup>11</sup> ἐτέθη it was appointed α. γ [τοῦ θεοῦ] L. <sup>2</sup> ἐκ νόμου ἂν ἦν (ἦν ἂν T) LITRA. <sup>3</sup> ὑφ' L. <sup>4</sup> πάντες TTRΔ. <sup>5</sup> καὶ LITRA.

<sup>6</sup> συλ(συν- T) κλειόμενοι being shut up LITRA.

<sup>7</sup> κατὰ T. <sup>8</sup> ἦμεθα T.





χριστὸς ἐν ὑμῖν· 20 ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ  
Christ in you: and I was wishing to be present with you now, and  
ἀλλάξαί τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.  
to change my voice, for I am perplexed as to you.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον  
Tell me, ye who under law wish to be, the law  
οὐκ ἀκούετε; 22 γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱούς  
do ye not hear? For it has been written, that Abraham two

ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας·  
had; one of the maid-servant, and one of the free [woman].

23 Ἄλλ' ὁ ἓ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γε-  
But he of the maid-servant, according to flesh has

γέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.  
been born, and he of the free [woman], through the promise.

24 ὧτινά ἐστιν ἀλληγορούμενα· αὐταὶ γὰρ εἰσιν αἱ δύο  
Which things are allegorized; for these are the two

διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς ἡ δουλείαν γεννώσα,  
covenants; one from mount Sina, to bondage bringing forth,

ἣτις ἐστὶν Ἀγαρ. 25 τὸ γὰρ Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ  
which is Agar. For Agar Sina mount is in

Ἀραβίᾳ, ἡ συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει  
Arabia, and corresponds to the now Jerusalem, she is in bondage

καὶ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευ-  
and with her children; but the above Jerusalem, free

θερά ἐστὶν, ἣτις ἐστὶν μήτηρ πάντων ἡμῶν. 27 γέγραπται  
is, which is mother of all of us. It has been written

γάρ, Εὐφράνθητι στείρα ἢ οὐ τίκτους· ῥῆξον καὶ βόησον  
for, Rejoice, O barren that bearest not; break forth and cry,

ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ  
that travailest not; because many the children of the desolate more than

τῆς ἐχούσης τὸν ἄνδρα. 28 Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαάκ,  
of her that has the husband. But we, brethren, like Isaac,

ἐπαγγελίας τέκνα ἔσμεν. 29 ἀλλ' ὥσπερ τότε ὁ κατὰ  
of promise children are. But as then he who according to

σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ  
flesh was born persecuted him [born] according to Spirit, so also

νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην  
now. But what says the scripture? Cast out the maid-servant

καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς  
and her son, for in no wise may inherit the son of the

παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 Ἄρα, ἀδελ-  
maid-servant with the son of the free [woman]. So then, breth-

φοί, οὐκ ἔσμεν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.  
ren, we are not of a maid-servant children, but of the free [woman].

5 Τῇ ἐλευθερίᾳ ἴσθι· ἡμεῖς δὲ χριστὸς ἡμᾶς ἡλευθέρω-  
In the freedom therefore wherewith Christ us made free,

σεν, ὁ στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἰδε  
stand fast, and not again in a yoke of bondage be held. Lo,

ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, χριστὸς ὑμᾶς  
I Paul say to you, that if ye be circumcised, Christ you

οὐδὲν ὠφελήσει· 3 μαρτυροῦμαι δὲ πάλιν παντὶ ἀνθρώπῳ  
nothing shall profit. And I testify again to every man

sent with you. 19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise. 29 But then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

V. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul

• ἀλλὰ Tr. • [μὲν] L. • γγενήται w. • δι' Tr. • — αἱ GLTTRAW. • δουλίαν T.  
• — Ἀγαρ LT[Tr]. • συνοσ. T. • γάρ for GLTTRAW. • — πάντων GL[Tr]TA. • ἡμεῖς you LT[Tr].  
• ἐστέ LT[Tr]. • κληρονομήσει shall inherit LT[Tr]. • διὸ wherewith LT[Tr]. • — οὐν  
GLTTRAW. • — ἡ (read With freedom &c.) LT[Tr]. • ἡμεῖς χριστὸς GLTTRAW. • • στήκετε  
(commencing a sentence at Stand fast) LT[Tr]. • + οὐν therefore LT[Tr]AW. • • δουλίαν T.



say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosever he be.

11 And I, brethren, I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you. 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now

περιτεμνομένη, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. being circumcised, that a debtor he is whole the law to do.

4 καταργήθητε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ διακαίουσθε, τῆς χάριτος ἐξέπεσате. 5 ἡμεῖς γὰρ πνεύματι being justified; grace ye fell from. For we, by [the] Spirit ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 ἐν γὰρ χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, Christ Jesus neither circumcision any of force, nor uncircumcision; ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. 7 Ἐτρέχετε καλῶς but faith by love working. Ye were running well: τίς ὑμᾶς ἀνέκοψεν; τῇ ἀληθείᾳ μὴ πείθεσθαι; 8 ἡ πείσθη, ὅτι οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ, the lump leavens. I am persuaded as to you in [the] Lord, ὅτι οὐδὲν ἄλλο φρονήσετε, ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ that ye will have no other mind, and he troubling you shall bear the κρίμα, ὅστις αὐτὸν. judgment, whosever he may be.

11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἅρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. But I, brethren, if circumcision yet I proclaim, why yet am I persecuted? Then has been done away the offence of the

12 ὁφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες I would even they would cut themselves off who throw into confusion ὑμᾶς. 13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνοι you. For ye for freedom were called, brethren; only μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς [αὐτῆς] τὴν ἐλευθερίαν for an occasion to the flesh, but by ἀγάπης δουλεύετε ἀλλήλοις. 14 Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ love ye another. For the whole law in λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς word is fulfilled, in Thou shalt love thy neighbour as γέναιτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε thyself, but if one another ye bite and devour, take heed μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε. not by one another ye be consumed.

16 Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς But I say, By [the] Spirit walk ye, and desire flesh's οὐ μὴ τελήσητε. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς ταῦτα ἀντί- and the Spirit against the flesh; these things and are opposite ἀλλήλοις, ἵνα μὴ ἀλλήλοις ἐπιθυμῇτε ταῦτα ποιεῖν. posed to one another, that not whatsoever ye may wish those things ye should do; 18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὶν ὑπὸ νόμου. 19 φανερά, but if by [the] Spirit ye are led, ye are not under law. Manifest δὲ ἐστὶν τὰ ἔργα τῆς σαρκὸς, ἅτινα ἐστὶν μοιχεία, πορνεία, now are the works of the flesh, which are adultery, fornication, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, uncleanness, licentiousness, idolatry, sorcery, enmities,

τὸν τοῦ LITTA. ἐνέκοψεν GLTTAW. τῇ TTA. + [δὲ] but L. ἐὰν TTA.  
πληροῦται has been fulfilled LITTAW. σεαυτὸν GLTTAW. ὑπ' LITTA. γὰρ for  
LITTAW. ἀλλήλοις ἀντίκειται GLTTAW. ἐὰν [L] TTA. μοιχεία GLTTAW.



not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

μη ἐκκακῶμεν<sup>11</sup> καιρῷ· γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.  
we should not lose heart; for in<sup>2</sup> time<sup>3</sup> due<sup>4</sup> we shall reap<sup>5</sup> not<sup>6</sup> fainting.

10 ἄρα οὖν ὥς καιρὸν ἔχομεν<sup>11</sup> ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.  
So then<sup>2</sup> as occasion<sup>3</sup> we have<sup>4</sup> we should work<sup>5</sup> good towards<sup>6</sup> all,<sup>7</sup> and specially towards those of the household of faith.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.  
See in how large<sup>2</sup> to<sup>3</sup> you<sup>4</sup> letters<sup>5</sup> I<sup>6</sup> wrote with my [own] hand.

11 Ye see how large a letter I have written unto you with mine own hand. 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the name of Christ. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ<sup>11</sup> τῷ  
As many as wish to have a fair appearance in [the] flesh, these compel you to be circumcised, only that not for the

σταυρῷ τοῦ χριστοῦ<sup>12</sup> διώκονται.<sup>13</sup> οὐδὲ γὰρ οἱ  
cross of the Christ they may be persecuted. For neither they who

περιτεμνόμενοι<sup>14</sup> αὐτοὶ νόμον φυλάσσουσιν<sup>15</sup> ἀλλὰ θέ-  
are being circumcised themselves [the] law keep; but they

λουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καν-  
wish you to be circumcised, that in your flesh they

χῶσονται.<sup>14</sup> ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ  
might boast. But for me may it not be to boast except in the

σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δι' οὗ ἐμοὶ  
cross of our Lord Jesus Christ; through whom to me [the]

κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ.<sup>15</sup> ἐν γὰρ χριστῷ  
world has been crucified, and I to the world. In for Christ

Ἰησοῦ οὔτε<sup>16</sup> περιτομή<sup>17</sup> οὐκ ἰσχύει, οὔτε ἀκροβυστία,  
Jesus neither circumcision any is of force, nor uncircumcision;

ἀλλὰ καινὴ κτίσις.<sup>16</sup> καὶ ὅσοι τῷ κανόνι τούτῳ στοι-  
but a new creation. And as many as by this rule shall

χῆσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ  
walk, peace [be] upon them and mercy, and upon the Israel

τοῦ θεοῦ.  
of God.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ  
For the rest, troubles to me no one let give, for I the

στίγματα τοῦ κυρίου<sup>18</sup> Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.  
brands of the Lord Jesus in my body bear.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύ-  
The grace of our Lord Jesus Christ [be] with apostle

ματος ὑμῶν, ἀδελφοί. ἀμήν.  
rit your, brethren. Amen.

ᾘπρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.  
To [the] Galatians written from Rome.

## ᾘΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.<sup>1</sup>

TO [THE] EPHESIANS EPISTLE OF PAUL.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ,  
Paul, apostle of Jesus Christ by will of God,

τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ<sup>2</sup> καὶ πιστοῖς ἐν χριστῷ  
to the saints who are at Ephesus and faithful in Christ

ἃ ἐγὼ LTTAW; ἐν-Τ. ἔχωμεν we may have τ. μὴ placed after χριστοῦ LTTA.  
διώκονται are being persecuted τ. περιτεμνόμενοι have been circumcised L. — τῷ  
(read to [the]) LTTA. οὔτε γὰρ For neither TTA. τι ἐστὶν is anything GLTTAW.

7 — κυρίου LTTAW. — the subscription GLTW; ᾘπρὸς Γαλάτας TTA.

8 + τοῦ Ἀποστόλου of the Apostle E; ᾘπρὸς Ἐφεσίους LTTAW. χριστοῦ Ἰησοῦ LTTA.

9 [ἐν Ἐφέσῳ] TA.

Ἰησοῦ. 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ  
Jesus. Grace to you and peace from God our Father and

faithful in Jesus Je-  
sus: Grace be to you,  
and peace, from God  
our Father, and from  
the Lord Jesus Christ.

κυρίου Ἰησοῦ χριστοῦ.  
[the] Lord Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Blessed [be] the God and Father of our Lord Jesus

χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν  
Christ, who blessed us with every blessing spiritual in

τοῖς ἐπουρανίοις<sup>d</sup> χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ  
the heav'nlies with Christ; according he chose us in him

πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώ-  
before [the] foundation of [the] world, for us to be holy and blame-

μους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς ἐν  
before him in love; having predestinated us for

υιοθεσίαν διὰ Ἰησοῦ χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδο-  
adoption through Jesus Christ to himself, according to the good

κίαν τοῦ θελήματος αὐτοῦ, 6 εἰς ἔπαινον δόξης τῆς χάρι-  
pleasure of his will, to [the] praise of [the] glory of grace

τος αὐτοῦ, ἐν ᾗ<sup>h</sup> ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.  
his, wherein he made objects of grace us in the Beloved:

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,  
in whom we have redemption through his blood,

τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ ἔκτον πλοῦτον<sup>n</sup> τῆς  
the remission of offences, according to the riches

χάριτος αὐτοῦ, 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ  
of his grace; which he caused to abound toward us in all

σοφίᾳ καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ  
wisdom and intelligence, having made known to us the mystery

θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν πρόθετο  
of his will, according to his good pleasure, which he purposed

ἐν αὐτῷ 10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,  
in himself for [the] administration of the fulness of times;

ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, τὰ ἡ<sup>h</sup>τε<sup>h</sup> ἰ<sup>l</sup>ν<sup>n</sup>  
to head up all things in the Christ, both the things in

τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, 11 ἐν αὐτῷ, ἐν ᾧ  
the heavens and the things upon the earth; in him, in whom

καὶ ἐκληρώθημεν, 12 προορισθέντες κατὰ πρό-  
also we obtained an inheritance, being predestinated according to [the] pur-

θεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν  
pose of him who all things works according to the counsel

τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον  
of his will, for us to [the] praise

τῆς δόξης αὐτοῦ, τοὺς προηλεκτούς ἐν τῷ χριστῷ, 13 ἐν  
of his glory; who have fore-trusted in the Christ: in

ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγ-  
whom also ye, having heard the word of the truth, the glad

γέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφρα-  
tidings of your salvation— in whom also, having believed, ye were

γίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, 14 ὅς ἐστιν  
sealed with the Spirit of promise the Holy, who is

ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς  
[the] earnest of our inheritance, to [the] redemption of the

περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.  
acquired possession, to praise of his glory.

■ + ἐν in (Christ) EGLTTAW. °, ἐν ἀγάπῃ (read in love having predestinated us) GLT.  
ἧς which (read ἔχα, he freely bestowed on) LTTA. 8 τὸ πλοῦτος LTTAW. h — τε both  
LTTAW. i ἐπὶ ὑποῖ LTTA. k ἐκληρώμεν we were called L. l — τις LTTAW. m ὃ which LA.



15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 cease not to give thanks for you, making mention of you in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 and hath put all things under his feet, and gave him to be the head over all things to the church, 23 which is his body, the fulness of him that filleth all in all. II. And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of

15 Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου· 17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῆς δόξης, δῇ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψῃ ἐν ἐπιγνώσει αὐτοῦ, 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς ῥδιανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τοῦ τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, 20 ἣν ἐνήργησεν ἐν τῷ χριστῷ ἐγειράς αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ὑπερουρανίοις, 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ ἵπαντα ἐν πᾶσιν πληρουμένου, καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις, 2 ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,

■ — τὴν ἀγάπην L[A]. ■ — ὑμῶν LITRA. P καρδίας heart GLTFAW. 9 — καὶ LITRA.  
 ■ ἐνήργησεν he has wrought LTA. ■ + τῶν the w. ■ καθίσας having set LITRA.  
 ■ + αὐτὸν him T. ■ ουρανοῖς heavens L. ■ + τὰ W. ■ + τὰ GLTFAW. ■ + ὑμῶν  
 (read your offences and sins) LTT[A].

καὶ ἡμεῖς<sup>1</sup> τέκνα φύσει<sup>2</sup> ὀργῆς, ὡς καὶ οἱ λοιποὶ· 4 ὁ δὲ θεός, and were children, by nature, of wrath, as even the rest: but God, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ<sup>3</sup> rich being in mercy, because of the great love his ἦν ἡγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς wherewith he loved us, also being we dead παραπτώμασιν, συνεζωοποίησεν<sup>4</sup> τῷ Χριστῷ, χάριτί ἐστε in offences, quickened [us] with the Christ, (by grace ye are σωσθέντες· 6 καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς saved,) and raised [us] up together, and seated [us] together in the ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· 7 ἵνα ἐνδείξηται ἐν τοῖς heavenlies in Christ Jesus, that he might shew in the αἰῶσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον<sup>5</sup> ages that [are] coming the surpassing riches τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· of his grace in kindness toward us in Christ Jesus. 8 τῇ γὰρ χάριτί ἐστε σωσθέντες διὰ τῆς πίστεως· καὶ For by grace ye are saved through faith; and τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα this not of yourselves; [it is] God's gift: not of works, that μὴ τις καυχῆσθαι. 10 αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέν· not anyone might boast. For his we are workmanship, created τες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοιμάσεν ὁ in Christ Jesus for works good, which before prepared θεός ἵνα ἐν αὐτοῖς περιπατήσωμεν.

<sup>1</sup>God that in them we should walk.

11 Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε<sup>1</sup> τὰ ἔθνη ἐν Wherefore remember that ye once the nations in [the] σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτο- flesh, who are called uncircumcision by that called circum- μῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ cision in [the] flesh made by hand—that ye were at that time χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, apart from Christ, alienated from the commonwealth of Israel, καὶ ἕξοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχον- and strangers from the covenants of promise, hope not hav- τες, καὶ ἄθεοι ἐν τῷ κόσμῳ· 13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ing, and without God in the world: but now in Christ Jesus, ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε<sup>2</sup> ἐν τῷ αἵματι ye who once were afar off near are become by the blood τοῦ Χριστοῦ. 14 αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας of the Christ. For he is our peace, who made τὰ ἀμφοτέρα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας· both one, and the middle wall of the fence broke down, 15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν the enmity in his flesh, the law of commandments ἐν δόγμασιν καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυ- in decrees having annulled, that the two he might create in him- τῷ<sup>3</sup> εἰς ἓνα καινὸν ἄνθρωπον, ποίῳν εἰρήνην· 16 καὶ ἀπο- if into one new man, making peace; and might καταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ reconcile both in one body to God through the σταυροῦ, ἀποκτείναν τὴν ἐχθρὰν ἐν αὐτῷ· 17 καὶ ἔλθων cross, having slain the enmity by it; and having come

wrath, even others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) 6 and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 but now in Christ Jesus ye who sometimes were far off are made near by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; 16 and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 and

<sup>1</sup> ἡμεθα LITRA.

<sup>2</sup> φύσει τέκνα L.

<sup>3</sup> + [ἐν] L.

<sup>4</sup> τὸ ὑπερβάλλον πλοῦτος LITRAW.

• — τῆς LITRA.

<sup>1</sup> ποτε ὑμεῖς LITRA.

8 — ἐν (read τῷ κ. εκ. at that time) LITRAW.

■ ἐγενήθητε ἐγγὺς LITRA.

■ αὐτῷ LITRA.

peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 in whom all the building fitly framed together groweth unto an holy temple in the Lord; 22 in whom ye also are built together for an habitation of God through the Spirit.

εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ ἑ  
he announced the glad tidings— peace to you who [were] afar off and  
τοῖς ἐγγύς, 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ  
to those near. For through him we have access  
ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. 19 ἄρα οὖν  
both by one Spirit to the Father. So then  
οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἁλλά<sup>1</sup> <sup>m</sup> συνπολίται<sup>n</sup> τῶν  
no longer are ye strangers and sojourners, but fellow-citizens of the  
ἀγίων καὶ οἰκεῖοι τοῦ θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ  
saints and of the household of God, being built up on the  
θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὧντος ἀκρο-  
foundation of the apostles and prophets, "being [the] "corner-  
γωνιαίου αὐτοῦ Ὁ Ἰησοῦ χριστοῦ,<sup>2</sup> 21 ἐν ᾧ πάντα <sup>h</sup> οἰκοδομῇ  
stone "himself "Jesus "Christ, in whom all the building  
συναρμολογούμενη αὐξεῖ εἰς ναὸν ἁγίων ἐν κυρίῳ, 22 ἐν  
fitted together increases to a "temple "holy in [the] Lord; in  
ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ  
whom also ye being-built together for a habitation of God  
ἐν πνεύματι.  
in [the] Spirit.

III. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 if ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 how that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of

3 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ Ὁ Ἰη-  
For this cause I. Paul prisoner of the Christ Je-  
σοῦ<sup>h</sup> ὑπὲρ ὑμῶν τῶν ἐθνῶν 2 εἶγε ἠκούσατε τὴν οἰκονομίαν  
sus for you nations, if indeed ye heard of the administration  
τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι<sup>n</sup>  
of the grace of God which was given to me towards you, that  
κατὰ ἀποκάλυψιν ἠγνωρίσεν<sup>n</sup> μοι τὸ μυστήριον, καθὼς  
by revelation he made known to me the mystery, (according as  
προέγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ δυνάσθε ἀναγινώσκοντες  
I wrote before briefly, by which ye are able, reading [it],  
νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ 5 ὃ  
to perceive my understanding in the mystery of the Christ,) which  
ἐν<sup>h</sup> ἑτέροις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώ-  
in other generations was not made known to the of men,  
πων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ  
as now it was revealed to "holy "apostles "his and  
προφῆταις ἐν πνεύματι 6 εἶναι τὰ ἔθνη "συνκληρονόμα"  
prophets in [the] Spirit, "to be 'the "nations joint-heirs  
καὶ "σύσσωμα<sup>n</sup> καὶ "συμμέτοχα<sup>n</sup> τῆς ἐπαγγελίας αὐτοῦ<sup>n</sup> ἐν  
and a joint-body and joint-partakers of his promise in  
τῷ<sup>n</sup> χριστῷ<sup>n</sup>, διὰ τοῦ εὐαγγελίου, 7 ὃ<sup>n</sup> ἠγεγρόμην<sup>n</sup> διάκονος  
the Christ through the glad tidings; of which I became servant  
κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ ὅτι<sup>n</sup> τὴν δοθεῖσάν<sup>n</sup>  
according to the gift of the grace of God given  
μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ 8 ἐμοὶ  
to me, according to the working of his power. To me,  
τῷ ἑλαχιστοτέρῳ πάντων τῶν<sup>n</sup> ἁγίων ἰδόθη ἡ χάρις αὐτῆς,  
the less than the least of all the saints, given this grace,  
ὅτι<sup>n</sup> τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν<sup>n</sup> ἀνεξίχνιαστον  
among the nations to announce the glad tidings— the unsearchable

<sup>1</sup> + εἰρήνην peace LITRAW. <sup>2</sup> ἁλλ' L. = + ἐστὲ ye are LITRA. = συν- TA. = χριστοῦ Ἰησοῦ LITRA. P — ἡ (read [the]) LITRAW. <sup>3</sup> — ἡ Ἰησοῦ τ[α]. <sup>4</sup> [ὅτι] L. = ἐγνωρίσθη was made known GLITRAW. <sup>5</sup> — ἐν (read ἑτέροις to other) GLITRAW. <sup>6</sup> συν- T. = συν- LITRA. <sup>7</sup> — αὐτοῦ (read of the promise) LITRA. <sup>8</sup> — τῷ LITRA. <sup>9</sup> + Ἰησοῦ Jesus LITRA. = ἠγεγρόμην LITRAW. <sup>10</sup> τῆς δοθείσης GLITRAW. = — τῶν GLITRAW. <sup>11</sup> — ἐν (read τοῖς to the) LITRA. <sup>12</sup> οὐ LITRAW.

ἡ πλοῦτον<sup>1</sup> τοῦ χριστοῦ, 9 καὶ φωτίσαι ἑπάντας<sup>2</sup> τὶς  
 riches of the Christ, and to enlighten all [as to] what [is]  
 ἡ κοινωνία<sup>3</sup> τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν  
 the fellowship of the mystery which has been hidden from the  
 αἰώνων ἐν τῷ θεῷ, τῷ τὰ πάντα κτίσαντι<sup>4</sup> διὰ Ἰησοῦ χριστοῦ,<sup>5</sup>  
 ages in God, who all things created by Jesus Christ,  
 10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν  
 that might be known now to the principalities and the authorities in  
 τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία  
 the heavnlies through the assembly the multifarious wisdom  
 τοῦ θεοῦ, 11 κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν  
 of God, according to [the] purpose of the ages, which he made  
 ἐν<sup>6</sup> χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, 12 ἐν ᾧ ἔχομεν τὴν παρ-  
 in Christ Jesus our Lord, in whom we have bold-  
 ῥησίαν καὶ ἑῴαν<sup>7</sup> προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως  
 ness and access in confidence by the faith  
 αὐτοῦ. 13 διὸ αἰτούμεν μὴ ἑκκαεῖν<sup>8</sup> ἐν ταῖς θλίψεσιν  
 of him. Wherefore I beseech [you] not to faint at tribulations  
 μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. 14 τούτου χάριν  
 my for you, which is your glory. For this cause  
 κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα<sup>9</sup> τοῦ κυρίου ἡμῶν  
 I bow my knees to the Father of our Lord  
 Ἰησοῦ χριστοῦ, 15 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ  
 Jesus Christ, of whom every family in [the] heavens and  
 ἐπὶ γῆς ὀνομάζεται, 16 ἵνα ὁ δῶῃ<sup>10</sup> ὑμῖν κατὰ πτόν  
 on earth is named, that he may give you according to the  
 πλοῦτον<sup>11</sup> τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ  
 riches of his glory, with power to be strengthened by  
 πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, 17 κατοικῆσαι τὸν  
 his Spirit in the inner man; [for] to dwell the  
 χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν 18 ἐν ἀγάπῃ  
 Christ, through faith, in your hearts, in love  
 ῥιζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισχύσητε κατα-  
 being rooted and founded, that ye may be fully able to ap-  
 λαβεῖσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος  
 prehend with all the saints what [is] the breadth and length  
 καὶ βάθος καὶ ὕψος, 19 γινώσκειτε τὴν ὑπερβάλλουσαν  
 and depth and height; and to know the surpassing  
 τῆς γνώσεως ἀγάπην τοῦ χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν  
 knowledge love of the Christ; that ye may be filled unto all  
 τὸ πλήρωμα τοῦ θεοῦ. 20 τῷ δὲ δυναμένῳ ὑπὲρ πάντα  
 the fullness of God. But to him who is able above all things  
 ποιῆσαι ὑπὲρ ἑκπερισσοῦ<sup>12</sup> ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ  
 to do exceedingly above what we ask or think, according to  
 τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα  
 the power which works in us, to him [be] glory  
 ἐν τῇ ἐκκλησίᾳ ἐν χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ  
 in the assembly in Christ Jesus, to all the generations of the  
 αἰῶνος τῶν αἰώνων. ἀμήν. 4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ  
 age of the ages. Amen. I exhort therefore you, I  
 ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως  
 the prisoner in [the] Lord; worthily to walk of the calling

Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 according to the eternal purpose which he purposed in Christ Jesus our Lord: 12 in whom we have boldness and access with confidence by the faith of him. 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory. 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 of whom the whole family in heaven and earth is named, 16 that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 may be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. IV. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are call-

<sup>1</sup> πλοῦτος LITRAW. <sup>2</sup> — πάντας [L]T. <sup>3</sup> οἰκονομία administration GLTTAW.  
<sup>4</sup> — διὰ Ἰησοῦ χριστοῦ GLTTAW. <sup>5</sup> + τῷ LITRA. <sup>6</sup> — τὴν LITRA[A]. <sup>7</sup> ἐγ- LITRAW;  
 ἐν- T. <sup>8</sup> — τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ LITRAW. <sup>9</sup> ὁ δῶ LITRA. <sup>10</sup> τὸ πλοῦτος  
 LITRAW. <sup>11</sup> ὕψος καὶ βάθος LITRA. <sup>12</sup> ὑπερεκπερισσοῦ GLTTAW. <sup>13</sup> + καὶ καὶ LITRA[A].



ed, 2 with all lowliness and meekness, with longsuffering, forbearing one another in love; 3 endeavouring to keep the unity of the Spirit in the bond of peace. <sup>a</sup> There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 one Lord, one faith, one baptism, <sup>a</sup> one God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; 13 till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 from whom the whole body fitly joined together and compacted by every joint supplieth, according to the effectual working in the measure of every part, <sup>ης</sup> ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ ὑποταγῆς, <sup>ης</sup> μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, 3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῇ συνδόξῃ τῆς εἰρήνης. 4 Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. 5 εἰς κύριος, μία πίστις, ἓν βάπτισμα. 6 εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πάνσιν ὑμῖν. 7 Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. 8 διὸ λέγει, Ἀναβὰς εἰς ὕψος ὑψαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δώματα τοῖς ἀνθρώποις. 9 Τὸ δὲ ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; 10 ὁ καταβὰς αὐτὸς ἐστὶν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. 11 καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, 12 πρὸς τὴν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ. 13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τοῦ χριστοῦ, ἕως ἡμέρας ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς τὸ μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ. 14 ἵνα μηκέτι ὡμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβίᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ ἀυξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ χριστός, 16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβασζόμενον διὰ πάσης τῆς ἀφ᾽ ἧς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ joint of supply according to [the] working in [its] measure

<sup>a</sup> πρᾶυτῆτος TTRa.<sup>a</sup> — ὑμῖν LTRa; ἡμῖν us GW.<sup>a</sup> — ἡ LTR[A].<sup>a</sup> — καὶ LTW.<sup>7</sup> — πρῶτον GLTTRaw.<sup>7</sup> — μέρη (read [parts]) w.<sup>a</sup> κυβία T.<sup>b</sup> μεθοδῖαν T.<sup>a</sup> — ὁ LTRaw.<sup>a</sup> συν. T.

ἐνὸς ἐκάστου μέρους, τὴν αὐξῆσιν τοῦ σώματος ποιεῖται εἰς  
of each one part, the increase of the body makes for itself to

maketh increase of the body unto the edifying of itself in love.

οἰκοδομῇ ἑαυτοῦ ἔν ἀγάπῃ.  
[the] building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι  
This therefore I say, and testify in [the] Lord, 'no 'longer

ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἑλοῖπὰ ἔθνη περιπατεῖ ἐν  
'that 'ye walk even as also the rest, [the] nations, are walking in

ματαιότητι τοῦ νοῦς αὐτῶν, 18 ἔσκοτισμένοι τῇ δια-  
[the] vanity of their mind, being darkened in the under-

νοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ  
standing, being alienated from the life of God, on account of

τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν  
the ignorance which is in them, on account of the hardness

τῆς καρδίας αὐτῶν· 19 οἵτινες ἀπηλλαγκότες ἑαυτοὺς  
of their heart, who having cast off all feeling, themselves

παρέδωκαν τῇ ἀσελγείᾳ εἰς ἔργασίαν ἀκαθαρσίας πάσης  
gave up to licentiousness, for [the] working of 'uncleanness 'all

ἐν πλεονεξίᾳ· 20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,  
with craving. But ye 'not 'thus 'learned the Christ,

21 εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς  
if indeed him ye heard and in him were taught, according as

ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ· 22 ἀποθέσθαι ὑμᾶς κατὰ  
is [the] truth in Jesus; for you to have put off according to

τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον, τὸν  
the former conduct the old man, which

φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· 23 ἀνα-  
is corrupt according to the desires of deceit; 'to 'be 're-

νεοῦσθαι ὅδε τῷ πνεύματι τοῦ νοῦς ὑμῶν· 24 καὶ ἐνδύσασθαι  
newed 'and in the spirit of your mind; and to have put on

τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δι-  
the new man, which according to God was created in right-

eousness καὶ ὁσιότητι τῆς ἀληθείας. 25 Διὸ ἀποθέμενοι τὸ  
and holiness of truth. Wherefore having put off

ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ·  
falseness, speak truth each with his neighbour,

ὅτι ἐσμὲν ἀλλήλων μέλη. 26 Ὅργιζεσθε καὶ μὴ ἁμαρ-  
because we are of one another members. Be angry, and 'not ἁμαρ-

τάνετε· ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ ἡμῖν παροργισμῷ ὑμῶν,  
'the 'sun 'let 'not set upon your provocation,

27 κῆτε δίδοτε τόπον τῷ διαβόλῳ. 28 ὁ κλέπτων μηκέτι  
neither give place to the devil. He that steals 'no 'more

κλεπτεῖ, μάλλον δὲ κοπιᾷτω, ἐργαζόμενος ἵνα ἀγαθὸν  
'let 'him 'steal, but rather 'let him labour, working what [is] good

ταῖς χερσίν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.  
with [his] hands, that he may have to impart to him that 'need 'has.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκ-  
'Any 'word 'corrupt 'out 'of 'your 'mouth 'not 'let

(ἐκ every) πορευέσθω, ἢ ἄλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,  
'go 'forth, but if any good for building up in respect of need,

ἵνα δῶ χάριν τοῖς ἀκούουσιν. 30 καὶ μὴ λυπεῖτε τὸ  
that it may give grace to them that hear. And grieve not the

πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἑσφραγίσθητε εἰς ἡμέραν  
Spirit the Holy of God, by which ye were sealed for [the] day

17 This I say there-  
fore, and testify in the  
Lord, that ye hence-  
forth walk not as other  
Gentiles walk, in the  
vanity of their mind,  
18 having the under-  
standing darkened,  
being alienated from  
the life of God through  
the ignorance that is  
in them, because of  
the blindness of their  
heart: 19 who being  
past feeling have given  
themselves over unto  
lasciviousness, to work  
all uncleanness with  
greediness, 20 But ye  
have not so learned  
Christ; 21 if so be that  
ye have heard him, and  
have been taught by  
him, as the truth is in  
Jesus: 22 that ye put  
off concerning the  
former conversation the  
old man, which is  
corrupt according to  
the deceitful lusts;  
23 and be renewed in  
the spirit of your  
mind; 24 and that ye  
put on the new man,  
which after God is  
created in righteous-  
ness and true holiness.  
25 Wherefore putting  
away lying, speak  
every man truth with  
his neighbour: for we  
are members one of  
another. 26 Be ye an-  
gry, and sin not: let  
not the sun go down  
upon your wrath:  
27 neither give place  
to the devil. 28 Let  
him that stole steal no  
more: but rather let  
him labour, working  
with his hands the  
thing which is good,  
that he may have to  
give to him that need-  
eth. 29 Let no corrupt  
communication pro-  
ceed out of your  
mouth, but that which  
is good to the use of  
edifying, that it may  
minister grace unto  
the hearers. 30 And  
grieve not the holy  
Spirit of God, where-  
by ye are sealed unto  
the day of redemption.

\* αὐτοῦ T. † — λοιπὰ LITTA. ‡ ἐσκοτισμένοι LITTA. § [δὲ] I. i — τῷ LITTA. ‖ μὴ δὲ  
LITTAW. ‡ ταῖς ἰδίαις with his own (— ἰδίαις Δ) χερσίν τὸ ἀγαθόν LITTAW. ‖ ἀλλὰ LITTA.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. V. Be ye therefore followers of God, dear children; 2 and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them. 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 9 (for the fruit of the Spirit is in all goodness and righteousness and truth;) 10 proving what is acceptable unto the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove them: 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprobated are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall

ἀπολυτρώσεως. 31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρῆθῃ ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· 32 γίνεσθε· ὁ δὲ εἰς ἀλλήλους χρηστοί, εὖσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν χριστῷ ἔχαρις-φορᾷ ἑαυτοῖς, ἀκούσας ἑαυτοῦ· 5 γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπήτά· 2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἡγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτόν ὑπὲρ ἡμῶν προσ-φορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

3 Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· 4 καὶ αἰσχρο-της καὶ μωρολογία ἢ εὐτραπεία, ἢ οὐκ ἀνήκουτα, ἀλλὰ νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός· 9 (for the fruit of the Spirit is in all goodness and righteousness and truth,) 10 δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ κυρίῳ· 11 καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκαρπίοις τοῦ σκότους, ἀλλὰ καὶ ἐλέγχετε· 12 τὰ γὰρ κρυφὰ γινόμενα ὑπ' αὐτῶν αἰσχροὺν ἐστὶν καὶ λέγειν· 13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός φανεροῦνται· πάντα γὰρ τὸ φανερούμενον φῶς ἐστίν· 14 διὸ λέγει, Ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν

— δὲ and L.

ο ἡμῖν vs L.

P ὑμᾶς you TTa.

q ὑμῶν you A.

ἀκαθαρσία

πᾶσα LTTa.

h or L.

h or LT.

δ οὐκ ἀνῆκεν LTTa.

ι ἵστε γινώσκοντες

we are aware of, knowing GLTTaW.

δ that LTTa.

ι συν- Ta.

φωτός light

GLTTaW.

συν- T.

κρυφῇ L.

εἶπε GLTTaW.

νεκρῶν, καὶ ἐπιφαύσει σοὶ ὁ χριστός. 15 Βλέπετε οὖν  
dead, and shall shine upon thee the Christ. Take heed therefore

ὡς ἀκριβῶς<sup>d</sup> περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,  
how accurately ye walk, not as unwise, but as wise,

16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.  
redeeming the time, because the days are evil. 17 Wherefore

17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ ἐννοεῖτε<sup>e</sup> τί τὸ  
On this account be not foolish, but understanding what the

θέλημα τοῦ κυρίου. 18 καὶ μὴ μεθύσκεσθε οἶνῳ, ἐν ᾧ  
will of the Lord [is]. And be not drunk with wine, in which

ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, 19 λα-  
is dissoluteness; but be filled with [the] Spirit, speak-

λοῦντες ἑαυτοῖς ψαλμοὺς καὶ ὕμνοις καὶ ᾠδαῖς<sup>f</sup> πνευματικαῖς<sup>g</sup>  
to each other in psalms and hymns and songs spiritual,

καὶς, ᾄδοντες καὶ ψάλλοντες ἑνὶ<sup>h</sup> τῇ καρδίᾳ<sup>i</sup> ὑμῶν τῷ κυρίῳ,  
singing and praising with heart your to the Lord;

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ  
giving thanks at all times for all things in [the] name

κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί· 21 ὑπο-  
of our Lord Jesus Christ to him who [is] God and Father, submit-

τασόμενοι ἀλλήλοις ἐν φόβῳ<sup>k</sup> θεοῦ.  
ting yourselves to one another in [the] fear of God.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε,<sup>l</sup> ὡς τῷ  
Wives, to your own husbands submit yourselves, as to the

κυρίῳ· 23 ὅτι<sup>m</sup> ὁ ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικός, ὡς καὶ  
Lord, for the husband is head of the wife, as also

ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ<sup>n</sup> αὐτός ἐστιν<sup>o</sup> σωτὴρ  
the Christ [is] head of the assembly, and he is Saviour

τοῦ σώματος· 24 Ἀλλ' ὡςπερ<sup>p</sup> ἡ ἐκκλησία ὑποτάσσεται τῷ  
of the body. But even as the assembly is subjected to the

χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις<sup>q</sup> ἀνδράσιν ἐν παντί.  
Christ, so also wives to their own husbands in everything.

25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, ἑαυτῶν<sup>r</sup>, καθὼς καὶ ὁ  
Husbands, love your own wives, even as also the

χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ  
Christ loved the assembly, and himself gave up for

αὐτῆς· 26 ἵνα αὐτὴν ἁγιάσῃ, καθάρισας τῷ λουτρῷ<sup>s</sup>  
it, that it he might sanctify, having cleansed [it] by the washing

τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ αὐτὴν<sup>t</sup> ἑαυτῷ  
of water by [the] word, that he might present it to himself

ἐνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν στίλον ἢ ῥυτίδα ἢ τι  
glorious the assembly, not having spot, or wrinkle, or any

τῶν τοιούτων, ἀλλ' ἵνα ᾧ ἁγία καὶ ἄμωμος. 28 οὕτως  
of such things; but that it might be holy and blameless. So

ὅφείλουσιν<sup>u</sup> οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς  
ought husbands to love their own wives as

τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν<sup>v</sup>  
their own bodies: he that loves his own wife himself

ἀγαπᾷ· 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,  
loves. For no one at any time his own flesh hated,

give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 that he might sanctify and cleanse it with the washing of water by the word, 27 that he might present it to himself glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth himself loveth himself. 29 For no man ever yet hated his own flesh; but

<sup>d</sup> ἀκριβῶς πῶς T.

<sup>e</sup> ἐν (read with your heart) TITRA.

<sup>f</sup> ταῖς καρδίαις hearts L.

<sup>g</sup> πνευματικαῖς LA.

<sup>h</sup> χριστοῦ of Christ

<sup>i</sup> ὑποτάσσεσθε TA; ὑποτασσέσθωσαν (read to their own husbands let them submit themselves) LTR.

<sup>j</sup> ὁ (read husband) GLTTAW.

<sup>k</sup> καὶ GLTTAW.

<sup>l</sup> ἐστὶν LITTA.

<sup>m</sup> ἀλλὰ LTTA.

<sup>n</sup> ὡς as LITTA.

<sup>o</sup> ἰδίους (read to the husbands)

<sup>p</sup> αὐτὸς (read he might himself present)

<sup>q</sup> καὶ (also) οἱ ἄνδρες ὀφείλουσιν LW.

<sup>r</sup> + καὶ also TRA.





10 Ὡς τοῖς κυρίοις, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν τῷ κυρίῳ, 10 Finally, my brethren, be strong in the Lord, and in the power of his might.

καὶ ἐν τῇ κράτει τῆς ἰσχύος αὐτοῦ. 11 ἐνδύσαθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς οὐκ εὐσεβεῖας τοῦ διαβόλου· 12 ὅτι οὐκ ἐστίν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκοτοῦς τοῦ αἰῶνος." 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil: 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ὑπάντα καταργασάμενοι στῆναι. 14 στήτε οὖν περιζωσάμενοι τὴν ὁπλήν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, 15 καὶ ὑποδυσάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· 16 ἐπὶ πάντων ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δύνησεσθε πάντα, τὰ βέλη τοῦ πονηροῦ ὅσα πεπτρωμένα σβέσαι· 17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥήμα θεοῦ· 18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχώμενοι ἐν παντί καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἄγρυπνοῦντες ἐν πάσῃ προσκαρτερήσετε καὶ φέρητε περὶ πάντων τῶν ἁγίων, 19 καὶ ὑπερ ἐμὸν ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρόρσειά, γνωρίζαι τὸ μυστήριον τοῦ εὐαγγελίου, 20 ὑπερ ὅς προσβέβω ἐν αλύσει, ἵνα ἐν αὐτῇ παρόρσιάζωμαι ὡς δεῖ με λαλῆσαι. 21 ἵνα δὲ εἰδῇτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω; πάντα ἐγὼ γινώσκω Τυχικὸς ὁ ἀγαπητὸς μου, πάντα ἅπαντα ὑμῖν γνωρίζω. 21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother

<sup>α</sup> τοῦ λοιποῦ LTTra.    <sup>β</sup> — ἀδελφοί μου LTTra.    <sup>γ</sup> μεθοδίας τ.    <sup>δ</sup> ὑμῖν to you L.  
<sup>ε</sup> — τοῦ αἰῶνος (read of this darkness) GLTTaAw.    <sup>ς</sup> — τούτου (read of darkness) w.    <sup>α</sup> ἐν  
 ἐν LTTra.    <sup>β</sup> — τὰ LTTra.    <sup>γ</sup> — τοῦτο very thing LTTra.    <sup>δ</sup> δοθῇ GLTTaAw.    <sup>ε</sup> [τοῦ εὐαγ-  
 γελίου] L.  
<sup>α</sup> καὶ ὑμεῖς εἰδῆτε LTTra.    <sup>β</sup> ἵς γνωρίσει ὑμῖν LTTra.

and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for the same purpose, that ye might know our affairs, and that ye might comfort your hearts.

ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ· 22 ὃν ἐπεμψα brother and faithful servant in [the] Lord; whom I sent πρὸς ὑμᾶς εἰς αὐτὸ· τοῦτο, ἵνα γνῶτε τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. to you for this very thing, that ye might know the things concerning us and he might encourage your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ. 24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστόν ἐν ἀφθαρσίᾳ. Ἀμήν.<sup>1</sup> God [the] Father and Lord Jesus Christ. Grace with all those that love our Lord Jesus Christ in incorruption. Amen.

<sup>1</sup> Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ.<sup>2</sup> To [the] Ephesians written from Rome, by Tychicus.

## Ἡ ΠΡΟΣ ΤΟΥΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE TO THE PHILIPPIANS EPISTLE.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bi-shops and deacons: 2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ χριστοῦ,<sup>1</sup> πᾶσιν τοῖς ἁγίοις ἐν χριστῷ Ἰησοῦ τοῖς ἀσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.<sup>2</sup> Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and those who serve. Grace to you and peace from God our Father and [the] Lord Jesus Christ.

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν, I thank my God on the whole remembrance of you,

3 I thank my God upon every remembrance of you, 4 always in every prayer of mine for you all making request with joy, 5 for your fellowship in the gospel from the first day until now; 6 being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 7 even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

4 πάντοτε ἐν πάσῃ δεῖσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέσιν ποιούμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· 6 πεποιθὼς αὐτὸ· τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν ἐπιτελεῖσι ὡς ἄχρις ἡμέρας Ἰησοῦ χριστοῦ· 7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ὥς τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκαταμέτοχοι μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8 μάρτυς γάρ For God is my re-partakers of my grace all ye are, For witness

<sup>1</sup> — ἀμήν GLTTA.

<sup>2</sup> — the subscription GLTW; Πρὸς Ἐφεσίους TRA.

<sup>3</sup> + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς FG. Πρὸς Φιλιππησίους LITTAW. <sup>1</sup> χριστοῦ Ἰησοῦ LITTAW. <sup>2</sup> χριστοῦ Ἰησοῦ W. — + τῆς the LITTA. <sup>3</sup> ἀχρί LTA. <sup>4</sup> + ἐν ἐν (read τῇ the) [L]ITTAW. <sup>5</sup> συν- T.

μου ἔστιν" ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγ-  
 my 'is 'God, how I long after 'all you in [the] bowels  
 χρυσοῦ Ἰησοῦ χριστοῦ." 9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη  
 of Jesus Christ. And this I pray, that 'love  
 ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον ἡ περισσεύη" ἐν ἐπιγνώσει καὶ  
 'your yet more and more may abound in knowledge and  
 πάσῃ αἰσθήσει, 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ δια-  
 all intelligence, for 'to approve you the things that are  
 φέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπόσκοποι εἰς ἡμέραν  
 excellent, that ye may be pure and without offence for [the] day  
 χριστοῦ, 11 πεπληρωμένοι ἡ καρπῶν" δικαιοσύνης ἡ τῶν"  
 of Christ, being filled with fruits of righteousness which [are]  
 διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.  
 by Jesus Christ, to 'glory 'and 'praise 'God's.

12 Γινώσκουν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ'  
 But 'to 'know you 'I wish, brethren, that the things concerning  
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν·  
 rather to [the] advancement of the glad tidings have turned out,  
 13 ὥστε τοὺς δεσμοῖς μου φανεροῦς ἐν χριστῷ γενέσθαι  
 as my bonds 'manifest in 'Christ 'to have become  
 ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν· 14 καὶ τοὺς  
 in 'whole 'the pretorium and to 'the 'rest 'all; and the  
 πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς  
 most of the brethren 'in [the] 'Lord 'trusting by 'bonds  
 μου περισσοτέρως τολμᾷ ἀβύβως τὸν λόγον λαλεῖν. 15 Τινὲς  
 my 'more abundantly 'dare 'fearlessly 'the 'word 'to speak. Some  
 μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν  
 indeed even from envy and strife, but some also from good-will the  
 χριστὸν κηρύσσουσιν. 16 οἱ μὲν ἕξ ἐριθείας τὸν χριστὸν  
 Christ are proclaiming. Those indeed out of contention the Christ  
 καταγγέλλουσιν ὡς ἀγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν·  
 are announcing, not purely, supposing tribulation to add  
 τοῖς δεσμοῖς μου· 17 οἱ δὲ ἕξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο-  
 to my bonds, but these out of love, knowing that for de-  
 λογίαν τοῦ εὐαγγελίου κέμαι. 18 τί γάρ; πλὴν παντὶ  
 fence of the glad tidings I am set. What then? nevertheless in every  
 τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται·  
 way, whether in pretext or in truth, Christ is announced;  
 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19 οἶδα γὰρ ὅτι  
 and in this I rejoice, yea, also I will rejoice: for I know that  
 τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως,  
 this for me shall turn out to salvation through your supplication,  
 καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ, 20 κατὰ  
 and [the] supply of the Spirit of Jesus Christ: according to  
 τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθή-  
 earnest expectation and hope my, that in nothing I shall be  
 σομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγα-  
 ashamed, but in all boldness, as always, also now shall be  
 λυνθῇσεται χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ  
 magnified Christ in my body whether by life or by  
 θανάτου. 21 Ἐμοὶ γὰρ τὸ ζῆν χριστός, καὶ τὸ ἀποθανεῖν  
 death. For to me to live [is] Christ, and to die is

cord, how greatly I long after you all in the bowels of Jesus Christ. 9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11 being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 so that my bonds in Christ are manifest in all the palace, and in all other places; 14 and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: 17 but the other of love, knowing that I am set for the defence of the gospel. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. 21 For to me to live is

τ — ἐστιν (read [is]) LITTA.    ἡ χριστοῦ Ἰησοῦ GLITTAW.  
 πόν (with) fruit GLITTAW.    τὸν (read which [is]) GLITTAW.  
 1 verses 16 and 17 transposed, except οἱ μὲν and οἱ δὲ GLITTAW.  
 to arouse LITTAW.    b + ὅτι that (read πλὴν except) LITTA.

\* περισσεύσῃ L.    \* καρ-  
 + τὸ θεοῦ of God LITTA.  
 [τὸν] LITTA.    \* ἐγείρειν



gain. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 nevertheless to abide in the flesh is more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 26 that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. 27 Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; 28 and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 30 having the same conflict which ye saw in me, and now hear to be in me.

κέρδος. 22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· gain; but if to live in flesh, this for me [is] fruit of labour: καὶ τί αἰρήσομαι οὐ γνωρίζω· 23 συνέχομαι ἄρα ἐκ τῶν and what I shall choose I know not. 24 ἡ ἐπιθυμία ἐστιν ἐν σαρκί, καὶ ὅτι ἐν Χριστῷ εἶναι, ὃ ἐστὶν ἄλλοιον καλὸν· 25 ἀλλὰ ἵνα ἔσται ἡ ἐπιθυμία ἐν σαρκί ἀναγκαϊότερον δι' ὑμᾶς· 26 καὶ τοῦτο τῇ σαρκί ἀναγκαϊότερον δι' ὑμᾶς· 27 μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἔλθω καὶ ἰδῶν ὑμᾶς, εἴτε ἀπὸν εἰκοίσομαι τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ πτυρόμενοι ἐν μη- with the faith of the glad tidings; and being frightened in no- thing ἐν ὑμῶν ἀντικειμένων ἡτις αὐτοῖς ἐστὶν ἐν- thing by those who oppose; which to them is a demon- στράτιον ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· stration of destruction, to you but of salvation, and this from God; 29 ὅτι ὑμῶν ἐχαρίσθη τὸ ὑπερ τοῦ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῖν, ἀλλὰ καὶ τὸ ὑπερ αὐτοῦ πάσχειν· 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

II. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but

2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παρα- If any then encouragement [there be] in Christ, if any conso- μῦθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγ- lation of love, if any fellowship of [the] Spirit, if any bowels χνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαράν, ἵνα and compassions, fulfil my joy, that τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, ὁμόψυχοι, ye may be of the same mind, the same love, having, joined in soul, τὸ ἐν ἑνὶ φρονοῦντες· 3 μηδὲν κατὰ ἐριθείαν ἢ κενο- the one thing minding— nothing according to contention or vain- δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερ- glory, but in humility one another esteeming a- ἔχοντας ἑαυτῶν. 4 μὴ τὰ ἑαυτῶν ῥέκαστοι· each above themselves, not the things of themselves each

c δε but GLTT<sup>a</sup>AW. d + γὰρ for EGLTT<sup>a</sup>AW.

μένον continue (read πάντων with all) LTT<sup>a</sup>.

ἡμῶν (read but of your salvation) LTT<sup>a</sup>AW.

κατ' TT<sup>a</sup>AW.

μηδὲ κατὰ nor according to LTT<sup>a</sup>.

— ἐν (read τῇ in the) T.

εἰς αὐτοῦ LTT<sup>a</sup>.

εἶδετε LTT<sup>a</sup>AW.

ῥέκαστοι LTT<sup>a</sup>.

ἡ παρα-

ἐστὶν αὐτοῖς GLTT<sup>a</sup>AW.

τις GLTT<sup>a</sup>.

συν. T.

σκοπεῖτε, ἄλλὰ καὶ τὰ ἑτέρων ἕκαστος. 5 Τοῦτο  
consider, but also the things of others each. This

γὰρ φρονείσθω ἐν ὑμῖν ὁ καὶ ἐν χριστῷ Ἰησοῦ, 6 ὃς  
for let mind be in you which also in Christ Jesus [was]; who,

ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι  
in [the] form of God subsisting, not rapine esteemed it to be

ἴσα θεῷ, 7 ἀλλ' ἐαυτὸν ἐκένωσεν, μορφὴν δούλου  
equal with God; but himself emptied, form a bondman's

λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος. 8 καὶ σχή-  
having taken, in [the] likeness of men having become; and in

ματι εὐρέθει· ὡς ἄνθρωπος, ἐταπείνωσεν ἐαυτόν, γενό-  
figure having been found ■ man, he humbled himself, having

μενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. 9 διὸ  
become obedient unto death, even death of [the] cross. 9 Wherefore

καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔχαρίσατο αὐτῷ ὄνομα  
also God him highly exalted and granted to him a name

τὸ ὑπὲρ πᾶν ὄνομα. 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν  
which [is] above every name, that at the name of Jesus every

γόνυ κάμψῃ ἰπουρανίων καὶ ἐπιγείων καὶ καταχθονίων·  
knee should bow of [beings] in heaven and on earth and under the earth,

11 καὶ πᾶσα γλῶσσα ἑξομολογήσεται ὅτι κύριος Ἰησοῦς  
and every tongue should confess that [is] Lord Jesus

χριστὸς εἰς δόξαν θεοῦ πατρὸς.  
Christ to [the] glory of God [the] Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ  
So that, my beloved, even as always ye obeyed, not

ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν  
in my presence only, but now much rather in

τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τῇ ἑαυτῶν σωτηρίᾳ  
my absence, with fear and trembling your own salvation

κατεργάζεσθε. 13 Ὅτι θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ  
work out, for God it is who works in you both

θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. 14 πάντα  
to will and to work according to [his] good pleasure. All things

ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα ζήνησθε  
do apart from murmurings and reasonings, that ye may be

ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἀμώμητα ἐν μέσῳ  
faultless and simple, children of God unblamable in [the] midst

γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς  
of a generation crooked and perverted; among whom ye appear as

φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα  
luminaries in [the] world, [the] word of life holding forth, for a boast

ἐμοὶ εἰς ἡμέραν χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς  
to me in day Christ's, that not in vain I ran, nor in

κενὸν ἐκοπίασα. 17 ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ  
vain laboured. But if also I am poured out on the sacrifice and

leitourgia τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν  
ministration of your faith, I rejoice, and rejoice with all

ὑμῖν. 18 τὸ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.  
you. And in the same also ye rejoice and rejoice with me.

19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχίως πέμψαι  
But I hope in [the] Lord Jesus Timotheus soon to send

every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 who, being in the form of God, thought it not robbery to be equal with God: 7 but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 and being found in fashion as man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. 18 For the same cause also do ye joy, and rejoice with me. 19 But I trust in the Lord Jesus to send Timotheus shortly unto

σκοποῦντες considering GLTTAW.

ἴσα LTAW.

shall confess TAW.

midst LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἄλλὰ LTAW.

ἕκαστοι GLTTAW.

+ τὸ the (name) LTT[A]W.

ἦτε L.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

ἄμωμα LTAW.

φρονεῖτε (omit for) LTTA.

ἑξομολογήσεται

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you, that I also may use of good comfort, when I know your state. 20 For I have no man like-minded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, = a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly. 25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants. 26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all gladness; and hold such in reputation: 30 because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

ὑμῖν, ἵνα καὶ ὡς εὐψυχῶ, γινούς τὰ περὶ τοῦ ὑμῶν. 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 21 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 22 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 23 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 24 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 25 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 26 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 27 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 28 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 29 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν. 30 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ ὑμῶν.

III. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. 2 Beware of dogs, beware of evil workers, beware of the concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 4 Though I might also have confidence in

ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας. 3 Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ τὰ αὐτὰ. 4 ὅτι ἡμεῖς ἐσμὲν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες, καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ, καὶ οὐκ

h — τοῦ GLTTAW.

m + [ιδεῖν] to see L.

q — τοῦ the LTTA.

c θεοῦ (read serve in [the] Spirit of God) LTTAW.

i Ἰησοῦ χριστοῦ GLTTAW.

m — ἀλλά LTTAW.

r — χριστοῦ A.

m παραβουλευσάμενος having hazarded GLTTAW.

a φίλῳ LTTA.

i συνσ- LTTA.

p λυτῇ GLTTAW.

ἐν σαρκὶ πεποιθότες, 4 <sup>καί</sup> <sup>περὶ</sup> <sup>ἐγὼ</sup> <sup>ἔχων</sup> <sup>πεποιθήσιν</sup> <sup>καὶ</sup> <sup>ἐν</sup>  
in flesh trust. Though I have trust even in

σαρκί· 5 <sup>εἰ</sup> <sup>τις</sup> <sup>δοκεῖ</sup> <sup>ἄλλος</sup> <sup>πεποιθέναι</sup> <sup>ἐν</sup> <sup>σαρκί</sup>, <sup>ἐγὼ</sup> <sup>μᾶλλον</sup>·  
flesh; if any thinks other to trust in flesh, I rather:

5 <sup>περιτομῇ</sup>· <sup>ὁ</sup> <sup>κατὰ</sup> <sup>ἡμέρας</sup>, <sup>ἐκ</sup> <sup>γένους</sup> <sup>Ἰσραὴλ</sup>, <sup>φυλῆς</sup>  
[as to] circumcision. on [the] eighth day; of [the] race of Israel, of [the] tribe

<sup>Βενιαμίν</sup>, <sup>Ἑβραῖος</sup> <sup>ἐξ</sup> <sup>Ἑβραίων</sup>, <sup>κατὰ</sup> <sup>νόμον</sup> <sup>Φαρισαίος</sup>,  
of Benjamin, Hebrew of Hebrews; according to [the] law a Pharisee;

6 <sup>κατὰ</sup> <sup>ζῆλον</sup>· <sup>διώκων</sup> <sup>τὴν</sup> <sup>ἐκκλησίαν</sup>, <sup>κατὰ</sup> <sup>δικαιοσύ-</sup>  
according to zeal, persecuting the assembly; according to righteous-

<sup>νην</sup> <sup>τὴν</sup> <sup>ἐν</sup> <sup>νόμῳ</sup> <sup>γενόμενος</sup> <sup>ἄμεμπτος</sup>. 7 <sup>ἄλλα</sup>· <sup>τίνα</sup>  
ness which [is] in [the] law, having become blameless; but what things

<sup>ἦν</sup> <sup>μοι</sup>· <sup>κέρδη</sup>, <sup>ταῦτα</sup> <sup>ἡγήμαι</sup> <sup>διὰ</sup> <sup>τὸν</sup> <sup>χριστὸν</sup>  
were to me gain, these I have esteemed, on account of Christ,

<sup>ζημίαν</sup>. 8 <sup>ἀλλὰ</sup> <sup>βμενουγέ</sup>· <sup>καὶ</sup> <sup>ἡγοῦμαι</sup> <sup>πάντα</sup> <sup>ζημίαν</sup>  
loss. But yea rather, also I am esteeming all things loss

<sup>εἶναι</sup> <sup>διὰ</sup> <sup>τὸ</sup> <sup>ὑπερέχον</sup> <sup>τῆς</sup> <sup>γνώσεως</sup>· <sup>χριστοῦ</sup> <sup>Ἰησοῦ</sup>  
to be on account of the excellency of the knowledge of Christ Jesus

<sup>τοῦ</sup> <sup>κυρίου</sup> <sup>μου</sup>, <sup>δι'</sup> <sup>ὃν</sup> <sup>τά</sup> <sup>πάντα</sup> <sup>ἐζημιώθην</sup>, <sup>καὶ</sup> <sup>ἡγοῦ-</sup>  
my Lord, on account of whom all things I suffered loss of, and esteem

<sup>μαι</sup> <sup>σκόβαλα</sup>· <sup>εἶναι</sup>, <sup>ἵνα</sup> <sup>χριστὸν</sup> <sup>κερήσω</sup>, 9 <sup>καὶ</sup> <sup>εὐρεθῶ</sup>  
[them] refuse to be, that Christ I may gain; and be found

<sup>ἐν</sup> <sup>αὐτῷ</sup>, <sup>μὴ</sup> <sup>ἔχων</sup> <sup>ἐμὴν</sup> <sup>δικαιοσύνην</sup> <sup>τὴν</sup> <sup>ἐκ</sup> <sup>νόμου</sup>, <sup>ἀλλὰ</sup>  
in him, not having my righteousness which [is] of law, but

<sup>τὴν</sup> <sup>διὰ</sup> <sup>πίστεως</sup> <sup>χριστοῦ</sup>, <sup>τὴν</sup> <sup>ἐκ</sup> <sup>θεοῦ</sup> <sup>δικαιοσύνην</sup> <sup>ἐπὶ</sup>  
that which by faith of Christ [is], the of God righteousness on

<sup>τῇ</sup> <sup>πίστει</sup>, 10 <sup>τοῦ</sup> <sup>γνώμαι</sup> <sup>αὐτὸν</sup> <sup>καὶ</sup> <sup>τὴν</sup> <sup>δύναμιν</sup> <sup>τῆς</sup> <sup>ἀνα-</sup>  
faith, to know him and the power of resur-

<sup>στάσεως</sup> <sup>αὐτοῦ</sup>, <sup>καὶ</sup> <sup>ἐτὴν</sup>· <sup>κοινωνίαν</sup> <sup>τῶν</sup>· <sup>παθημάτων</sup> <sup>αὐτοῦ</sup>,  
rection his, and the fellowship of his sufferings,

<sup>ἔσσυμμορφούμενος</sup>· <sup>τῷ</sup> <sup>θανάτῳ</sup> <sup>αὐτοῦ</sup>, 11 <sup>εἰ</sup>· <sup>πῶς</sup> <sup>καταντήσω</sup>  
being conformed to his death, if by any means I may arrive

<sup>εἰς</sup> <sup>τὴν</sup> <sup>ἐξανάστασιν</sup> <sup>τῶν</sup>· <sup>νεκρῶν</sup>. 12 <sup>οὐχ</sup> <sup>ὅτι</sup> <sup>ἤδη</sup> <sup>ἔλαβον</sup>,  
at the resurrection of the dead. Not that already I received,

<sup>ἢ</sup> <sup>ἤδη</sup> <sup>τετελείωμαι</sup>· <sup>διώκω</sup> <sup>δὲ</sup> <sup>εἰ</sup>· <sup>καὶ</sup>· <sup>καταλάβω</sup>  
or already have been perfected; but I am pursuing, if also I may lay hold,

<sup>ἐφ' ᾧ</sup> <sup>καὶ</sup> <sup>κατελήφθην</sup>· <sup>ὑπὸ</sup> <sup>τοῦ</sup> <sup>χριστοῦ</sup>· <sup>Ἰησοῦ</sup>. 13 <sup>ἀδελ-</sup>  
for that also I was laid hold of by the Christ Jesus. Bre-

<sup>φοί</sup>, <sup>ἐγὼ</sup> <sup>ἐμαυτὸν</sup>· <sup>οὐ</sup>· <sup>λογίζομαι</sup> <sup>κατελῆφέναι</sup>· <sup>ἐν</sup> <sup>δέ</sup>,  
thren, I myself do reckon to have laid hold; but one thing—

<sup>τά</sup> <sup>μὲν</sup> <sup>ὀπίσω</sup> <sup>ἐπιλανθανόμενος</sup>, <sup>τοῖς</sup> <sup>δὲ</sup> <sup>ἐμπροσθεν</sup>  
the things behind forgetting, and to the things before

<sup>ἐπεκτεινόμενος</sup>, 14 <sup>κατὰ</sup> <sup>σκοπὸν</sup> <sup>διώκω</sup>· <sup>ἐπὶ</sup>· <sup>τὸ</sup> <sup>βραβεῖον</sup>  
stretching out, towards [the] goal I pursue for the prize

<sup>τῆς</sup> <sup>ἁνω</sup> <sup>κλήσεως</sup> <sup>τοῦ</sup> <sup>θεοῦ</sup> <sup>ἐν</sup> <sup>χριστῷ</sup> <sup>Ἰησοῦ</sup>. 15· <sup>Ὅσοι</sup>  
of the on high calling of God in Christ Jesus. As many as

<sup>οὖν</sup>· <sup>τέλειοι</sup> <sup>τοῦτο</sup>· <sup>φρονῶμεν</sup>· <sup>καὶ</sup> <sup>εἴ</sup>· <sup>τι</sup> <sup>ἐτέρως</sup>  
therefore [are] perfect should be of this mind; and if [in] anything differently

<sup>φρονεῖτε</sup>, <sup>καὶ</sup> <sup>τοῦτο</sup> <sup>ὁ</sup> <sup>θεὸς</sup> <sup>ὑμῖν</sup> <sup>ἀποκαλύψει</sup>. 16 <sup>πλὴν</sup> <sup>εἰς</sup>· <sup>ὅ</sup>  
ye are minded, also this God to you will reveal. But whereto

the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; touching the law, a Pharisee; 6 concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. 9 and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 if by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, otherwise I should be already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise

• To read as pointed in the Greek join though I have &c. to what precedes, commencing a sentence at εἰ τις. • περιτομῇ GLTtAW. • Βενιαμὲν LTr. • ζῆλος LTrAW. • ἀλλὰ [1.Tr]A; • ἀλλ' T. • μοι ἦν L. • μὲν οὖν then indeed GLTtAW. • + τοῦ (read of the Christ) L. • εἶναι LTr. • τὴν LTr[A]. • τῶν TTr. • συμμορφίζομενος (συν- T) LTrAW. • τὴν ἐκ from among [the] LTrAW. • καὶ T. • κατελήφθην LTrA. • τοῦ GLTtAW. • Ἰησοῦ GLTtAW. • οὕτω not yet T. • εἰς LTrA.



mind<sup>ed</sup>, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

IV. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. 2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things

ἔφθάσαμεν, τῇ αὐτῇ στοιχεῖν <sup>1</sup>κανόνι, τὸ αὐτὸ φρονεῖν. <sup>2</sup>we attained, by the same <sup>3</sup>to walk <sup>4</sup>rule, to be of the same mind. 17 <sup>5</sup>Συμμιμηταὶ <sup>6</sup>μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας καθὼς ἔχετε <sup>7</sup>τύπον ἡμᾶς. 18 πολλοὶ γὰρ περιπατοῦσιν οὓς πολλὰκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ <sup>8</sup>χριστοῦ. 19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες. 20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν χριστόν, 21 ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ <sup>9</sup>σύμμορφον <sup>10</sup>τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι <sup>11</sup>ἑαυτῷ τὰ πάντα. <sup>12</sup>all things.

4 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ <sup>13</sup>στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί. 2 <sup>14</sup>Εὐδοίαν <sup>15</sup>καὶ <sup>16</sup>Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. 3 <sup>17</sup>καὶ <sup>18</sup>ἔρωτῶ καὶ σε, <sup>19</sup>σύζυγε γνήσιε, <sup>20</sup>σουλ- <sup>21</sup>λαμβάνου <sup>22</sup>αὐταῖς, <sup>23</sup>αἵτινες ἐν τῇ εὐαγγελίῳ συνήθλησαν <sup>24</sup>μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βιβλῷ ζωῆς. <sup>25</sup>whose names [are] in [the] book of life.

4 Χαίρετε ἐν κυρίῳ πάντοτε· ἄλιν ἔρω, χαίρετε. 5 τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἔγγυς. 6 Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντί τῇ προσευχῇ καὶ τῇ δέήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζετε τὸν θεόν· 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν χριστῷ Ἰησοῦ. 8 Τὸ λοιπόν, ἀδελφοί, ὅσα

Р — канони, τὸ αὐτὸ φρονεῖν GLTTA.

■ συν- T.

■ — εἰς τὸ γενέσθαι αὐτὸ GLTTAW.

■ αὐτῇ LITTA.

■ Εὐδοίαν EGLTTAW.

■ καὶ γεα GLTTAW.

■ γνήσιε σύζυγε LITTA.

■ συν- TTA.

ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια. ὅσα ἀγνά,  
are true, whatsoever venerable, whatsoever just, whatsoever pure,  
ὅσα προσφιλή, ὅσα εὐφημα, εἰ τις ἀρετὴ καὶ εἰ τις  
whatsoever lovely, whatsoever of good report; if any virtue and if any  
ἐπαινος, ταῦτα λογιζέσθε· 9 ἂ καὶ ἐμάθετε καὶ παρελάβετε  
praise, these things consider. What also ye learned and received  
καὶ ἤκουσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς  
and heard and saw in me, these things do; and the God  
τῆς εἰρήνης ἔσται μεθ' ὑμῶν. 10 Ἐχάρην δὲ ἐν κυρίῳ  
of peace shall be with you. But I rejoiced in [the] Lord  
μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ἐπὲρ ἐμοῦ φρονεῖν·  
greatly, that now at length ye revived [your] of me thinking;  
ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. 11 οὐχ ὅτι  
although also ye were thinking, but ye were lacking opportunity. Not that  
καθ' ὑστερήσιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι,  
as to destitution I speak; for I learned in what [circumstances] I am,  
αὐτάρκης εἶναι. 12 οἶδα γὰρ δὲ τὰ πενιούσθαι, οἶδα καὶ  
content to be. And I know [how] to be brought low, and I know [how]  
περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι καὶ χορτά-  
to abound. In everything and in all things I am initiated both to be  
ζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. 13 πάντα  
full and to hunger, both to abound and to be deficient. All things  
ἰσχύω ἐν τῷ ἐνδυναμοῦντί με ἡ χριστῷ. 14 πλὴν  
I am strong for in the who empowers me Christ.  
καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει. 15 οἶδατε  
well ye did, having fellowship in my tribulation. Know  
δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,  
and also ye, O Philippians, that in [the] beginning of the glad tidings,  
ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἔκοι-  
when I came out from Macedonia, not any with me assembly had  
νώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς  
fellowship with regard to an account of giving and receiving, except ye  
μόνοι. 16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπας καὶ δις εἰς τὴν  
alone; because also in Thessalonica both once and twice for  
χρεῖαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ'  
my need ye sent. Not that I seek after gift, but  
ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.  
I seek after fruit that abounds to your account.  
18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπληρωμαι, δεξιόμενος  
But I have all things and abound; I am full, having received  
παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμήν εὐωδίας,  
from Epaphroditus the things from you, an odour of sweet smell,  
θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ θεὸς μου πληρώσει  
a sacrifice acceptable, well-pleasing to God. But my God will fill up  
πᾶσαν χρεῖαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ ἐν  
all your need according to his riches in glory in  
χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς  
Christ Jesus. But to the God and Father of us [be] glory to  
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
the ages of the ages. Amen.

21 Ἀσπάσασθε πάντα ἅγιον ἐν χριστῷ Ἰησοῦ. ἀσπάζον-  
Salute every saint in Christ Jesus. Sa-  
ται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάν-  
lute you the with me brethren. Salute you all

are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9-Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding ye have well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account. 18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. 19 But my God shall supply all your need according to his riches in glory by Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint

γ καὶ GLTTAW. α — χριστῷ (read τῷ him) GLTTAW. α συν- T. β λήμψεως LITTA

ε [εἰς] L. δ ἀλλὰ LITAW. ζ τὸ πλοῦτος LITAW.

in Christ Jesus. The brethren which are with me greet you. 23 All the saints salute you, chiefly they that are of Cæsar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.

τες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. 23 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

Ἰπρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης, δι' Ἐπαφροδίτου.

Ἡ ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.  
THE "TO [THE] "COLOSSIANS "EPISTLE "OF "PAUL.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ. διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, 2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

3 Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντοτε ὑπὲρ ὑμῶν προσευχόμενοι. 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τῇν εἰς πάντας τοὺς ἁγίους, 5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῇ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφοροῦμενοι, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἤκουσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ. 7 καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ, 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: 7 as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; 8 who also declared unto us your love in the Spirit.

τ — ἡμῶν (read of the Lord) LTTAW.

τοῦ πνεύματος ὑμῶν your spirit LTTAW.

ἡ — ἀμήν [LTTWA]. i — the subscription GLTW; Πρὸς Φιλιππησίους TTA.

+ τοῦ Ἀποστόλου of the Apostle E; Πρὸς Κολοσσαεῖς ET; Παύλου ἐπιστολὴ πρὸς Κολοσσαεῖς G; Πρὸς Κολοσσαεῖς LTTAW. i χριστοῦ Ἰησοῦ LTTAW. m Κολοσσαῖς

ΕΟΛW. " + Ἰησοῦ Jesus L. o — καὶ κυρίου Ἰησοῦ χριστοῦ G [LTTAW. p — καὶ (read to God [the] Father) LA. q ὑπὲρ LTT. r ἦν ἐχετε which ye have LTTAW. s — καὶ LTTAW.

t + καὶ αὐξανόμενον and growing GLTTAW. u — καὶ LTTAW. v ἡμῶν

us LTTAW.

9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἤκούσαμεν,  
 On account of this also we from the day in which we heard [of it],  
 οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτοῦμενοι ἵνα  
 do not cease <sup>for</sup> you <sup>praying</sup> and <sup>asking</sup> that  
 πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ  
 ye may be filled with the knowledge of his will in all  
 σοφίᾳ καὶ συνέσει πνευματικῇ, 10 περιπατῆσαι ὡς ἡμεῖς<sup>1</sup>  
 wisdom and <sup>understanding</sup> <sup>spiritual</sup>, <sup>to</sup> walk <sup>for</sup> you  
 ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν<sup>2</sup> ἐν παντὶ ἔργῳ ἀγαθῷ  
 worthily of the Lord to all <sup>pleasing</sup>, in every <sup>work</sup> <sup>good</sup>  
 καρποφοροῦντες καὶ αὐξανόμενοι τρεῖς τὴν ἐπίγνωσιν<sup>3</sup> τοῦ  
 bringing forth fruit and growing into the knowledge  
 θεοῦ. 11 ἐν πάσῃ δυνάμει δυνατούμενοι κατὰ τὸ κράτος  
 of God; with all power being strengthened according to the might  
 τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ  
 of his glory to all endurance and longsuffering with  
 χαρᾶς. 12 εὐχαριστοῦντες τῷ πατρὶ, τῷ ἱκανώσαντι ἡμᾶς<sup>4</sup>  
 joy; giving thanks to the Father, who made <sup>competent</sup> us  
 εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, 13 ὃς  
 for the share of the inheritance of the saints in the light, who  
 ἐῤῥώσατο<sup>5</sup> ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστη-  
 delivered us from the authority of darkness, and trans-  
 σεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 ἐν  
 lated [us] into the kingdom of the Son of his love: in  
 ᾧ ἔχομεν τὴν ἀπολύτρωσιν ἐδιὰ τοῦ αἵματος αὐτοῦ,<sup>6</sup> τὴν  
 whom we have redemption through his blood, the  
 ἄφεσιν τῶν ἁμαρτιῶν. 15 ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ  
 remission of sins; who is [the] image of God the  
 ἀοράτου, πρωτότοκος πάσης κτίσεως. 16 ὅτι ἐν αὐτῷ ἐ-  
 invisible, firstborn of all creation; because by him were  
 κτίσθη τὰ πάντα, <sup>α</sup>τὰ ἐν τοῖς οὐρανοῖς καὶ <sup>ε</sup>τὰ ἐπὶ τῆς  
 created all things, the things in the heavens and the things upon the  
 γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες  
 earth, the visible and the invisible, whether thrones, or lordships,  
 εἴτε ἀρχαὶ εἴτε ἐξουσίαι. τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν  
 or principalities, or authorities: all things by him and for him  
 ἔκτισται. 17 καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα  
 have been created. And he is before all, and all things  
 ἐν αὐτῷ συνέστηκεν. 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώμα-  
 in him subsist. And he is the head of the body,  
 τος τῆς ἐκκλησίας. ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ  
 the assembly; who is [the] beginning, firstborn from among  
 τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων.  
 the dead, that <sup>might</sup> <sup>be</sup> <sup>in</sup> <sup>all</sup> <sup>things</sup> <sup>he</sup> holding the first place;  
 19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι,  
 because in him <sup>was</sup> <sup>pleased</sup> <sup>all</sup> <sup>the</sup> <sup>fullness</sup> to dwell,  
 20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρη-  
 and by him to reconcile all things to himself, having  
 νοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, <sup>δι</sup> αὐτοῦ,<sup>7</sup>  
 made peace by the blood of his cross, by him, <sup>I</sup>  
 εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. 21 καὶ  
 whether the things on the earth, or the things in the heavens. And  
 ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ  
 you once being alienated and enemies in mind

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; 13 who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 in whom we have redemption through his blood, even the forgiveness of sins: 15 who is the image of the invisible God, the firstborn of every creature: 16 for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 and he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; 20 and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven, 21 And you, that were sometime alienated and enemies in your mind by wicked works,

■ — ὑμᾶς GLTTA.    <sup>2</sup> ἀρεσκειαν T.    <sup>3</sup> τῇ ἐπίγνωσει by the knowledge GLTTAW.  
 ■ + καλέσαντι καὶ called and L.    ■ ὑμᾶς you T.    <sup>6</sup> ἐῤῥώσατο TTR.    ■ — διὰ τοῦ αἵματος  
 αὐτοῦ GLTTAW.    <sup>4</sup> — τὰ LTR.    <sup>5</sup> — τὰ [L]T[TR].    <sup>7</sup> — δι' αὐτοῦ LTR.



yet now hath he reconciled 22 in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: 23 if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

ἐν τοῖς ἔργοις τοῖς πονηροῖς. νυνὶ δὲ ἀποκατήλλαξεν· 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου<sup>h</sup>, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου ὃ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ<sup>i</sup> τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, ὃ ἐγενόμην ἐγὼ Παῦλος δίακονος.  
servant.

24 who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 whereunto I also labour, striving according to his working, which worketh in me mightily.

24 Νυν χαίρω ἐν τοῖς παθήμασιν·<sup>k</sup> μου<sup>l</sup> ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν τῇ σαρκί· μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος· κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ<sup>h</sup> δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· 27 οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι<sup>m</sup> τίς ἐστὶν ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου· τούτου ἐν τοῖς ἔθνεσιν, ὅς<sup>n</sup> ἐστὶν χριστὸς ἐν ὑμῖν ἃ ἐλπὶς τῆς δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν χριστῷ ὁ ἰησοῦς· 29 εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.  
<sup>h</sup>his <sup>l</sup>works <sup>m</sup>in me <sup>n</sup>in power.

II. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for many as have not seen my face in the flesh; 2 that their hearts might be comforted, being knit

2 Θέλω γὰρ ὑμᾶς εἶδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν· καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακασιν<sup>r</sup> τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν,  
<sup>h</sup>For I wish you to know how great conflict I have for you, and as many as have not seen my face in the flesh; 2 that may be encouraged their hearts,

<sup>h</sup> ἀποκατηλλάγητε were ye reconciled L. <sup>h</sup> + [αὐτοῦ] (read his death) L. <sup>i</sup> — τῇ LITRAW. <sup>k</sup> — μου (read the sufferings) GLTTRAW. <sup>l</sup> νυν LITRA. <sup>m</sup> τί τὸ LITRAW. <sup>n</sup> ὅ LITRA. <sup>r</sup> — ἰησοῦ GLTTRAW. <sup>p</sup> ὑπὲρ LITRA. <sup>q</sup> Λαοδικίᾳ T. <sup>r</sup> ἑώρακαν LITRAW; ἑώρακαν T.

<sup>α</sup>συμβιβασθέντων<sup>β</sup> ἐν ἀγάπῃ, καὶ εἰς <sup>γ</sup>πάντα πλοῦτον<sup>δ</sup> τῆς  
being knit together in love, and to all riches of the  
πληροφορίας τῆς συνέσεως; εἰς ἐπίγνωσιν τοῦ μυστηρίου  
full assurance of understanding; to [the] knowledge of the mystery  
τοῦ θεοῦ <sup>ε</sup>καὶ πατρός καὶ τοῦ <sup>ς</sup>χριστοῦ, <sup>ζ</sup>ὅ ἐν <sup>η</sup>ᾧ εἰσιν  
of God and of [the] Father and of the Christ; in which  
πάντες οἱ θησαυροὶ τῆς σοφίας καὶ <sup>θ</sup>τῆς γνώσεως ἀπόκρυ-  
all the treasures of wisdom and of knowledge hid.  
φοι. 4 τοῦτο <sup>ι</sup>ἰδὲν λέγω, ἵνα <sup>κ</sup>μὴ τις ὑμᾶς παραλογίζηται ἐν  
And this I say, that not anyone you may beguile by  
πιθανολογία· 5 εἰ- γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ  
persuasive speech, For if indeed in the flesh I am absent, yet  
πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν,  
in spirit with you I am, rejoicing and seeing your order,  
καὶ τὸ στερέωμα τῆς εἰς χριστὸν πίστεως ὑμῶν. 6 ὥς οὖν  
and the firmness <sup>α</sup>in <sup>β</sup>Christ <sup>γ</sup>of <sup>δ</sup>your <sup>ε</sup>faith. As therefore  
παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπα-  
ye received the Christ, Jesus the Lord, in <sup>α</sup>him walk,  
τεῖτε, 7 ἱρρίζωμένοι καὶ ἐποικοδομοῦμενοι ἐν αὐτῷ, καὶ  
having been rooted and being built up in him, and  
βεβαιούμενοι <sup>α</sup>ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες  
being confirmed in the faith, even as ye were taught, abounding  
<sup>β</sup>ἐν αὐτῇ ἐν εὐχαριστίᾳ.  
in it with thanksgiving.

8 Βλέπετε μὴ τις ὑμᾶς ἔσται<sup>α</sup> ὁ συλαγωγῶν  
Take heed lest <sup>α</sup>anyone <sup>β</sup>you <sup>γ</sup>there <sup>δ</sup>shall <sup>ε</sup>be <sup>ς</sup>who <sup>ζ</sup>makes <sup>η</sup>a <sup>θ</sup>prey of  
διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παρά-  
through philosophy and empty deceit, according to the tra-  
δосιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ  
dition of men, according to the elements of the world, and  
οὐ κατὰ χριστὸν· 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα  
not according to Christ. For in him dwells all the fulness  
τῆς θεότητος σωματικῶς, 10 καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι  
of the Godhead bodily; and ye are <sup>α</sup>in <sup>β</sup>him <sup>γ</sup>complete,  
ὅς<sup>δ</sup> ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· 11 ἐν ᾧ  
who is the head of all principality and authority, in whom  
καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπ-  
also ye were circumcised with circumcision not made by hand, in the put-  
εκδύσει τοῦ σώματος <sup>α</sup>τῶν ἁμαρτιῶν<sup>β</sup> τῆς σαρκός, ἐν τῇ περι-  
ting off of the body of the sins of the flesh, in the circum-  
τομῇ τοῦ χριστοῦ, 12 συνταφέντες αὐτῷ ἐν τῇ βαπτίσματι·  
cision of the Christ; having been buried with him in baptism,  
ἐν ᾧ καὶ συνηγήθητε διὰ τῆς πίστεως τῆς ἐνερ-  
in which also ye were raised with [him] through the faith of the work-  
γείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ <sup>α</sup>ἐτῶν<sup>β</sup> νεκρῶν.  
ing of God who raised him from among the dead,  
13 καὶ ὑμᾶς νεκροὺς ὄντας <sup>α</sup>ἐν τοῖς παραπτώμασιν καὶ τῇ  
And you, <sup>α</sup>dead <sup>β</sup>being in offences and in the  
ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, <sup>γ</sup>συνεζωποίησεν<sup>δ</sup> σὺν αὐτῷ,  
uncircumcision of your flesh, he quickened together with him,

together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, walk <sup>α</sup>in him; 7 rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power; 11 in whom also ye are circumcised with the circumcision made without hands, in putting off of the body of the sins of the flesh by the circumcision of Christ; 12 buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having for-

<sup>α</sup> συμβιβασθέντες GLTTAW. <sup>β</sup> πᾶν (+ τὸ the 1[Tr]w) πλοῦτος LTTAW. <sup>γ</sup> — καὶ πατὴρ καὶ τοῦ (read [even] Christ) GLTTAW. <sup>δ</sup> — χριστοῦ GA. <sup>ε</sup> — τῆς LTTA. <sup>ς</sup> — ὁ δὲ and τ[Tr]A]. <sup>ζ</sup> μηδεὶς LTTAW. <sup>η</sup> — ἐν (read τῇ in the) LTTA]. <sup>θ</sup> — ἐν αὐτῇ TT[A]. <sup>α</sup> ἐσται ὑμᾶς L. <sup>β</sup> ὁ L. <sup>γ</sup> — τῶν ἁμαρτιῶν GLTTAW. <sup>δ</sup> βαπτισμῷ TrA. <sup>ε</sup> — τῶν (read [the]) TT[A]W. <sup>ς</sup> — ἐν (read παραπ. in offences) TTr. <sup>ζ</sup> συνεζωποίησεν GLTTAW. <sup>η</sup> + ὑμᾶς you LTTAW.

given you all trespasses; 14 blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα 14 ἐξαλείψας  
having forgiven us all the offences; having blotted out  
τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναν-  
the 'against us handwriting 'in the 'decrees, which was adverse  
τίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου, προσηλώσας  
to us, also it he has taken out of the midst, having nailed  
αὐτὸ τῷ σταυρῷ, 15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς  
it to the cross; having stripped the principalities and the  
ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας  
authorities, he made a shew [of them] publicly, leading in triumph  
αὐτοὺς ἐν αὐτῷ.  
them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days: 17 which are a shadow of things to come; but the body is of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει,  
Not therefore anyone you let judge in meat or in drink,  
ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων. 17 ὧς ἐστιν  
in respect of feast, or new moon, or sabbaths, which are  
σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ. 18 Μη-  
a shadow of things to come; but the body [is] of the Christ. No  
δεῖς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ  
one you let defraud of the prize, doing [his] will in humility and  
ἠθρησκείᾳ τῶν ἀγγέλων, ἀ μὴ ἑώρακεν ἐμβατεύων,  
worship of the angels, things which not he has seen intruding into,  
εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ  
vainly puffed up by the mind of his flesh, and not  
κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν  
holding fast the head, from whom all the body, by the joints  
καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαιζόμενον, αὖξει  
and bands being supplied and knit together, increases  
τὴν αὐξησιν τοῦ θεοῦ.  
[with] the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 which all are to perish with the using;) after the commandments and doctrines of men? 23 which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

20 Εἰ οὖν ἀπεθάνετε σὺν τῷ χριστῷ ἀπὸ τῶν στοιχείων  
If then ye died with the Christ from the elements  
τοῦ κόσμου, τί ὥς ζῶντες ἐν κόσμῳ δογματί-  
of the world, why as if alive in [the] world do ye subject yourselves  
ζεσθε; 21 Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς  
to decrees? Thou mayest not handle, Thou mayest not taste, Thou mayest not touch,  
22 ὧς ἐστιν πάντα εἰς φθορὰν τῇ ἀποχρῆσει κατὰ  
(which things are all unto corruption in the using,) according to  
τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων. 23 ἅτινά  
the injunctions and teachings of men, which  
ἐστὶν λόγον μὲν ἔχοντα σοφίας ἐν ἡθελοθησκείᾳ  
are an appearance indeed having of wisdom in voluntary worship  
καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν  
and humility and unsparing treatment of [the] body, not in  
τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.  
honour a certain for satisfaction of the flesh.

III. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth: 3 For ye are dead, and

Εἰ οὖν συνηγέρθητε τῷ χριστῷ, τὰ ἄνω ζητεῖτε,  
If therefore ye were raised with Christ, the things above seek,  
οὗ ὃ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος  
where the Christ is at [the] right hand of God sitting:  
2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. 3 ἀπέθανετε  
the things above mind, not the things on the earth; ye died

1 ὑμῖν you E. 2 καὶ and A. 3 νουμηνίας LTr. 4 ὧς LA. 5 — τοῦ (read of Christ) GW.  
6 θρησκεία T. 7 — μὴ (read ἐμβ. 'standing 'on) [L]TTrA. 8 ἑώρακεν TA. 9 συν- TA.  
10 — οὖν GLTTrAW. 11 — τῷ GLTTrAW. 12 Continue question to end of verse 21 GW; to end  
of verse 22LT; to end of verse 23 A. 13 ἡθελοθησκεία T. 14 [καὶ] L. 15 ἀφειδεία L.

γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ χριστῷ ἐν τῷ θεῷ.  
 4 ὅταν ὁ χριστὸς φανερωθῇ ἡ ζωὴ ὑμῶν, τότε καὶ  
 ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν ἃ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, 6 δι' ἣν ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

5 Mortify therefore your members which [are] on the earth, [as] upon the earth; fornication, uncleanness, passion, desire, evil, and covetousness, which is idolatry. 6 For which things' sake the wrath of God cometh on the children of disobedience: 7 in the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 and have put on the new man, which is renewed in knowledge after the image of him that created him; 11 where there is not

7 ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν αὐτοῖς. 8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν. 9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. 11 ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δούλος, ἢ ἐλεύθερος· ἀλλὰ ἅ τὰ πάντα καὶ ἐν πᾶσιν

7 in the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 and have put on the new man, which is renewed in knowledge after the image of him that created him. 11 where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

χριστός.  
 [is] Christ.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα ὀικτιρῶν, χρηστότητα, ταπεινότητα, φροσύνην, πραότητα, μακροθυμίαν. 13 ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἕαν τις πρὸς τινα ἔχῃ μομφήν· καθὼς καὶ ὁ χριστὸς ἔχαρισατο ὑμῖν, οὕτως καὶ ὑμεῖς. 14 ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὥς ἐστιν σύνδεσμος τῆς τελειότητος. 15 καὶ ἡ εἰρήνη τοῦ θεοῦ βραβεύειν ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος τοῦ χριστοῦ ἐνοικεῖτω

12 Put on therefore, as elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all

ἡ ζωὴν (read your life) TTR.    ο — ὑμῶν (read the members) TTR.    δ ὃ which A.  
 [ἡ] L.    — ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (read ἐν οἷς In which things) [L] TTR.    ο — τοῦ-  
 τοῦ LITTRAW.    — καὶ αὐτὸς L.    — τὰ T.    — τοῦ L.    οἰκτιρῶν of compassion  
 LITTRAW.    — πραότητα LITTRAW.    — κύριος Lord LTR.    ο — δ LITTRAW.    τὸν χριστοῦ  
 of the Christ GLITTRAW.



wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθε-  
in you richly, in all wisdom; teaching and admon-  
τοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματι-  
ishing each other in psalms and hymns and songs spiritual  
καὶς ἐν ἡμέρᾳ ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ·  
with grace singing in heart your to the Lord  
17 καὶ πᾶν ὅ, τι ἂν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα  
And everything, whatsoever ye may do in word or in work, [do] all  
ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ καὶ  
in [the] name of [the] Lord Jesus, giving thanks to God and  
πατρὶ δι' αὐτοῦ.  
[the] Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 19 Husbands, love your wives, and be not bitter against them. 20 Children, obey your parents in all things; for this is well pleasing unto the Lord. 21 Fathers, provoke not your children to anger, lest they be discouraged. 22 Servants, obey in all things your masters according to the flesh; not with eyeservice, but in singleness of heart, fearing God: 23 and whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. IV. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς  
Wives, subject yourselves to your own husbands, as  
ἀνῆκεν ἐν κυρίῳ. 19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας  
is becoming in [the] Lord. Husbands, love the wives,  
καὶ μὴ πικραίνεσθε πρὸς αὐτάς. 20 Τὰ τέκνα, ὑπακούετε  
and be not bitter against them. Children, obey  
τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γὰρ ἔστιν εὐάρεστον τῷ  
the parents in all things; for this is well-pleasing to the  
κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ  
Lord. Fathers, do not provoke your children, that not  
ἀθυμῶσιν. 22 Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς  
they be disheartened. Bondmen, obey in all things the  
κατὰ σάρκα κυρίους, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀν-  
according to flesh masters, not with eye-services,  
θρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν  
men-pleasers, but in simplicity of heart, fearing  
θεόν. 23 καὶ πᾶν ὅ, τι ἂν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς  
God. And whatsoever ye may do, heartily work, as  
τῷ κυρίῳ καὶ οὐκ ἀνθρώποις. 24 εἰδότες ὅτι ἀπὸ κυρίου  
to the Lord and not to men; knowing that from [the] Lord  
ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ  
ye shall receive the recompense of the inheritance, for the  
κυρίῳ χριστῷ δουλεύετε. 25 ὁ δὲ ἀδίκων κόμειται·  
Lord Christ ye serve. But he that does wrong shall receive [for]  
ὃ ἡδίκησεν, καὶ οὐκ ἔστιν προσωποληψία. 4 Οἱ κύριοι,  
what he did wrong, and there is no respect of persons. Masters,  
τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις  
that which [is] just and that which [is] equal to bondmen  
παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανοῖς.  
give, knowing that also ye have Master in [the] heavens.

Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 that I may make it manifest,

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν  
In prayer steadfastly continue, watching in it with  
εὐχαριστίᾳ· 3 προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς  
thanksgiving; praying withal also for us, that God  
ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ  
may open to us a door of the word to speak the mystery of the  
χριστοῦ, δι' ὃ καὶ δέδεμαι, 4 ἵνα φανε-  
Christ, on account of which also I have been bound, that I may make

— καὶ LITRAW. — καὶ LITRAW. + τῇ LITRAW. ταῖς καρδίαις hearts  
GLITRAW. τῷ θεῷ to God GLITRAW. ἂν LITRAW. Ἰησοῦ χριστοῦ of Jesus Christ LW.  
— καὶ LITRAW. — ἰδίοις (read to the husbands) GLITRAW. + ὑμῶν (read your  
wives) L. εὐάρεστον ἐστιν LITRAW. ἐν in [the] GLITRAW. παροργίζετε L.  
ὀφθαλμοδουλείᾳ eye-service LW; ὀφθαλμοδουλείαις T. ἀλλὰ T. τὸν κύριον the  
Lord GLITRAW. ὃ (read whatever) LITRAW. ἀπολήψεσθε LITRAW. — γὰρ for  
LITRAW. γὰρ (read for he that) LITRAW. κομίζεται L. προσωποληψία LITRAW.  
οὐρανῷ heaven LITRAW. ὅν whom L.

ρώσω αὐτὸ ὡς δεῖ με λαλῆσαι. 5 Ἐν σοφίᾳ περιπατεῖτε  
manifest it as it behoves me to speak. In wisdom walk

πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. 6 ὁ λόγος  
towards those without, the time ransoming. [Let] word

ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένους, εἰδέναι πῶς  
your [be] always with grace, with salt seasoned, to know how

δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.  
it behoves you each one to answer.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός  
The things concerning me all will make known to you Tychicus

ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος  
the beloved brother and faithful servant and fellow-bondman

ἐν κυρίῳ. 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα  
in [the] Lord; whom I sent to you for this very thing, that

ᾗ γινῶ<sup>1</sup> τὰ περὶ ὑμῶν<sup>2</sup> καὶ παρακαλέσῃ τὰς  
he might know the things concerning you, and might encourage

καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ, τῷ πιστῷ καὶ ἀγαπητῷ  
your hearts; with Onesimus, the faithful and beloved

ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν γνωριούσιν<sup>3</sup>  
brother, who is of you. All things to you they will make known

τὰ ὧδε.  
here.

10 Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ  
Salutes you Aristarchus my fellow-prisoner, and

Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς.  
Mark, the cousin of Barnabas, concerning whom ye received orders,

ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν. 11 καὶ Ἰησοῦς ὁ λεγόμενος  
(if he come to you, receive him,) and Jesus called

Ἰουστὸς, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι  
Justus, who are of [the] circumcision. These [are the] only

συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν  
fellow-workers for the kingdom of God, who were

μοι παρηγορία. 12 ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν  
to me a consolation. Salutes you Epaphras who [is] of you,

δοῦλος χριστοῦ<sup>4</sup>, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς  
a bondman of Christ, always striving for you in

προσευχαῖς, ἵνα ὁσπῇ<sup>5</sup> τέλειοι καὶ ὡς πεπληρωμένοι<sup>6</sup> ἐν  
prayers, that ye may stand perfect and complete in

παντὶ θελήματι τοῦ θεοῦ. 13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει  
every will of God. For I bear witness to him that he has

ζῆλον πολὺν<sup>7</sup> ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ<sup>8</sup> καὶ τῶν  
zeal much for you and them in Laodicea and them

ἐν Ἱεραπόλει. 14 ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγα-  
in Hierapolis. Salutes you Luke the physician be-

πητὸς, καὶ Δημάς. 15 ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ<sup>9</sup> ἀδελ-  
loved, and Demas. Salute the in Laodicea brethren

φοὺς, καὶ Νυμφᾶν<sup>10</sup> καὶ τὴν κατ' οἶκον αὐτοῦ<sup>11</sup> ἐκκλησίαν<sup>12</sup>  
reu, and Nymphas, and the in his house assembly

16 καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε  
And when may be read among you, the epistle, cause

ἵνα καὶ ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ ἀναγνώσθῃ, καὶ  
that also in the of [the] Laodiceans assembly it may be read, and

I ought to speak, 5 Walk in wisdom toward them that are without, redeeming the time. 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, who is beloved brother, and faithful minister and fellow-servant in the Lord: 8 whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; 9 with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellow-prisoner declare unto you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) 11 and Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been comfort unto me. 12 Epaphras, who is one of you, servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. 14 Luke, the beloved physician, and Demas, greet you. 15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. 16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye

ᾗ γινῶτε ye might know LITR. ἡμῶν us LITR. ᾗ γνωρίσωσιν L. † Punctuate so as to read These only who are of the circumcision [are the] &c. LTA. \* + Ἰησοῦ Jesus LITR. ὅ σταθῇτε TTR. \* πεπληροφορημένοι fully assured LITR & W. \* πολλὸν πόνον much labour GLTTR & A; πόνον πολλὸν W. Ἱεραδικία T. \* Νύμφαν Nympha L. \* αὐτῆς (read her house) L & αὐτῶν (read their house) TTR &.

likewise read the epistle from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 18 The salutation by the hand of me Paul. Remember my hands. Grace be with you. Amen.

τὴν ἐκ <sup>ἡ</sup> Λαοδικείας" ἵνα καὶ ὑμεῖς ἀναγνῶτε· 17 καὶ εἶπατε that from Laodicea that also ye may read. And say 'Αρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν to Archippus, Take heed to the service which thou didst receive in [the] κυρίῳ, ἵνα αὐτὴν πληροῖς. 18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Lord, that it thou fulfil. The salutation <sup>ἡ</sup> ἐμῇ [own] <sup>ἡ</sup> χεὶρὶ by the hand of me Paul. Remember my hands. Grace [be] with ὑμῶν. ἀμήν. <sup>ἡ</sup> you. Amen.

<sup>ἡ</sup> Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ καὶ To [the] Colossians written from Rome, by Tychicus and <sup>ἡ</sup> Ονησίμου. <sup>ἡ</sup> Onesimus.

•Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ  
THE "TO [THE] THESSALONIANS "EPISTLE "OF "PAUL

ΠΡΩΤΗ. <sup>ἡ</sup>

<sup>ἡ</sup> FIRST.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Σίλωνανός καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ- Paul and Silvanus and Timotheus, to the assembly of The- σαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ. saloniens in God [the] Father and [the] Lord Jesus Christ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Grace to you and peace from God our Father and [the] Lord Ἰησοῦ χριστοῦ. <sup>ἡ</sup> Jesus Christ.

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, We give thanks to God always concerning all you,

μνησίαν ὑμῶν <sup>ἡ</sup> ποιοῦμενοι ἐπὶ τῶν προσευχῶν ὑμῶν, 3 ἀδια- <sup>ἡ</sup> mention <sup>ἡ</sup> of <sup>ἡ</sup> you <sup>ἡ</sup> making at our prayers, an-

λείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ ceaselessly remembering your work of faith and

κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου labour of love and endurance of hope of Lord

ἡμῶν Ἰησοῦ χριστοῦ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν <sup>ἡ</sup> our Jesus Christ, before <sup>ἡ</sup> God <sup>ἡ</sup> and <sup>ἡ</sup> Father <sup>ἡ</sup> our;

4 εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ <sup>ἡ</sup> θεοῦ, τὴν ἐκλογὴν ὑμῶν <sup>ἡ</sup> knowing, brethren beloved by God, your election.

5 ὅτι τὸ εὐαγγέλιον ὑμῶν οὐκ ἐγενήθη εἰς <sup>ἡ</sup> ὑμᾶς ἐν λόγῳ Because our glad tidings came not to you in word

μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ, καὶ <sup>ἡ</sup> ἐν <sup>ἡ</sup> only, but also in power and in [the] <sup>ἡ</sup> Spirit <sup>ἡ</sup> Holy, and in

πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ ἐγενήθημεν <sup>ἡ</sup> ἐν <sup>ἡ</sup> full assurance much, even as ye know what we were among

ὑμῶν δι' ὑμᾶς. 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε <sup>ἡ</sup> you for the sake of you: and ye imitators of us became

<sup>ἡ</sup> Λαοδικείας T. <sup>ἡ</sup> ἀμήν GLTTAW. GLTW; Πρὸς Κολασσαεῖς TrA.

<sup>ἡ</sup> + τοῦ Ἀποστόλου the apostle E; Πρὸς Θεσσαλονικεῖς α' LTTAW. <sup>ἡ</sup> ἀπὸ θεοῦ to end of verse [L] TrA. <sup>ἡ</sup> ὑμῶν LTT[A]. <sup>ἡ</sup> + τοῦ T. <sup>ἡ</sup> πρὸς L. <sup>ἡ</sup> ἐν [Tr].

<sup>ἡ</sup> Πρὸς Κολασσαεῖς &c. E; — the subscription

καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ  
and of the Lord, having accepted the word in tribulation much  
μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς ὡς τύπους<sup>m</sup>  
with joy of [the] Spirit Holy, so that became ye patterns  
πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.  
to all those believing in Macedonia and Achaia:  
8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν  
for from you has sounded out the word of the Lord not only in  
τῇ Μακεδονίᾳ καὶ ὁ Ἀχαΐα, ὡς καὶ ἐν παντὶ τόπῳ ἢ  
Macedonia and Achaia, but also in every place  
πιστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ  
your faith which [is] towards God has gone abroad, so as no  
χρεῖαν ἡμᾶς ἔχειν<sup>n</sup> λαλεῖν τι· 9 αὐτοὶ γὰρ περὶ  
and how we need us to have to say anything; for themselves concerning  
ἡμῶν ἀπαγγέλλουσιν ὅποια ἐισοδὸν ἔχομεν<sup>n</sup> πρὸς ὑμᾶς,  
us relate what entrance in we have to you,  
καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδῶλων, δου-  
and how ye turned to God from idols, to  
λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν  
serve a God living and true, and to await Son  
αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, ἰη-  
his from the heavens, whom he raised from among [the] dead— Je-  
σοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.  
sus, who delivers us from the wrath coming.

■ Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν  
For yourselves ye know, brethren, our entrance in which [we had]  
πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. ■ ἀλλὰ καὶ προπαθόν-  
to you, that not void it has been; but also having before suf-  
τες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλιπποῖς, ἐπαρ-  
fared and having been insulted, even as ye know, at Philippi, we  
ρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον  
were bold in our God to speak to you the glad tidings  
τοῦ θεοῦ ἐν πολλῇ ἀγῶνι. 3 Ἡ γὰρ παράκλησις ἡμῶν οὐκ  
of God in much conflict. For exhortation our [was] not  
ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὐτε ἐν δόλῳ, 4 ἀλλὰ καθὼς  
of error, nor of uncleanness, nor in guile; but even as  
δέδοκίμασμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον,  
we have been approved by God to be entrusted with the glad tidings,  
οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ ὡς τῷ<sup>n</sup>  
so we speak; not as men pleasing, but  
θεῷ, τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὐτε γὰρ ποτε  
God, who proves the hearts of us. For neither at any time  
ἐν λόγῳ κολακείας<sup>n</sup> ἐγενήθημεν, καθὼς οἴδατε, οὐτε  
with word of flattery were we [with you], even as ye know, nor  
ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὐτε ζητοῦντες  
with a pretext of covetousness, God [is] witness; nor seeking  
ἐξ ἀνθρώπων δόξαν, οὐτε ἀφ' ὑμῶν οὐτε ἀπ' ἄλλων,  
from men glory, neither from you nor from others, [though]  
δυνάμενοι ἐν βάρει εἶναι ὡς χριστοῦ ἀπόστολοι; 7 ἀλλ'<sup>n</sup>  
having power burdensome to be Christ's apostles; but  
ἐγενήθημεν ἡμῶν ἐν μέσῳ ὑμῶν, ὡς δὲ νῆπιος<sup>n</sup> θάλπη  
we were gentle in your midst, as a nurse would cherish

and of the Lord, hav-  
ing received the word  
in much affliction,  
with joy of the Holy  
Ghost: 7 so that ye  
were ensamples to all  
that believe in Mace-  
donia and Achaia.  
8 For from you sound-  
ed out the word of the  
Lord not only in Mace-  
donia and Achaia,  
but also in every place  
your faith to God-  
ward is spread abroad;  
so that we need not  
to speak any thing.  
9 For they themselves  
shew of us what man-  
ner of entering in we  
had unto you, and how  
ye turned to God from  
idols to serve the liv-  
ing and true God;  
10 and to wait for  
his Son from heaven,  
whom he raised from  
the dead, even Jesus,  
which delivered us  
from the wrath to  
come.

II. For yourselves,  
brethren, know our  
entrance in unto you,  
that it was not in  
vain: 2 but even after  
that we had suffered  
before, and were  
shamefully entreated,  
ye know, at Phil-  
ippi, we were bold in  
our God to speak unto  
you the gospel of God  
with much contention.  
3 For our exhortation  
was not of deceit, nor  
of uncleanness, nor in  
guile: 4 but as we  
were allowed of God  
to be put in trust with  
the gospel, even so we  
speak; not as pleasing  
men, but God, which  
trieth our hearts. 5 For  
neither at any time  
used we flattering  
words, as ye know,  
nor as cloke of covet-  
ousness; God is wit-  
ness: 6 nor of men  
sought we glory, nei-  
ther of you, nor yet of  
others, when we might  
have been burden-  
some, as the apostles  
of Christ. 7 But we  
were gentle among  
you, even as a nurse  
cherisheth her chil-

<sup>m</sup> τύπος a pattern LITRAW.

<sup>n</sup> + ἐν in LITRAW.

<sup>n</sup> + ἐν (in) τῇ LT.

<sup>p</sup> ἀλλ' EA.

<sup>a</sup> — καὶ LITRAW.

<sup>n</sup> ἔχειν ἡμᾶς LITRAW.

<sup>n</sup> ἔχομεν we had GLITRAW.

<sup>n</sup> + τῶν the

GLITRAW. <sup>n</sup> ἐκ out of TTR.

<sup>n</sup> — καὶ GLITRAW.

<sup>n</sup> οὐδὲ LITRAW.

<sup>y</sup> — τῷ [L]ITRAW.

ὑμῶν of you w.

<sup>n</sup> κολακείας T.

<sup>b</sup> ἀλλὰ TTR.

<sup>c</sup> νήπιος simple L.

<sup>d</sup> ἐὰν LITRAW.





καιρὸν ὥρας προσώπῳ οὐ καρδίᾳ, περισσotέρως ἐσπου-  
time of an hour in face, not in heart, more abundantly were  
δάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 ἰδοὺ<sup>1</sup>  
diligent your face to see with much desire; wherefore  
ἠθέλησαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ Ἀπαῶ  
we wished to come to you, I indeed Paul, both once  
καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. 19 τίς γὰρ ἡμῶν  
and twice, and "hindered "us "Satan; for what [is] our  
ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς  
hope or joy or crown of boasting? or [are] not even ye  
ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ<sup>1</sup> ἐν τῇ αὐτοῦ  
before our Lord Jesus Christ at his  
παρουσίᾳ; 20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.  
coming? for ye are — glory and joy.

3 Διὸ μηκέτι στέγοντες, "εὐδοκήσαμεν" καταλειφθῆναι  
Wherefore no longer enduring, we thought good to be left  
ἐν Ἀθήναις μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφόν  
in Athens alone, and sent Timotheus τὸν ἀδελφόν  
ἡμῶν καὶ "διάκονον" τοῦ θεοῦ "καὶ συνεργόν ἡμῶν" ἐν τῇ  
"ou" and servant of God and "fellow-worker our in the  
εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλεῖσαι  
glad tidings of the Christ, for to establish you and to encourage  
ὑμᾶς. 3 περὶ τῆς πίστεως ὑμῶν 3 ἵτις<sup>1</sup> "μηδὲνα σαίνεσθαι"  
you concerning your faith that no one be moved  
ἐν ταῖς θλίψεσιν ταύταις<sup>1</sup> αὐτοὶ γὰρ οἶδате ὅτι εἰς τοῦτο  
by these tribulations. (For yourselves know that for this  
κείμεθα. 4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν  
we are set; for also, when with you we were, we told "beforehand "you  
ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶ-  
we are about to suffer tribulation, even as also it came to pass and ye  
δατε. 5 διὰ τοῦτο καὶ ἡμῶν μηκέτι στέγων, ἐπεμψα εἰς τὸ  
know.) Because of this. I also no longer enduring, sent for  
γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ  
to know your faith, lest perhaps "did "tempt "you "he "who  
πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. 6 ἄρτι δὲ  
"tempts, and void should become our labour. But now  
ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισα-  
"having "come "Timotheus to us from you, and having announced  
μένον ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι  
glad tidings to us [of] "faith "and "love "your, and that  
ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς  
ye have "remembrance "of "us "good "always, longing  
ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρεκλή-  
"to "see, even as also we you: because of this we were encou-  
θημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ "θλίψει καὶ ἀνάγκῃ"  
raged, brethren, as to you, in all "tribulation "and "necessity  
ἡμῶν, διὰ τῆς ὑμῶν πίστεως. 8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς  
"our, through your faith, because now we live if ye  
στήκητε<sup>1</sup> ἐν κυρίῳ. 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα  
should stand fast in [the] Lord. For what thanksgiving and "we able  
τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ  
"to "God "to "render concerning you, for all the joy

presence, not in heart, endeavoured the more abundantly to see you face with great desire. 18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. 19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 For ye are our glory and joy.

III. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when we were with you, we told you before that we should suffer tribulation; even it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7 therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 for now we live, if ye stand fast in the Lord. 9 For what thanks can we render to God again for you, for all the joy where-

<sup>1</sup> διότι because LTT<sup>1</sup>AW.

— Χριστοῦ LTT<sup>1</sup>AW.

<sup>1</sup> ἠδουκήσαμεν TTT.

<sup>1</sup> συνεργόν

fellow-worker (read τοῦ θεοῦ under God) GLT<sup>1</sup>AW.

— καὶ συνεργὸν ἡμῶν GLT<sup>1</sup>AW.

" — ὑμᾶς LTT<sup>1</sup>AW.

" ὑπὲρ GLT<sup>1</sup>AW.

τὸ LTT<sup>1</sup>AW.

" μηδὲν (nothing [ye]) ἀσαίνε-

σθαι L.

" ἀνάγκη καὶ θλίψει LTT<sup>1</sup>AW.

<sup>1</sup> στήκετε stand fast TTT.

with we joy for your  
sakes before our God;  
10 night and day pray-  
ing exceedingly that  
we might see your  
face, and might per-  
fect that which is  
lacking in your faith?  
11 Now God himself  
and our Father, and  
our Lord Jesus Christ,  
direct our way unto  
you. 12 And the Lord  
makes you to increase  
and abound in love  
one toward another,  
and toward all men,  
even as we do toward  
you: 13 to the end he  
may establish your  
hearts unblameable in  
holiness before God,  
even our Father, at the  
coming of our Lord  
Jesus Christ with all  
his saints.

ἡ χαίρομεν δι' ὑμᾶς ἐμπροσθεν τοῦ θεοῦ ἡμῶν,  
wherewith we rejoice on account of you before our God,  
10 νυκτὸς καὶ ἡμέρας ὑπερέκπερισσόν<sup>ο</sup> δεόμενοι εἰς τὸ ἰδεῖν  
night and day exceedingly beseeching for to see  
ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως  
your face, and to perfect the things lacking in faith  
ὑμῶν; 11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν  
your? But himself God and our Father and our Lord  
Ἰησοῦς ὁ χριστός<sup>ο</sup> κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.  
Jesus Christ may direct our way to you.  
12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ  
But you the Lord may make to exceed and to abound  
ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς  
in love toward one another and toward all, even as also  
εἰς ὑμᾶς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους  
toward you, for to establish your hearts blameless  
ἐν ἁγιωσύνῃ ἐμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ  
in holiness before God and Father our, at the  
παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ<sup>ο</sup> μετὰ πάντων τῶν  
coming of our Lord Jesus Christ with all  
ἀγίων αὐτοῦ.  
his saints.

IV. Furthermore then  
we beseech you, bre-  
thren, and exhort you  
by the Lord Jesus, that  
ye have received of us  
how ye ought to  
walk and to please  
God, so ye would ab-  
ound more and more.  
2 For ye know what  
commandments we  
gave you by the Lord  
Jesus. 3 For this is  
the will of God, even  
your sanctification,  
that ye should abstain  
from fornication:  
4 that every one of you  
should know how to  
possess his vessel in  
sanctification and ho-  
nour; 5 not in the lust  
of concupiscence, even  
the Gentiles which  
know not God: 6 that  
no man go beyond and  
defraud his brother in  
any matter: because  
that the Lord is the  
avenger of all such, as  
we also have fore-  
warned you and testi-  
fied. 7 For God hath  
not called us unto un-  
cleanness, but unto  
holiness. 8 He there-  
fore that despiseth, de-  
spiseth not man, but  
God, who hath also  
given unto us his holy  
Spirit.

4<sup>ο</sup> Τὸ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρα-  
For the rest then, brethren, we beseech you and we  
καλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν  
exhort in [the] Lord Jesus, even as ye received from us  
τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα περισ-  
how it behoves you to walk and please God, that ye should  
σεύητε μᾶλλον. οἴδατε γὰρ τίνες παραγγελίας ἐδώκαμεν  
abound more. For ye know what injunctions we gave  
ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 3 τοῦτο γὰρ ἐστὶν ἡ θέλημα τοῦ  
you through the Lord Jesus. For this is will  
θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,  
God's, your sanctification, to abstain for you from fornication,  
4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν  
to know each of you [how] his own vessel to possess in  
ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ  
sanctification and honour, (not in passion of lust even as also  
τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν· 6 τὸ μὴ ὑπερβαίνειν καὶ  
the nations who know not God,) not to go beyond and  
πλεονεκεῖν ἐν τῇ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἐκ-  
to overreach in the matter his brother; because [the] a-  
δικός<sup>ο</sup> κύριος περὶ πάντων τούτων, καθὼς καὶ  
venger [is] the Lord concerning all these things, even as also  
προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν  
we told before you and fully testified. For not called  
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. 8 τοιγαροῦν  
us God to uncleanness, but in sanctification. So then  
ὁ ἀθετῶν, οὐκ ἀνθρώπων ἀθετεῖ, ἀλλὰ τὸν θεόν, τὸν  
he that sets aside, not man sets aside, but God, who  
καὶ ἑδόντα<sup>ο</sup> τὸ πνεῦμα αὐτοῦ<sup>ο</sup> τὸ ἅγιον εἰς ἡμᾶς.  
also gave his Spirit Holy to us.

ο; (ending the question at ἡμῶν) G.A. ὁ ὑπερεκπερισσόν GLTFAW. — χριστὸς LITRA.  
— χριστοῦ LITFAW. ε + ἀμήν Amen [L]T. — Τὸ GLTFAW. i + ἵνα that LITRA.  
k + καθὼς καὶ περιπατεῖτε even as also ye are walking LITFAW. 1 + (τὸ) (read the will  
of God) L. — ὁ (read [the]) LITFA. — προείπομεν G. ο ἀλλά TTR. P — καὶ LIT[A].  
— δίδόντα gives LITR. α αὐτοῦ τὸ πνεῦμα L. — ὑμᾶς you LITFAW.

9 **Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε** γρά-  
Now concerning brotherly love no need ye have [for me] to  
φειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν  
write to you, for yourselves ye taught of God are for to love  
ἀλλήλους. 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ-  
one another. For also ye do this towards all the bre-  
φούς τούτους ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς  
thru who [are] in the whole of Macedonia; but we exhort you,  
ἀδελφοί, περισσεύειν μᾶλλον, 11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν  
brethren, to abound more, and endeavour earnestly to be quiet  
καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσίν  
and to do your own things, and to work with own hands  
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, 12 ἵνα περιπατῆτε εὐ-  
your, even as on you we enjoined, that ye may walk be-  
σημόνως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχητε.  
comingly towards those without, and of no one need may have.

13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ  
Not I do wish but you to be ignorant, brethren, concerning  
τῶν ἡκεκοιμημένων, ἵνα μὴ λυπήσθε, καθὼς καὶ οἱ λοιποὶ  
those who have fallen asleep, that ye be not grieved, even also the rest  
οἱ μὴ ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέ-  
who have no hope. For if we believe that Jesus died  
θανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας  
and rose again, also God those who are fallen asleep  
διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 τοῦτο γὰρ ὑμῖν λέ-  
through Jesus will bring with him. For this to you we  
γομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-  
say in [the] word of [the] Lord, that we the living who re-  
λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, οὐ μὴ φθάσωμεν  
main to the coming of the Lord, in no wise may anticipate  
τοὺς κοιμηθέντας. 16 ὅτι αὐτὸς ὁ κύριος ἐν κελύσ-  
those who are fallen asleep; because himself the Lord with a shout of com-  
ματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ κατα-  
mand, with voice archangel's and with trumpet of God shall  
βήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται  
descend from heaven, and the dead in Christ shall rise  
πρῶτον. 17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα  
first; then we the living who remain, together  
σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλῃς εἰς ἀπάντησιν  
with them shall be caught away in [the] clouds for [the] meeting.  
τοῦ κυρίου εἰς αἶρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσό-  
of the Lord in [the] air; and thus always with [the] Lord we shall  
μεθα. 18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.  
be. So encourage one another with these words.

5 **Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν**  
But concerning the times and the seasons, brethren, no need  
ἔχετε ὑμῖν γράφεσθαι. αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι  
ye have for you to be written [to], for yourselves accurately ye know that  
ἡ ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἐρχεται.  
the day of [the] Lord as a thief by night comes.  
ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί-  
For when they may say, Peace and security, then sudden  
διος αὐτοῖς ἐφίσταται ὁλεθρὸς, ὥσπερ ἡ ὥδιν τῇ  
den upon them comes destruction, as travail to her

9 But touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12 that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: 17 then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and we shall be ever with the Lord. 18 Wherefore comfort one another with these words.

V. But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman

ἔχομεν we have L. — τοὺς LT[Tr]. — ἰδίαις OWN LITTAW. — θέλομεν we  
do wish GLITTAW. — κοιμωμένων are falling asleep LITTA. — ἡ (read [the]) LITTA[W].  
— γὰρ for GITTA; [δὲ] but L. — ἐπίσταται TIT.



with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as ~~do~~ others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for ~~an~~ helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even ~~as~~ also ye do.

ἐν-γαστρί-ἐχούσθι, καὶ οὐ-μὴ ἐκφύγουσιν. 4 ὑμεῖς-δὲ, ἀδελ-  
 that is with child; and in no-wise shall they escape. But ye, bre-  
 φοί, οὐκ-ἐστέ ἐν σκότει, ἵνα ᾗ ἡμέρα ὑμᾶς" ὥς ᾗ κλέπτης"  
 thren, are not in darkness, that the day you as a thief"  
 καταλάβῃ. 5 πάντες ἡμεῖς υἱοὶ φωτὸς ἐστε καὶ υἱοὶ ἡμέρας"  
 should overtake: all ye sons of light are and sons of day;  
 οὐκ-ἐσμέν νυκτὸς οὐδὲ σκότους. 6 ἄρα οὖν μὴ-καθεύδωμεν  
 we are not of night nor of darkness. So then we should not sleep  
 ὥς ᾗ" οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.  
 also the rest, but we should watch and we should be sober;  
 7 οἱ-γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυ-  
 for they that sleep by night sleep, and they that are  
 σκόμνοι νυκτὸς μεθύουσιν. 8 ἡμεῖς-δὲ ἡμέρας ὄντες νήφω-  
 drunken by night get drunk; but we of day being should be  
 μεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ  
 sober, having put on [the] breastplate of faith and love, and [as]  
 περικεφαλαίαν ἑλπίδα σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς  
 helmet hope salvation's; because not has set us  
 ὁ θεὸς εἰς ὀργήν, ἅλλ'" εἰς περιποίησιν σωτηρίας διὰ τοῦ  
 God for wrath, but for obtaining salvation through  
 κυρίου-ἡμῶν Ἰησοῦ χριστοῦ, 10 τοῦ ἀποθανόντος ὑπὲρ" ἡμῶν,  
 our Lord Jesus Christ, who died for us,  
 ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ  
 that whether we may watch or we may sleep, together with him  
 ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς  
 we may live. Wherefore encourage one another, and build up one  
 τὸν ἕνα, καθὼς καὶ ποιεῖτε.  
 the other; even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας  
But we beseech you, brethren, to know those who labour  
ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ, καὶ νουθε-  
among you, and take the lead of you in [the] Lord, and admo-  
τοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἑκπερισσοῦ<sup>11</sup> ἐν  
nish you, and to esteem them exceedingly in  
ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.  
love on account of their work. Be at peace among yourselves.  
14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους,  
But we exhort you, brethren, admonish the disorderly,  
παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μα-  
console the faint-hearted, sustain the weak, be  
κροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ  
patient towards all. See that not anyone evil for evil  
τινὶ ἁποδοῖ<sup>12</sup> ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε<sup>13</sup> καὶ εἰς  
to anyone render, but always the good pursue both towards  
ἀλλήλους καὶ εἰς πάντας. 16 πάντοτε χαίρετε. 17 ἀδια-  
one another and towards all; always rejoice; unceas-  
λείπτως προσεύχεσθε. 18 ἐν παντὶ εὐχαριστεῖτε<sup>14</sup> τοῦτο γάρ<sup>15</sup>  
ingly pray; in everything give thanks, for this  
θέλημα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα  
[is the] will of God in Christ Jesus towards you; the Spirit  
μὴ ὀσβένετε.<sup>16</sup> 20 προφητείας μὴ ἐξουθενεῖτε. 21 πάντα<sup>17</sup>  
do not quench; prophecies do not set at naught; all things

■ ὑμᾶς ἡ ἡμέρα LW.

<sup>d</sup> κλέπτας thieves L.

\* + γὰρ for (all) GLTTrAJ.

† — καὶ

$LTT[A]$ .            ε ἀλλὰ  $T\Gamma A$ .

<sup>h</sup> περὶ ΤΤτ.

<sup>i</sup> ὑπερεκπερισσῶς LTrA ; ὑπερεκπερισσοῦ GW.

■ αὐτοῖς (read with them) ττρ. ἰ ἀποδοῖ τ.

ἡ ἀποδοῖ τ.

■ — και LTT.

$$n + \epsilon \text{στιν } \mathfrak{L}.$$

• ζβέν-

NOTE:  $P \vdash \delta e$  but (all things) GLTT<sub>Tr</sub>AW.

δοκιμάζετε· τὸ καλὸν κατέχετε. 22 ἀπὸ παντὸς εἵδους πονη-  
 prove, the right hold fast; from every form of wicked-  
 ροῦ ἀπέχεσθε. 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιασά-  
 ness abstain. Now <sup>o</sup>himself <sup>2</sup>the <sup>3</sup>God <sup>4</sup>of <sup>5</sup>peace <sup>1</sup>may sanctify  
 ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ  
 you wholly; and <sup>2</sup>entire <sup>2</sup>your <sup>4</sup>spirit <sup>5</sup>and <sup>6</sup>soul  
 καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου· ἡμῶν  
<sup>7</sup>and <sup>8</sup>body <sup>11</sup>blameless <sup>12</sup>at <sup>13</sup>the <sup>14</sup>coming <sup>15</sup>of <sup>16</sup>our <sup>17</sup>Lord  
 Ἰησοῦ χριστοῦ τηρηθείη. 24 πιστὸς ὁ καλῶν ὑμᾶς,  
<sup>18</sup>Jesus <sup>19</sup>Christ <sup>1</sup>may <sup>2</sup>be <sup>10</sup>preserved. [He is] faithful who calls you,  
 ὃς καὶ ποιήσει. 25 Ἀδελφοί, προσεύχεσθε <sup>9</sup>περὶ ἡμῶν.  
 who also will perform [it]. Brethren, pray for us.  
 26 ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ.  
 Salute <sup>2</sup>the <sup>3</sup>brethren <sup>4</sup>all with <sup>5</sup>kiss <sup>6</sup>holy.  
 27 <sup>1</sup>ὁρκίζω ὑμᾶς τὸν κύριον ἀναγνώσθηναι τὴν ἐπιστο-  
 I adjure you [by] the Lord [that] be read the epistle  
 λην πᾶσιν τοῖς ἁγίοις ἀδελφοῖς. 28 ἡ χάρις τοῦ κυρίου· ἡμῶν  
 to all the holy brethren. The grace of our Lord  
 Ἰησοῦ χριστοῦ μεθ' ὑμῶν. ἀμήν.  
 Jesus Christ [be] with you. Amen.

<sup>v</sup> Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.  
<sup>2</sup>To <sup>3</sup>the <sup>4</sup>Thessalonians <sup>1</sup>first written from Athens.

which is good. 22 Abstain from all appearance of evil. 23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it. 25 Brethren, pray for us. 26 Greet all the brethren with an holy kiss. 27 I charge you by the Lord that this epistle be read unto all the holy brethren. 28 The grace of our Lord Jesus Christ be with you. Amen.

**Ἡ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.**  
 THE <sup>2</sup>TO <sup>4</sup>THE <sup>5</sup>THESSALONIANS <sup>2</sup>EPISTLE <sup>2</sup>SECOND.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ-  
 Paul and Silvanus and Timotheus, to the assembly of The-  
 σαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ.  
 salonians in God <sup>2</sup>Father <sup>3</sup>our and Lord <sup>4</sup>Jesus Christ.  
 ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου  
 Grace to you and peace from God <sup>2</sup>Father <sup>3</sup>our and Lord  
 Ἰησοῦ χριστοῦ.  
 Jesus Christ.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ. Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 Εὐχαριστοῦν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν,  
<sup>3</sup>To <sup>4</sup>thank <sup>5</sup>we <sup>6</sup>ought God always concerning you,  
 ἀδελφοί, καθὼς ἀξίόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις  
 brethren, even as meet it is, because increases exceedingly <sup>2</sup>faith  
 ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν  
<sup>3</sup>your, and abounds the love of <sup>4</sup>one <sup>5</sup>each of <sup>6</sup>all <sup>7</sup>you  
 εἰς ἀλλήλους· 4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν <sup>8</sup>καυχᾶσθαι ἐν  
 to one another; so as for us ourselves <sup>3</sup>in <sup>4</sup>you <sup>5</sup>to <sup>6</sup>boast in  
 ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως  
 the assemblies of God for your endurance and faith  
 ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέ-  
 in all your persecutions and the tribulations which ye  
 χεσθε, 5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ  
 bearing; a manifest token of the righteous judgment of God, for

We are bound to thank God always for you, brethren, because it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure; 5 which is a manifest token of the righteous judgment of God, that ye may be

<sup>1</sup> + [καὶ] also L.

<sup>2</sup> ἐνορκίζω LITtrAW.

<sup>3</sup> — ἁγίοις LITtrA.

<sup>4</sup> — ἀμήν GLITtrAW.

<sup>v</sup> — the subscription GLTW; Πρὸς Θεσσαλονικεῖς α'. TrA.

<sup>1</sup> + Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου G; Πρὸς Θεσσαλονικεῖς β' LITtrAW.

<sup>2</sup> — ἡμῶν (read [the]) [LITtrA]

<sup>3</sup> αὐτοὺς ἡμᾶς TrA.

<sup>4</sup> ἐγκαυχᾶσθαι

(ἐν- T) LITtrA.

counted worthy of the kingdom of God, for which ye also suffer: **¶** seeing it is a righteous thing with God to recompense tribulation to them that trouble you; **7** and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, **¶** in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: **9** who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; **10** when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. **11** Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: **12** that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

II. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, **2** that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, **¶** as that the day of Christ is at hand. **3** Let no man deceive you by any means: *for that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; **4** who opposeth and exalteth himself above all that is called

καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς **2** to be 'accounted 'worthy 'you of the kingdom of God, for which **καὶ** **3** πάσχετε **6** εἶπερ δίκαιον παρὰ θεοῦ ἀνταποδοῦναι **also** ye suffer; if at least righteous [it is] with God to recompense **τοῖς** **7** θλίβουσιν ὑμᾶς θλίψιν, **7** καὶ ὑμῖν τοῖς θλιβο- **to** those who oppress you tribulation, and to you that are op- **μένοισι** **8** ἀνεσθί μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ **pressed** repose with us, at the revelation of the Lord Jesus **ἀπ'** οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, **8** ἐν πυρὶ φλογός, **¶** **from** heaven with [the] angels of his power, in a fire of flame, **διδόντος** **9** ἐκδίκησιν τοῖς **μὴ** εἰδόσιν θεόν, καὶ τοῖς **μὴ** **awarding** vengeance on those that 'not 'know God, and those that 'not **ὑπακούουσιν** τῇ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ **χριστοῦ** **obey** the glad tidings of our Lord Jesus Christ, **9** οἵτινες **10** δίκην τίσουσιν, ἐδύλεθον **11** αἰώνιον, ἀπὸ **who** [the] penalty shall suffer, 'destruction 'eternal, from [the] **προσώπου** τοῦ κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, **presence** of the Lord, and from the glory of his strength, **10** ὅταν **12** ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ **when** he shall have come to be glorified in his saints and **θαυμασθῆναι** ἐν πᾶσιν τοῖς **πιστεύουσιν**, **¶** ὅτι ἐπιστεύθη **to** be wondered at in all them that believe, (because 'was 'believed **τὸ** μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. **11** εἰς ὃ **our** 'testimony 'to 'you,) in that day. **For** which **καὶ** **12** προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς **ἀξιῶσθ** **also** we pray always for you, that 'you may 'count 'worthy **τῆς** κλήσεως ὁ θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν **of** the 'calling 'our 'God, and may fulfil every good pleasure **ἀγαθωσύνης** καὶ ἔργον πίστεως ἐν δυνάμει **12** ὅπως ἐν- **of** goodness and work of faith with power, so that may **δοξασθῇ** τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ **χριστοῦ** ἐν ὑμῖν, **be** glorified the name of our Lord Jesus Christ in you, **καὶ** ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ **and** ye in him, according to the grace of our God and **κυρίον Ἰησοῦ χριστοῦ.** **of** [the] Lord Jesus Christ.

**2** Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ **Now** we beseech you, brethren, by the coming **κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς** ἐπ' **of** our Lord Jesus Christ and our gathering together **αὐτόν**, **2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, **him**, for 'not 'quickly 'to be 'shaken 'you in mind, **μητέ** **3** θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε **nor** to be troubled, neither by spirit, nor by word, nor **δι'** ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ **by** 'epistle, as if by us, as that is present the day of the **χριστοῦ**. **3** Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδὲνα τρόπον **Christ**, **Not** anyone 'you 'should 'deceive in any way, **ὅτι** **ἐάν** **μη** **ἔλθῃ** **ἡ** ἀποστασία **πρῶτον** **because** [it will not be] unless shall have come the apostasy first, **καὶ** **ἀποκαλυφθῇ** ὁ ἄνθρωπος τῆς **ἁμαρτίας**, **ὁ** υἱὸς **and** shall have been revealed the man of sin, the son **τῆς ἀπωλείας**, **4** ὁ ἀντικείμενος καὶ ὑπεραιρούμενος ἐπὶ πάντα **of** perdition, he who opposes and exalts himself above all

φλογὶ πυρός flame of fire LTRW. — χριστοῦ [L]TTRW. ὁ δέλεθρον, (read fatal, eternal) L. πιστεύσασιν believed GLTTRW. — χριστοῦ [L]TTRW. μηδὲ LTRW. κυρίον Lord GLTTRW, ἀνομίας of lawlessness TTR.

λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν  
called God or object of veneration: so as for him in the temple  
τοῦ θεοῦ ὡς θεὸν<sup>1</sup> καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστίν  
of God as God to sit down, setting forth himself that he is

θεός. 5 οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα  
God. Do ye not remember that, yet being with you, these things

ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀπο-  
I said to you? And now that which restrains ye know, for <sup>2</sup>to <sup>2</sup>be

καλυφθῆναι αὐτὸν ἐν τῷ<sup>3</sup> ἑαυτοῦ<sup>4</sup> καιρῷ. 7 τὸ γὰρ μυστήριον  
<sup>1</sup>revealed <sup>1</sup>him in his own time. For the mystery

ἡδὴ ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων  
<sup>1</sup>already <sup>1</sup>is <sup>1</sup>working <sup>1</sup>of <sup>1</sup>lawlessness; only [there is] he who restrains

ἄρτι ἕως ἐκ μέσου γένηται<sup>5</sup> 8 καὶ τότε ἀποκαλυ-  
at present until out of [the] midst he be [gone], and then will be re-

φθῆσεται ὁ ἄνομος, ὃν ὁ κύριος<sup>6</sup> ἀναλώσει<sup>7</sup> τῷ  
vealed the lawless [one], whom the Lord will consume with<sup>8</sup> the

πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ  
breath of his mouth, and annul by the appearing

τῆς παρουσίας αὐτοῦ. 9 οὗ ἐστίν ἡ παρουσία κατ'  
of his coming; whose <sup>2</sup>is <sup>1</sup>coming according to [the]

ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν  
working of Satan in every power and signs and wonders

ψεύδους, 10 καὶ ἐν πάσῃ ἀπάτῃ<sup>8</sup> τῆς ἀδικίας ἐν<sup>9</sup> τοῖς  
of falsehood, and in every deceit of unrighteousness in them that

ἀπολλυμένοις, ἂν<sup>10</sup> ὢν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο  
perish, because the love of the truth they received not

εἰς τὸ σωθῆναι αὐτούς. 11 καὶ διὰ τοῦτο πέμψει<sup>11</sup>  
for <sup>2</sup>to <sup>2</sup>be <sup>2</sup>saved <sup>1</sup>them. And on account of this <sup>2</sup>will <sup>2</sup>send

αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτούς  
<sup>2</sup>to <sup>2</sup>them <sup>1</sup>God <sup>1</sup>working of error, for <sup>2</sup>to <sup>2</sup>believe <sup>1</sup>them

τῷ ψεύδει. 12 ἵνα κριθῶσιν πάντες<sup>12</sup> οἱ μὴ πιστεύσαντες  
that [is] false, that may be judged all who believed not

τῇ ἀληθείᾳ, ὥλλ<sup>13</sup> εὐδοκῆσαντες ἐν<sup>14</sup> τῇ ἀδικίᾳ.  
the truth, but delighted in unrighteousness.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ  
But we ought to give thanks to God always concerning

ὑμῶν, ἀδελφοί ἡγαπημένοι ὑπὸ κυρίου, ὅτι ἡέλετο<sup>15</sup> ὑμᾶς  
you, brethren beloved by [the] Lord, that <sup>2</sup>chose <sup>2</sup>you

ὁ θεὸς ἀπ' ἀρχῆς<sup>16</sup> εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος  
<sup>1</sup>God from [the] beginning to salvation in sanctification of [the] Spirit

καὶ πίστει ἀληθείας, 14 εἰς ὃ<sup>17</sup> ἔκάλεσεν ὑμᾶς<sup>18</sup> διὰ τοῦ  
and belief of [the] truth; whereto he called you by

εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου  
our glad tidings, to [the] obtaining of [the] glory of <sup>2</sup>Lord

ἡμῶν Ἰησοῦ χριστοῦ. 15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ  
<sup>1</sup>our Jesus Christ. So then, brethren, stand firm, and

κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου  
hold fast the traditions which ye were taught, whether by word

εἴτε δι' ἐπιστολῆς ἡμῶν. 16 αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς  
or by our epistle. But <sup>2</sup>himself <sup>2</sup>Lord <sup>2</sup>our <sup>2</sup>Jesus

χριστός, καὶ ὁ<sup>19</sup> θεός<sup>20</sup> καὶ<sup>21</sup> πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς  
<sup>1</sup>Christ, and <sup>2</sup>God <sup>2</sup>and <sup>2</sup>Father <sup>2</sup>our, who loved us, and hath

God, or that is wor-  
shipped; so that he  
as God sitteth in the  
temple of God, shew-  
ing himself that he is  
God. 5 Remember ye  
not, that, when I was  
yet with you, I told  
you these things?  
6 and now ye know  
what withholdeth that  
he might be revealed  
in his time. 7 For the  
mystery of iniquity  
doth already work:  
only he who now let-  
teth will let, until he  
be taken out of the  
way. 8 And then shall  
that Wicked be reveal-  
ed, whom the Lord  
shall consume with the  
spirit of his mouth, and  
shall destroy with the  
brightness of his  
coming: 9 even him,  
whose coming is after  
the working of Satan  
with all power and  
signs and lying won-  
ders, 10 and with all  
deceivableness of un-  
righteousness in them  
that perish; because  
they received not the  
love of the truth, that  
they might be saved.  
11 And for this cause  
God shall send them  
strong delusion, that  
they should believe  
lie: 12 that they all  
might be damned who  
believed not the truth,  
but had pleasure in  
unrighteousness.

13 But we are bound  
to give thanks alway  
to God for you, breth-  
ren beloved of the  
Lord, because God  
hath from the begin-  
ning chosen you to sal-  
vation through sanc-  
tification of the Spirit  
and belief of the  
truth: 14 wherunto  
he called you by our  
gospel, to the obtain-  
ing of the glory of our  
Lord Jesus Christ.  
15 Therefore, brethren,  
stand fast, and hold  
the traditions which  
ye have been taught,  
whether by word, or  
our epistle. 16 Now  
our Lord Jesus Christ  
himself, and God, even  
our Father, which hath  
loved us, and hath

<sup>1</sup> — ὡς θεὸν GLT<sup>1</sup>RAW.  
<sup>2</sup> ἀναλεῖ will slay LIT<sup>1</sup>AW.

<sup>3</sup> πέμπει sends LIT<sup>1</sup>AW.

<sup>4</sup> τεουσness) [L]TT<sup>1</sup>[A].  
is US L.    + ὁ + the L.

<sup>5</sup> αὐτοῦ (read his time) TT<sup>1</sup>.

<sup>6</sup> — τῆς LIT<sup>1</sup>AW.

<sup>7</sup> ἅπαντες TT<sup>1</sup>AW.

<sup>8</sup> ἡέλετο GLT<sup>1</sup>RAW.

<sup>9</sup> — ὁ [L]T<sup>1</sup>.

<sup>10</sup> + Ἰησοῦς Jesus GLT<sup>1</sup>RAW.

<sup>11</sup> — ἐν (read τοῖς in them that) LIT<sup>1</sup>AW.

<sup>12</sup> ἀλλά TT<sup>1</sup>.

<sup>13</sup> — ἐν (read ἀδικία in

<sup>14</sup> ἀπαρχὴν L.

<sup>15</sup> + καὶ also T.



given us everlasting consolation and good hope through grace, 17 comfort your hearts, and establish you in every good word and work.

καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, and gave [us] <sup>2</sup>encouragement <sup>1</sup>eternal and <sup>2</sup>hope <sup>1</sup>good by grace, 17 παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς <sup>1</sup>may he encourage your hearts, and may he establish you ἐν παντί <sup>2</sup>λόγῳ καὶ <sup>2</sup>ἔργῳ <sup>1</sup>ἀγαθῷ. in every <sup>2</sup>word <sup>2</sup>and <sup>2</sup>work <sup>1</sup>good.

III. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 and that we may be delivered from unreasonable and wicked men: for all men have not faith. 3 But the Lord is faithful, who shall establish you, and keep you from evil. 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

3 Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ For the rest, pray, brethren, for us, that the λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς word of the Lord may run and may be glorified, even as also with ὑμᾶς, 2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν you; <sup>1</sup>and that we may be delivered from perverse and wicked ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. 3 πιστὸς men, for <sup>2</sup>of 'all [is] <sup>1</sup>faith [<sup>2</sup>the "portion"]. <sup>2</sup>Faithful δέ ἐστιν ὁ κύριος, <sup>1</sup>ὃς στηρίζει ὑμᾶς καὶ φυλάξει <sup>2</sup>but is the Lord, who will establish you and will keep [you] ἀπὸ τοῦ πονηροῦ. 4 πεποιθᾶμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, from evil But we trust in [the] Lord as to you, ὅτι αὐτὰ παραγγέλλομεν ὑμῖν, <sup>1</sup>καὶ <sup>1</sup>ποιεῖτε καὶ that the things which we charge you, both ye are doing and ποιήσετε. 5 ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς will do. But <sup>2</sup>the <sup>2</sup>Lord <sup>1</sup>may direct your hearts into τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς ὑπομονὴν τοῦ χριστοῦ. the love of God, and into [the] endurance of the Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 not because we have not power, but to make ourselves an example unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Je-

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Now we charge you, brethren, in [the] name κυρίου ἡμῶν Ἰησοῦ χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παν- of our Lord Jesus Christ, [that] <sup>2</sup>withdraw <sup>1</sup>ye from every τὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν brother <sup>2</sup>disorderly <sup>1</sup>walking, and not according to the παράδοσιν ἣν ὁ παρέλαβεν παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε tradition which he received from us. For <sup>2</sup>yourselves <sup>1</sup>ye know πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν how it behoves [you] to imitate us, because we behaved not disorderly ἐν ὑμῖν, 8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος, ἀλλ' <sup>1</sup>among you; nor for nought bread did we eat from anyone; but ἐν κόπῳ καὶ μόχθῳ, <sup>1</sup>νύκτα καὶ ἡμέραν <sup>1</sup>ἐργαζόμενοι, πρὸς τὸ in labour and toil, night and day working, for μὴ ἐπιβαρῆσαι τινα ὑμῶν· 9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, not to be burdensome to anyone of you. Not that we have not authority, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. but that ourselves a pattern we might give to you for to imitate us. 10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς τοῦτο παραγγέλλομεν ὑμῖν, For also when we were with you this we charged you, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μὴδὲ ἐσθιέτω. 11 ἀκούομεν that if anyone does not wish to work, neither let him eat. <sup>2</sup>We <sup>2</sup>hear γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μὴδὲν ἐργαζο- <sup>1</sup>for some are walking among you disorderly, not at all work- μένους, ἀλλὰ περιεργαζόμενους. 12 τοῖς δὲ τοιοῦτοις παραγ- ing, but being busybodies. Now such we γέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ charge and exhort by our Lord Jesus

<sup>1</sup> — ὑμᾶς (read [you]) LIT<sup>1</sup>AW. <sup>2</sup> ἔργῳ καὶ λόγῳ LIT<sup>1</sup>AW. <sup>3</sup> ὁ θεός God L. <sup>4</sup> — ὑμῖν [LIT<sup>1</sup>AW. <sup>5</sup> + [καὶ ἐποίησατε] ye did L. <sup>6</sup> — καὶ [LIT<sup>1</sup>AW. <sup>7</sup> + τὴν τὴν GLIT<sup>1</sup>AW.

<sup>8</sup> — ἡμῶν (read the Lord) [LJA. <sup>9</sup> ὁ παρέλαβονσαν they received, GATW; παρέλαβετε ye received LIT. <sup>10</sup> ἀλλὰ Tr. <sup>11</sup> νυκτὸς καὶ ἡμέρας LIT<sup>1</sup>. <sup>12</sup> ἐν κυρίῳ Ἰησοῦ χριστῷ in [the] Lord Jesus Christ LIT<sup>1</sup>AW.

χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον  
Christ, that with quietness working, their own bread  
ἐσθίωσιν. 13 ὑμεῖς δέ, ἀδελφοί, μὴ ἑκκακήσητε καλοποιούν-  
they may eat. But ye, brethren, do not lose heart [in] well-doing.

τες. 14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπι-  
But if anyone obey not our word by the epis-

στολῆς, τοῦτον σημειώσθε καὶ μὴ συναναμίγνυσθε αὐτῷ,  
tle, "that [man] mark and associate not with him,

ἵνα ἐντραπή. 15 καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ  
that he may be ashamed; add not as an enemy esteem [him], but  
him not as an enemy,

νοουθετεῖτε ὡς ἀδελφόν. 16 αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης  
admonish [him] as a brother. But "himself "the Lord "of "peace

δῶκε ὑμῖν τὴν εἰρήνην διὰ παντός ἐν παντί τρόπῳ. ὁ  
"may give you peace continually in every way. The

κύριος μετὰ πάντων ὑμῶν.  
Lord [be] with all you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστίν σημεῖον  
The salutation "by "my ["own] "hand "of "Paul, which is [the] sign

ἐν πάσῃ ἐπιστολῇ οὕτως γράφω. 18 ἡ χάρις τοῦ κυρίου ἡμῶν  
in every epistle; so I write. The grace of our Lord

Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.  
Jesus Christ [be] with "all "you. Amen.

Ἰπρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.  
"To [the] "Thessalonians "second written from Athens.

sus Christ, that, with quietness they work, and eat their own bread, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as brother. 16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all. Amen.

## Ἡ ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ. THE TO "TIMOTHY "EPISTLE "FIRST.

ΠΑΥΛΟΣ Ἀπόστολος Ἰησοῦ χριστοῦ κατ' ἐπιταγὴν  
Paul, apostle of Jesus Christ according to [the] command  
θεοῦ σωτῆρος ἡμῶν, καὶ κυρίου Ἰησοῦ χριστοῦ τῆς  
of God our Saviour, and of [the] Lord Jesus Christ  
ἐλπίδος ἡμῶν, 2 Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει χάρις,  
our hope, to Timotheus, [my] true child in faith; grace,  
ἐλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ χριστοῦ Ἰησοῦ  
mercy, peace, from God our Father and Christ Jesus  
τοῦ κυρίου ἡμῶν.  
our Lord.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ,  
Even as I besought thee to remain in Ephesus, [when I was]  
πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ  
going to Macedonia, that thou mightest charge some not  
ἑτεροδιδασκαλεῖν, 4 μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις  
to teach other doctrines, nor to give heed to fables and "genealogies  
ἀπεράντοις, αἵτινες ζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονο-  
interminable, which "questionings bring rather than "adminis-  
μίαν θεοῦ τὴν ἐν πίστει. 5 τὸ δὲ τέλος τῆς παραγγελίας  
"tration "God's which [is] in faith. But the end of the charge

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is cha-

ἐγ- LITRAW. — καὶ LITRA. μὴ συναναμίγνυσθαι not to associate yourselves with LITRA. τόπῳ place L. ἀμήν TTRA. — the subscription GLTW; Πρὸς Θεσσαλονικεῖς β' TRA.

+ Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου G; Πρὸς Τιμόθεον α' LITRAW. χριστοῦ Ἰησοῦ TTRA. — κυρίου GLITRAW. — ἡμῶν (read [the]) LITRAW. ἐκζητήσεις TTR. οἰκοδομίαν building up E.

rity out of a pure heart, and of a good conscience, and of faith unfeigned; 6 from which some having swerved have turned aside unto vain jangling; 7 desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; 9 knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and of mothers, for manslayers, 10 for sodomites, for blasphemers of fathers and of sinners, for men-stealers, liars, perjurers, and if any thing other than sound teaching is opposed, according to the glad tidings of the blessed God, which was entrusted to me. 12 And I thank him who strengthened me, Christ Jesus our Lord, that faithful me he esteemed, appointing me to service, 13 previously being a blasphemer and persecutor, and insolent; but I was shewn mercy, because being ignorant I did as I knew not. 14 And I thank him who superabounded the grace of our Lord with faith and love which [is] in Christ Jesus. Faithful [is] the word, and of all acceptance worthy, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a delineation of those being about to believe on him to life eternal. Now to the King of the ages, [the] incorruptible, invisible, only wise God, honour and glory to the ages of the ages. Amen. This charge I commit to thee, [my] child Timotheus, according to the going

ὁ χρῆσται L. ἡ παρὸς LITRA. ἡ μητροπῶς LITRA. ἡ καὶ LITRA. ἡ τὸ LITRA. ἡ + με me (being) L. ὁ ἀλλὰ LITRAW. ὁ χριστὸς Ἰησοῦς LITRA. ὁ ἅπαν LITRAW. ὁ σοφὸς GLITRAW.

αγούσας ἐπὶ σε προφητείας, ἵνα ὁ στρατεύῃ ἐν αὐταῖς τὴν  
 before as to thee prophecies, that thou mightest war by them the  
 καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,  
 good warfare, holding faith and good a conscience;  
 ἥντινες ἀποσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν  
 which [conscience] some, having cast away, as to faith made shipwreck;  
 20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ  
 of whom are Hymeneus and Alexander, whom I delivered up  
 σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.  
 to Satan, that they may be disciplined not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις,  
 I exhort therefore, first of all, to be made supplications,  
 προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώ-  
 prayers, intercessions, thanksgivings, for all men;  
 πων, 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων,  
 for kings and all that in dignity are,  
 ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ  
 that a tranquil and quiet life we may lead in all piety and  
 σεμνότητι· 3 τοῦτο γάρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ  
 gravity; for this [is] good and acceptable before  
 σωτῆρος ἡμῶν θεοῦ, 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι  
 our Saviour God, who all men wishes to be saved  
 καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθειν. 5 εἰς γὰρ θεός, εἰς καὶ  
 and to knowledge of [the] truth to come. For one God [is], and one  
 μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος χριστὸς Ἰη-  
 [the] mediator of God and men, [the] man Christ Je-  
 σοῦς, 6 ὁ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρ-  
 sus, who gave himself a ransom for all, the tes-  
 τύριον ἡμῶν, 7 εἰς δὲ ἐτέθην ἐγὼ  
 timony [to be rendered] in times its own, to which was appointed I  
 κήρυξ καὶ ἀπόστολος ἀλήθειαν λέγων ἐν χριστῷ, οὐ  
 herald and apostle, [the] truth I speak in Christ, not  
 ψεύδομαι· διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ.  
 I do lie, a teacher of [the] nations, in faith and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἀνδράς ἐν παντὶ τόπῳ,  
 I will therefore to pray the men in every place,  
 ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·  
 lifting up holy hands apart from wrath and reasoning.  
 9 ὡσαύτως καὶ ἡ γυναῖκα ἐν καταστολῇ κοσμίῳ μετὰ  
 In like manner also the women in guise seemly with  
 αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν,  
 modesty and discreteness to adorn themselves, not with platings,  
 ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, 10 ἀλλ' ἢ  
 or gold, or pearls, or clothing costly, but  
 ὃ πρέπει γυναῖκεν ἐπαγγελλομέναις θεοσεβείαν, δι'  
 what is becoming to women professing [the] fear of God, by  
 ἔργων ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ  
 works good. A woman in quietness let learn in all  
 ὑποταγῇ· 12 γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐ-  
 subjection; but a woman to teach I do not allow, nor to exercise  
 θευτεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ  
 authority over man, but to be in quietness; for Adam  
 πρῶτος ἐπλάσθη, εἶτα Εὐὰ. 14 καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ  
 first was formed, then Eve: and Adam was not deceived; but the

mit unto thee, son Ti-  
 mothy, according to the  
 prophecies which  
 went before on thee,  
 that thou by them  
 mightest war good  
 warfare; 19 holding  
 faith, and a good con-  
 science; which some  
 having put away con-  
 cerning faith have  
 made shipwreck: 20 of  
 whom is Hymeneus  
 and Alexander, whom  
 I have delivered unto  
 Satan, that they may  
 learn not to blas-  
 pheme.

II. I exhort there-  
 fore, that, first of all,  
 supplications, prayers,  
 intercessions, and giv-  
 ing of thanks, be made  
 for all men; 2 for  
 kings, and for all that  
 are in authority; that  
 we may lead a quiet  
 and peaceable life in  
 all godliness and ho-  
 nesty. 3 For this is  
 good and acceptable in  
 the sight of God our  
 Saviour; 4 who will  
 have all men to be  
 saved, and to come  
 unto the knowledge  
 of the truth. 5 For  
 there is one God, and  
 one mediator between  
 God and men, the man  
 Christ Jesus; who  
 gave himself a ransom  
 for all, to be testified  
 in due time. 7 Where-  
 unto I am ordained a  
 preacher, and an ap-  
 ostle, (I speak the truth  
 in Christ, and lie not);  
 a teacher of the Gen-  
 tiles in faith and ve-  
 rity.

8 I will therefore  
 that men pray every  
 where, lifting up holy  
 hands, without wrath  
 and doubting. 9 In  
 like manner also, that  
 women adorn them-  
 selves in modest ap-  
 parel, with shamefac-  
 edness and sobriety;  
 not with broided hair,  
 or gold, or pearls, or  
 costly array; 10 but  
 (which becometh wo-  
 men professing godli-  
 ness) with good works,  
 11 Let the woman  
 learn in silence with  
 all subjection. 12 But  
 I suffer not a woman  
 to teach, nor to usurp  
 authority over the  
 man, but to be in si-  
 lence. 13 For Adam  
 was first formed, then  
 Eve. 14 And Adam  
 was not deceived, but

<sup>a</sup> στρατεύσῃ TTr.

<sup>t</sup> — γὰρ for LTTr.

<sup>v</sup> — τὸ μαρτύριον L.

<sup>w</sup> — ἐν χρυσῷ GLTTAW.

<sup>z</sup> — καὶ LT[Tr].

<sup>γ</sup> — τὰς LTTAW.

<sup>z</sup> καὶ and LTTA.

<sup>b</sup> χρυσίῳ L.

<sup>u</sup> διδάσκειν δὲ γυναῖκιν LTTA.

<sup>d</sup> ἀλλὰ LTr.



the woman being deceived. — in the transgression, 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

III. This is a true saying, If a man desire the office of bishop, he desireth good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 one that ruleth well his own house, having his children in subjection with all gravity; 5 (for if a man know not how to rule his own house, how shall he take care of the church of God?) 6 not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things, 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly: 15 but if I tarry long, that thou mayest

γυνή "ἀπατηθεῖσα" ἐν παραβάσει γέγονεν· 15 σωθήσεται· διὰ τῆς τεκνογονίας, ἂν μένωσιν ἐν πίστει καὶ ἀγάπῃ through the childbearing, if they abide in faith and love καὶ ἀγιασμῷ μετὰ σωφροσύνης. and sanctification with discreteness.

3 Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. 2 δὲ οὖν τὸν ἐπίσκοπον ἀνεπί- of "good" a work he is desirous. It behoves then the overseer irrep- ληπτον" εἶναι, μᾶς γυναῖκός ἄνδρα, ἡφάλεον, σῶφρονα, able to be, of one wife husband, sober, discreet, κόσμιον, φιλόξενον, διδακτικόν· 3 μὴ πάροινον, μὴ πλήκτην, decorous, hospitable, apt to teach; not given to wine, not a striker, ἡμὴ αἰσχροκερδῆ, ἄλλ' ἐπικεῖν, ἄμαχον, ἀφιλάργυρον· not greedy of base gain, but gentle, not contentious, not loving money; 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν his own house well ruling, [his] children having in ὑποταγῇ μετὰ πάσης σεμνότητος· 5 εἰδέ τις τοῦ ἰδίου οἴκου subjectation with all gravity; (but if one his own house προστήναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; [how] to rule knows not, how [the] assembly of God shall he take care of?) 6 μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπίσῃ· not a novice, lest being puffed up, into [the] crime he may fall τοῦ διαβόλου. 7 δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν of the devil. But it behoves him also testimony good ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπίσῃ καὶ to have from those without, lest into reproach he may fall and [the] παγίδα τοῦ διαβόλου. Διακόνους ὡσαύτως σεμνοὺς, μὴ snare of the devil. Those who serve, in like manner, grave, not διλόγους, μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, double-tongued, not to wine much given, not greedy of base gain, 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. holding the mystery of the faith in pure conscience. 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἰτα διακονήσωσαν, And these also let them be proved first, then let them serve, ἀνεγκλήτοι ὄντες. 11 γυναῖκας ὡσαύτως σεμνάς, μὴ δια- unimpeachable being. Women in like manner grave, not slan- βόλους, ἡμφαλέους, πιστάς ἐν πᾶσιν. 12 διακονοὶ ἔστω- derers, sober, faithful in all things. Those who serve let san μᾶς γυναῖκός ἄνδρες, τέκνων καλῶς προϊστάμενοι be of one wife husbands, [their] children well ruling καὶ τῶν ἰδίων οἴκων. 13 οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν and their own houses. For those well having served, a degree ἑαυτοῖς καλὸν περιποιῶνται, καὶ πολλὴν παρρησίαν ἐν for themselves good acquire, and much boldness in πίστει τῇ ἐν χριστῷ Ἰησοῦ. faith which [is] in Christ Jesus.

14 Ταῦτά σοι γράφω, ἐλπίζων ἔλθειν πρὸς σε ἄταχον· These things to thee I write, hoping to come to thee more quickly;

15 ἂν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν but if I should delay, that thou mayest know how it behoves [one] in [the] οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ house of God to conduct oneself, which is [the] assembly of God [the]

ἡ ἀπατηθεῖσα LITTAW.

ἀνεπίληπτον LITTAW.

ἡφάλεον EGLTTAW.

h — μὴ

αἰσχροκερδῆ GLTTAW.

i ἀλλὰ LITTAW.

k — αὐτὸν (read δεῖ it is necessary) LITTAW.

ἡμφαλέους EGLTTAW.

— ἐν τάχει quickly LITTAW.

ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. 16 καὶ ὁμολο-  
 \*living, pillar and base of the truth. And confes-  
 γουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ὁ θεὸς  
 sedly great is the of piety mystery: God  
 ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγ-  
 was manifested in flesh, was justified in [the] Spirit, was seen by  
 γέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ,  
 angels, was proclaimed among [the] nations, was believed on in [the] world,  
 ὁ ἀνελήφθη ἐν δόξῃ.  
 was received up in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀπο-  
 But the Spirit expressly speaks, that in latter times shall  
 στήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις  
 depart from some the faith, giving heed to spirits deceiving  
 καὶ διδασκαλίαις δαιμονίων· ἐν ὑποκρίσει ψευδολόγων,  
 and teachings of demons in hypocrisy of speakers of lies,  
 ῥεκαυστηριασμένων· τὴν ἰδίαν συνείδησιν, 3 κωλύοντων  
 being cauterized [as to] their own conscience, forbidding  
 γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς  
 to marry, [bidding] to abstain from meats, which God created for  
 ἁμετάληψιν· μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν  
 reception with thanksgiving for the faithful and who know  
 τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν  
 the truth. Because every creature of God [is] good, and nothing  
 ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· 5 ἁγιάζεται  
 to be rejected, with thanksgiving being received; it is sanctified  
 γὰρ διὰ λόγον θεοῦ καὶ ἐντεύξεως. 6 Ταῦτα ὑποτι-  
 for by word God's and intercourse [with him]. These things laying  
 θέμενος τοῖς ἀδελφοῖς, καλὸς ἐστὶν διάκονος· Ἰησοῦ  
 before the brethren, good thou wilt be a servant of Jesus  
 χριστοῦ, ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς  
 Christ, being nourished with the words of the faith, and of the  
 καλῆς διδασκαλίας ἣ παρηκολούθηκας. 7 Τοὺς δὲ βεβήλους  
 good teaching which thou hast closely followed. But the profane  
 καὶ γυναικῶν μύθους παραιτοῦ· γυμναζεῖ δὲ σεαυτὸν πρὸς  
 and old wives' fables refuse, but exercise thyself to  
 εὐσεβείαν· 8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν  
 piety; for bodily exercise for a little is  
 ὠφέλιμος· ἡ δὲ εὐσεβεία πρὸς πάντα ὠφέλιμος ἐστὶν, ἐπαγγε-  
 profitable, but piety for everything profitable is, pro-  
 λῖαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.  
 mise having of life, of that which [is] now and of that which [is] coming.  
 9 Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. 10 εἰς τοῦτο γὰρ  
 Faithful [is] the word and of all acceptance worthy; for, for this  
 \*καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ  
 both we labour and are reproached, because we have hope in a God  
 ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.  
 living, who is Preserver of all men, specially of believers.  
 11 Παράγγελλε ταῦτα καὶ δίδασκε. 12 μὴ εἰς σου τῆς  
 Charge these things and teach. No one thy  
 νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν  
 youth let despise, but a pattern be of the believers in  
 λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει,  
 word, in conduct, in love, in [the] Spirit, in faith,

know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 16 And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

IV. Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 3 speaking lies in hypocrisy; having their conscience seared with hot iron; 3 forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. 8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 11 These things command and teach. 12 Let no man despise thy youth; but be thou an example of the believers, in word, in

\* ὅς ὁς who GLTFAW. \* ἀνελήφθη LTTFA. P κεκαυστηριασμένων TIT. 9 μετὰληψιν  
 LTTFA. \* χριστοῦ Ἰησοῦ LTTFAW. — καὶ LTT[Δ]. ἡ ἀγωνιζόμεθα wo combat LITK.  
 v — ἐν πνεύματι GLTFAW.

conversation, in charity, in spirit, in faith, in purity. 13 Till I come, give attendance to reading, to exhortation, to doctrine. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

V. Rebuke not an elder, but intreat him as a father; and the younger men as brethren; 2 the elder women as mothers; the younger as sisters, with all purity. 3 Honour widows that are widows indeed. 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth. 7 And these things give in charge, that they may be blameless. 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax

ἐν ἀγνείᾳ. 13 ἕως ἔρχομαι, πρόσχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. 15 ταῦτα μελέτα, ἐν τούτοις ἴσθι τοῦ ἐλδοῦ.

ἵνα σου ἡ προκοπὴ φανερά ᾖ ἐν πάνσιν. 16 ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιοῦν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

¶ Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλε· ὡς πατέρα· νεωτέρους ὡς ἀδελφούς· 2 πρεσβυτέρας ὡς μητέρας· νεωτέρας ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ. 3 χήρας

τίμα τὰς ὄντως χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἐστὶν καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἥλπιεν ἐπὶ τὸν θεόν, καὶ προσμένει ταῖς

δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· 6 ἡ δὲ σπαταλῶσα, ζῶσα τέθηκεν. 7 καὶ ταῦτα παραγγέλλει, ἵνα ἀνεπιλήπτοι ὦσιν. 8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα

τῶν οἰκείων οὐ πρόνοιᾳ τὴν πίστιν ἡρνηται, καὶ ἔστιν ἀπίστου χειρῶν. 9 Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, 10 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξένο-

δόχησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρησεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. 11 Νεωτέρας δὲ

χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ

χριστοῦ, γαμεῖν θέλουσιν, 12 ἔχουσαι κρίμα ὅτι τὴν

πρώτην πίστιν ἡθέτησαν. 13 ἡμεῖς δὲ καὶ ἀργαί μανθά-

μεν τὴν πίστιν. 14 ἡμεῖς δὲ καὶ ἀργαί μανθάμεν τὴν πίστιν.

¶ ἡμεῖς δὲ καὶ ἀργαί μανθάμεν τὴν πίστιν.

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ἡμεῖς δὲ καὶ ἀργαί μανθάμεν τὴν πίστιν.

¶ ἀνεπιλήπτοι LITTA. — τῶν LITTA. they shall grow wanton against A.

ἡμεῖς δὲ καὶ ἀργαί μανθάμεν τὴν πίστιν.

ἡμεῖς δὲ καὶ ἀργαί μανθάμεν τὴν πίστιν.



νουσιν, περιερχόμενοι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ  
learn, going about to the houses; and not only idle, but

καὶ φλόγαιοι καὶ περιέργοι, λαλοῦσαι τὰ μηδέοντα. 14 βού-  
also tattlers and busy-bodies, speaking things [they] ought not.

λομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,  
will, therefore younger [ones] to marry, to bear children, to rule the house,

μηδεμίαν ἀφορμὴν δίδοναι τῷ ἀντικειμένῳ λαιδορίας χάριν.  
also occasion to give to the adversary of reproach on account.

15 ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ. 16 Εἴ τις  
For already some are turned aside after Satan. If any

πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐ-  
believing [man] or believing [woman] have widows, let him impart relief to

ταῖς. καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις  
them, and not let be burdened the assembly, that to the indeed widows

ἐπαρκεῖται.  
it may impart relief.

17 Οἱ καλῶς προσεστώτες πρεσβύτεροι διπλῆς τιμῆς  
The well who take the lead elders of double honour

ἀξιολογῶσθαι, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασ-  
let be counted worthy, specially those labouring in word and teach-

καλῶς. 18 λέγει γὰρ ἡ γραφή, Ἰδοὺν ἀλοῶντα οὐ φι-  
ing for says the scripture, An ox treading out corn not thou

μύσεις· καὶ, Ἀξίως ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 Κατὰ  
shalt muzzle, and, Worthy [is] the workman of his hire. Against

πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός ἐι μὴ ἐπὶ  
an elder accusation receive not, unless on [the testi-]

δύο ἢ τριῶν μαρτύρων. 20 Τοὺς ἁμαρτάνοντας ἐνώπιον  
mony of two or three witnesses. Those that sin before

πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. 21 Διαμαρ-  
all convict, that also the rest fear may have. I earnestly

τύρομαι ἐνώπιον τοῦ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ καὶ  
testify before God and [the] Lord Jesus Christ and

τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς  
the elect angels, that these things thou shouldst keep, apart from

προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλησιν.  
prejudice, nothing doing by partiality.

22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις  
Hands quickly on no one lay, nor share in sins

ἀλλοτρίαις. σεαυτὸν ἀγνὸν τήρει. 23 μηκέτι ὕδροπότει. ἄλλ'·  
of others. Thyself pure keep. No longer drink water, but

οἶνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς  
wine a little use on account of thy stomach and frequent

σου ἀσθενείας. 24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί  
thy infirmities. Of some men the sins manifest

εἰσιν, προάγουσαι εἰς κρίσιν· τισὶν δὲ καὶ ἐπακολουθοῦσιν.  
are, going before to judgment; and some also they follow after.

25 ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστιν καὶ τὰ  
In like manner also good works manifest are, and those that

ἄλλως ἔχοντα, κρυβῆναι οὐ δύναται.  
otherwise are, be hid cannot.

26 Ὅσοι εἰσιν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότας  
As many as are under yoke bondmen, their own masters

wanton against Christ, they will marry; 12 having damnation, because they have cast off their first faith.

13 And withhold they learn to be idle, wandering about from house to house; and not only idle, but

tattlers also and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them

relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.

And, The labourer is worthy of his reward.

19 Against an elder receive not accusation, but before two or three witnesses.

20 They that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou

observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest before-

α - πιστὸς ἢ (read ἐπαρ. let her impart relief) LTT[A].

φίμωσεις βούην ἀλοῶντα L. + δὲ but (those that) L[A].

πρόσκλησιν advocacy L. ἀλλὰ LTTA. 1 - σου (read [thy]) LTTA. m + δε

but (in like manner) LW. = ἔργα τὰ καλὰ LTTA[W].

δύναται LTTA[W].

= ἐπαρκεῖσθω LTTT.

χριστοῦ Ἰησοῦ LTTA[W].

οὐ LTTA.

= ἐστιν LTTA; εἰσιν W.



hand; and they that are otherwise cannot be hid.

VI. Let ■ many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, 5 perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I

πάσης τιμῆς ἀξίους ἡγείσθωσαν. ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ of all honour worthy let them esteem, that not the name of God  
καὶ ἡ διδασκαλία βλασφημηται. 2 οἱ δὲ πιστοὺς ἔχοντες and the teaching And they that believing have  
δεσπότας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ masters, let them not despise [them], because brethren they are; but  
μᾶλλον δουλεῦτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγα- rather let them serve [them], because believing [ones] they are and be-  
πητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. ταῦτα διδάσκει loved who the good service are being helped by. These things teach  
καὶ παρακαλεῖ. 3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ ἡμὴν προσέρχεται and exhort. If anyone teaches other doctrine, and draws not near  
ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ sound to words, those of our Lord Jesus Christ, and  
τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 τετύφωται, μηδὲν the according to piety teaching, he is puffed up, nothing  
ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας, knowing, but sick about questions and disputes of words,  
ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, out of which come envy, strife, evil speakings, suspicious wicked,  
5 παραδιatriβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ vain argumentations corrupted of men in mind, and  
ἀποστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν destitute of the truth, holding gain to be  
εὐσέβειαν· ἀφίστασο ἀπὸ τῶν τοιούτων. 6 Ἔστιν δὲ πορισμὸς piety; withdraw minds such. But is gain  
μέγας ἡ εὐσέβεια μετὰ αὐταρκείας. 7 οὐδὲν γὰρ εἰσηνέγκαμεν great piety with contentment. For nothing we brought  
εἰς τὸν κόσμον, ὃ ἅλων ὅτι οὐδὲ ἐξενεγκεῖν τι δύνα- into the world, [it is] manifest that neither to carry out anything are we  
μεθα· 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τοῦτοις ἀρ- able. But having sustenance and coverings, with these we shall  
κεσθισόμεθα. 9 Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς be satisfied. But those desiring to be rich, fall into  
πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ temptation and a snare and desires many unwise and  
βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον hurtful, which sink men into destruction  
καὶ ἀπώλειαν. 10 ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλ- and perdition. For a root of all evils is the love  
αργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς of money; which some stretching after were seduced from the  
πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς. 11 Σὺ faith, and themselves pierced with sorrows many. 11 Thou  
δέ, ὡς ἄνθρωπε τοῦ θεοῦ, ταῦτα φεύγε· δίωκε δὲ δικαιο- but, O man of God, these things flee, and pursue right-  
σύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, ἡραότητα· ciousness, piety, faith, love, endurance, meekness.  
12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς Combat the good combat of the faith. Lay hold  
αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας of eternal life, to which also thou wast called, and didst confess  
τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. 13 Παραγ- the good confession before many witnesses. I

■ ἡ μὴ προσέρχεται cleaves not to.

■ διαπατριβαὶ constant quarrellings GLTTRAW.

■ ἀφίστασο ἀπὸ τῶν τοιούτων LITTRAW.

■ ὃ ἅλων (read ὅτι so that) LITTRAW.

■ πραιπάθειαν meekness of spirit LITTRAW; πραιπάθειαν T.

■ — τοῦ GLTTRAW.



## THE STO

4TIMOTHY

## 2EPISTLE

<sup>1</sup>SECOND

3 I thank God, whose  
I serve from my fore-  
fathers with pure con-  
science, that without  
ceasing I have remem-  
brance of thee in my  
prayers night and day;  
4 greatly desiring to  
see thee, being mind-  
ful of thy tears, that  
I may be filled with  
joy; 5 when I call to  
remembrance the un-  
feigned faith that is  
in thee, which dwelt  
first in thy grandmo-  
ther Lois, and thy mo-  
ther Eunice; and I  
am persuaded that in  
thee also. 6 Where-  
fore I put thee in re-  
membrance that thou  
stir up the gift of  
God, which is in thee  
by the putting on of  
my hands. 7 For God  
hath not given us the  
spirit of fear; but of  
power, and of love, and  
of a sound mind. 8 Be  
not thou therefore as-  
hamed of the testimony  
of our Lord, nor of me  
his prisoner; but be  
thou partaker of the  
afflictions of the gos-  
pel according to the  
power of God; 9 who  
hath saved us, and  
called us with an holy  
calling, not according  
to our works, but ac-  
cording to his own  
purpose and grace,  
which was given us in  
Christ Jesus before the  
world began, 10 but  
is now made manifest  
by the appearing of  
our Saviour Jesus  
Christ, who hath abo-  
lished death, and hath  
brought life and im-  
mortality to light  
through the gospel: 11  
whereunto I am

3 Χάριν·έχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν  
 I am thankful to God, whom I serve from [my] forefathers with  
 καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν  
 pure conscience, how unceasingly I have the <sup>2</sup>of thee 'remembrance  
 ἐν ταῖς δέησίν μου ἑνκτὸς καὶ ἡμέρας, <sup>4</sup>ἐπιποθῶν σε  
 in my supplications night and day, longing <sup>2</sup>thee  
 ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ  
<sup>1</sup>to 'see, remembering thy tears, that with joy I may be filled;  
 5 ὑπόμνησιν <sup>1</sup>λαμβάνων <sup>2</sup>τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,  
<sup>2</sup>'remembrance <sup>1</sup>'taking of the <sup>1</sup>in <sup>2</sup>'thee <sup>1</sup>'unfeigned <sup>2</sup>'faith,  
 ἥτις ἐνέχουσεν πρῶτον ἐν τῇ-μάμρῃ σου Λωίδι καὶ τῇ μητρὶ  
 which dwell first in thy grandmother Lois and in <sup>2</sup>'mother  
 σου <sup>1</sup>Εὐνείκῃ, <sup>2</sup>πέπεισμαι δὲ ὅτι καὶ ἐν σοί. 6 Δι' ἣν αἰτίαν  
<sup>1</sup>'thy Eunice, and I am persuaded that also in thee. For which cause  
 ἀναμνησῶ σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστίν  
 I remind thee to kindle up the gift of God which is  
 ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 οὐ· γὰρ ἔδωκεν  
 in thee by the laying on of my hands. For <sup>2</sup>'not <sup>2</sup>'gave  
 ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης,  
<sup>2</sup>'us <sup>1</sup>'God a spirit <sup>1</sup>'of cowardice, <sup>2</sup>but of power, and of love,  
 καὶ σωφρονισμοῦ. 8 μὴ οὖν ἐπαισχυνοῦς τὸ  
 and of wise discretion. <sup>2</sup>'Not <sup>2</sup>'therefore <sup>2</sup>'thou <sup>2</sup>'shouldst be ashamed of the  
 μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμον αὐτοῦ· ἀλλὰ  
 testimony of our Lord, nor me his prisoner; but  
<sup>1</sup>'συγκακοπάθησον' τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, 9 τοῦ  
 suffer evils along with the glad tidings according to <sup>2</sup>'power <sup>1</sup>'God's; who  
<sup>2</sup>'σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ  
 saved us and called [us] with a <sup>2</sup>'calling <sup>1</sup>'holy, not according to  
 τὰ ἔργα ἡμῶν, ἀλλὰ <sup>2</sup>'κατ' <sup>1</sup>ἰδίαν πρόθεσιν καὶ χάριν τὴν  
 our works, but according to his own purpose and grace, which  
 δοθεῖσαν ἡμῖν ἐν χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,  
 [was] given us in Christ Jesus before the ages of time,  
 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν  
 but made manifest now by the appearing of our Saviour  
 b' Ἰησοῦ χριστοῦ, <sup>2</sup>καταργήσαντος μὲν τὸν θάνατον, φωτίσαν-  
 Jesus Christ, who annulled death, <sup>2</sup>'brought <sup>2</sup>'to  
 τος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ  
<sup>2</sup>'light <sup>1</sup>'and life and incorruptibility by the glad tidings; to which

3 Χάριν·έχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν  
 I am thankful to God, whom I serve from [my] forefathers with  
 καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν  
 pure conscience, how unceasingly I have the <sup>2</sup>of thee 'remembrance  
 ἐν ταῖς δέησίν μου ἑνκτὸς καὶ ἡμέρας, <sup>4</sup>ἐπιποθῶν σε  
 in my supplications night and day, longing <sup>2</sup>thee  
 ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ  
<sup>1</sup>to 'see, remembering thy tears, that with joy I may be filled;  
 5 ὑπόμνησιν <sup>1</sup>λαμβάνων <sup>2</sup>τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,  
<sup>2</sup>'remembrance <sup>1</sup>'taking of the <sup>1</sup>in <sup>2</sup>'thee <sup>1</sup>'unfeigned <sup>2</sup>'faith,  
 ἥτις ἐνέχθησεν πρῶτον ἐν τῇ-μάμρῃ σου Λωίδι καὶ τῇ μητρὶ  
 which dwelt first in thy grandmother Lois and in <sup>2</sup>'mother  
 σου <sup>1</sup>Εὐνείκῃ, <sup>2</sup>πέπεισμαι δὲ ὅτι καὶ ἐν σοί. 6 Δι' ἣν αἰτίαν  
<sup>1</sup>'thy Eunice, and I am persuaded that also in thee. For which cause  
 ἀναμνησῶ σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστίν  
 I remind thee to kindle up the gift of God which is  
 ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 οὐ-γὰρ ἔδωκεν  
 in thee by the laying on of my hands. For <sup>2</sup>'not <sup>2</sup>'gave  
 ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης,  
<sup>2</sup>'us <sup>1</sup>'God a spirit <sup>1</sup>'of cowardice, <sup>2</sup>but of power, and of love,  
 καὶ σωφρονισμοῦ. 8 μὴ οὖν ἐπαισχυνοῦς τὸ  
 and of wise discretion. <sup>2</sup>'Not <sup>2</sup>'therefore <sup>2</sup>'thou <sup>2</sup>'shouldst be ashamed of the  
 μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμον αὐτοῦ· ἀλλὰ  
 testimony of our Lord, nor me his prisoner; but  
<sup>1</sup>'συγκακοπάθησον' τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, 9 τοῦ  
 suffer evils along with the glad tidings according to <sup>2</sup>'power <sup>1</sup>'God's; who  
<sup>2</sup>'σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ  
 saved us and called [us] with a <sup>2</sup>'calling <sup>1</sup>'holy, not according to  
 τὰ ἔργα ἡμῶν, ἀλλὰ <sup>2</sup>'κατ' <sup>1</sup>ἰδίαν πρόθεσιν καὶ χάριν τὴν  
 our works, but according to his own purpose and grace, which  
 δοθεῖσαν ἡμῖν ἐν χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,  
 [was] given us in Christ Jesus before the ages of time,  
 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν  
 but made manifest now by the appearing of our Saviour  
 b' Ἰησοῦ χριστοῦ, <sup>2</sup>καταργήσαντος μὲν τὸν θάνατον, φωτίσαν-  
 Jesus Christ, who annulled death, <sup>2</sup>'brought <sup>2</sup>'to  
 τος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ  
<sup>2</sup>'light <sup>1</sup>'and life and incorruptibility by the glad tidings; to which

Ἡ Ἰησοῦ χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαν-  
 Jesus Christ, who annulled death, brought to  
 τος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ  
 light and life and incorruptibility by the glad tidings; to which

+ Παύλου τοῦ Ἀποστόλου of the Apostle Paul Ε; + Παύλου Ε; Πρὸς Τιμόθεον β' <sup>1</sup> <sup>2</sup> <sup>3</sup>  
 1.Τ.Τ.Α.Υ. <sup>2</sup> χριστοῦ Ἰησοῦ Τ.Τ.Α.Υ. <sup>3</sup> νυκτὸς καὶ ἡμέρας (read night and day longing  
 &c. LTr. <sup>4</sup> λαβῶν having taken LTr.Α. <sup>5</sup> Ἐννίκη EGI.Τ.Τ.Α.Υ. <sup>6</sup> συν- Τ. <sup>7</sup> κατὰ  
 LTr.Α. <sup>8</sup> χριστοῦ Ἰησοῦ LTr.Τ.

ἐτίθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος  
<sup>2</sup>was <sup>2</sup>appointed <sup>1</sup>I <sup>1</sup>herald and <sup>1</sup>apostle and <sup>1</sup>teacher  
 ἱθνῶν<sup>1</sup> 12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ  
 of [the] nations. For which cause also these things I suffer; but <sup>2</sup>not  
 ἐπαισχύνομαι, οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι  
<sup>1</sup>I <sup>1</sup>am ashamed; for I know whom I have believed, and am persuaded that  
 δυνατός ἐστιν τὴν παραθήκην μου φυλάξει εἰς ἐκείνην  
 able he is the deposit committed [to him] of me to keep for that  
 τὴν ἡμέραν. 13 ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων, ὧν  
 day. <sup>2</sup>A <sup>2</sup>delineation <sup>2</sup>have of sound words, which [words]

παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ  
 from me thou didst hear, in faith and love which [are] in Christ  
 Ἰησοῦ. 14 τὴν καλὴν παρακαταθήκην<sup>1</sup> φυλάξον διὰ  
 Jesus. The good deposit committed [to thee] keep by [the]  
 πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 15 Οἶδας τοῦτο,  
<sup>2</sup>Spirit <sup>2</sup>Holy which dwells in us. Thou knowest this,  
 ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν  
 that turned away from me all who [are] in Asia, of whom is  
 Φύγελλος<sup>1</sup> καὶ Ἑρμογένης. 16 Δῶς ἔλεος ὁ κύριος τῷ  
 Phygellus and Hermogenes. May <sup>2</sup>grant <sup>2</sup>mercy <sup>2</sup>the <sup>2</sup>Lord to the  
 Ὀνησιφόρου οἴκῳ<sup>1</sup> ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν  
<sup>2</sup>of <sup>2</sup>Onesiphorus <sup>2</sup>house, because oft me he refreshed, and  
 αἰνῶν μου οὐκ ἐπαισχύνθη, 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ,  
 my chain<sup>1</sup> was not ashamed of; but having been in Rome,  
 σπουδαιότερον<sup>1</sup> ἐζήτησέν με καὶ εὑρεν. 18 δῶς αὐτῷ  
 more diligently he sought out me and found [me]— may <sup>2</sup>grant <sup>2</sup>to <sup>2</sup>him  
 ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ  
<sup>2</sup>the <sup>2</sup>Lord to find mercy from [the] Lord in that day— and

ὅσα ἐν Ἐφέσῳ διηκόνησεν βέλτιον σὺ γινώσκεις.  
 how much in Ephesus he served <sup>2</sup>better [<sup>2</sup>than <sup>2</sup>I <sup>2</sup>need <sup>2</sup>say] <sup>2</sup>thou <sup>2</sup>knowest.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ  
 Thou therefore, my child, be strong in the grace which [is]  
 ἐν χριστῷ Ἰησοῦ. 2 καὶ ἃ ἤκουσας παρ' ἐμοῦ  
 in Christ Jesus. And the things which thou didst hear of me  
 διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,  
 with many witnesses, these commit to faithful men,  
 οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 σὺ οὖν  
 such as competent shall be also others to teach. Thou therefore  
 κακοπάθησον<sup>1</sup> ὡς καλὸς στρατιώτης Ἰησοῦ χριστοῦ. 4 οὐδεὶς  
 suffer hardship as <sup>2</sup>good <sup>2</sup>a soldier of Jesus Christ. No one  
 στρατεύμενος ἐμπλέκεται ταῖς τοῦ βίου<sup>1</sup> πραγματείαις,  
 serving as <sup>2</sup>soldier entangles himself with the <sup>2</sup>of <sup>2</sup>life <sup>2</sup>affairs,  
 ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀθλῇ  
 that him who enrolled him as <sup>2</sup>soldier he may please. And if also <sup>2</sup>contend  
 τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀ-  
 [<sup>2</sup>in <sup>2</sup>the <sup>2</sup>games] <sup>2</sup>anyone, he is not crowned unless lawfully he shall  
 θλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν  
 have contended. The <sup>2</sup>labour <sup>2</sup>husbandman <sup>2</sup>must before of the  
 καρπῶν μεταλαμβάνειν.  
 fruits partaking.

7 Νόει<sup>1</sup> ἃ λέγω· ὁ δὲ γάρ σοι ὁ κύριος σύνεσιν  
 Consider the things I say, <sup>2</sup>may <sup>2</sup>give <sup>2</sup>for <sup>2</sup>thee <sup>2</sup>the <sup>2</sup>Lord understanding

appointed = preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy unto thee, that all they which are in Asia be turned away from me; for he oft refreshed me, and was not ashamed of my chain: 17 but, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

II. Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboreth must be first partaker of the fruits.

<sup>1</sup> — ἐθνῶν T. <sup>2</sup> παραθήκην GLTFAW. <sup>3</sup> Φύγελλος Phygellus LTTAW. <sup>4</sup> Ἑρμογένης Hermogenes T. <sup>5</sup> ἐπαισχύνθη LTTA. <sup>6</sup> σπουδαίως diligently LTT. <sup>7</sup> συγκαταθήσονται (συγκ- T) suffer hardship with [me] LTTAW. <sup>8</sup> χριστοῦ Ἰησοῦ LTTAW. <sup>9</sup> πραγματείαις T. <sup>10</sup> ἃ what LTTAW. <sup>11</sup> δώσει will give LTTAW.



ay; and the Lord give thee understanding in all things. ■ Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; 9 wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 if we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 if we believe not, yet he abideth faithful: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings; for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus; 18 who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he

ἐν πᾶσιν. 8 Μνημόνευε Ἰησοῦν χριστὸν ἠγερμένον ἐκ ἐν ὅλοις. 8 Remember Jesus Christ raised from among νεκρῶν, ἐκ σπέρματος Ἰαβὶδ, κατὰ τὸ εὐαγγέλιον [the] dead, of [the] seed of David, according to <sup>2</sup>glad <sup>2</sup>tidings μου. 9 Ὡς ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος. ἄλλ' <sup>1</sup>my, in which I suffer hardship unto bonds ■ an evil doer: but ὁ λόγος τοῦ θεοῦ οὐ δεδεσται. 10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύδωρε for sake of the elect, that also they [the] salvation may χωσιν τῆς ἐν χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ <sup>1</sup>συνζήσομεν· [is] the word; for if we died together with [him], also we shall live together; 12 εἰ ὑπομένομεν, καὶ <sup>2</sup>συμβασιλεύσομεν· <sup>1</sup>εἰ ἡρνούμεθα, <sup>1</sup>κακῆϊνος ἀρνήσεται ἡμᾶς· 13 εἰ ἀπιστοῦμεν, ἐκεῖνος [him], he also will deny us; 13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι <sup>2</sup>ἐαυτὸν οὐ δύναται. faithful abides; to deny himself he is not able.

14 Ταῦτα ὑπομνήσκου, διαμαρτυρόμενος ἐνώπιον <sup>2</sup>These <sup>2</sup>things <sup>2</sup>put <sup>2</sup>in <sup>2</sup>remembrance <sup>2</sup>of, testifying earnestly before αὐτὸν κυρίου· <sup>1</sup>μὴ λογομαχεῖν· <sup>1</sup>εἰς οὐδὲν χρήσιμον, ἐπὶ the Lord not to dispute about words <sup>2</sup>for <sup>2</sup>nothing <sup>2</sup>profitable, to καταστροφῇ τῶν ἀκούοντων. 15 σπουδάσον σεαυτὸν δοκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὁρθο- <sup>2</sup>approved <sup>2</sup>to <sup>2</sup>present to God, a workman not ashamed, straight- τομούντα τὸν λόγον τῆς ἀληθείας· 16 τὰς δὲ βεβήλους κενό- <sup>1</sup>cutting the word of truth; but profane empty φωνίας περιίστασο· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας, babblings stand aloof from, <sup>2</sup>to <sup>2</sup>more <sup>2</sup>for they will advance of ungodliness, 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν and their word ■ ■ gangrene pasture will have; of whom is Ὑμναιὸς καὶ Φιλητός, 18 οἵτινες περὶ τὴν ἀλήθειαν Hymenæus and Philetus; who concerning the truth ἡστόχησαν, λέγοντες ἤδη <sup>2</sup>ἀνάστασιν ἡδὴ γεγονέναι, missed the mark, asserting the resurrection already to have taken place; καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν. 19 ὁ <sup>1</sup>μέντοι <sup>1</sup>στερεὸς and are overthrowing the <sup>2</sup>of <sup>2</sup>some <sup>2</sup>faith. Nevertheless <sup>2</sup>firm θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, <sup>2</sup>Εγὼν <sup>2</sup>foundation <sup>2</sup>God's stands, having this seal, <sup>2</sup>Knows κύριος τοὺς ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδι- [<sup>1</sup>the] <sup>2</sup>Lord those that are his, and Let depart from unright- είας πᾶς ὁ ὀνομάζων τὸ ὄνομα <sup>1</sup>χριστοῦ. 20 ἐν μεγάλῃ eousness everyone who names the name of Christ. <sup>2</sup>In <sup>2</sup>great δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ <sup>1</sup>but <sup>2</sup>a house there are not only vessels golden and silver, but καὶ ξύλινᾳ καὶ ὀστράκινᾳ, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς also wooden and earthen, and some to honour, others to ἀτιμίαν. 21 ἐὰν οὖν τις ἐκκαθάρῃ ἐαυτὸν ἀπὸ τούτων, dishonour. If therefore one shall have purged himself from these,

<sup>1</sup> Δαυεὶδ LITRA; Δανὶδ GW. <sup>2</sup> ἀλλὰ LITRAW. <sup>3</sup> συν- LITRA. <sup>4</sup> συν- T. <sup>5</sup> ἀρνήσόμεθα we shall deny LITRA. <sup>6</sup> + γὰρ for (to deny) LITRAW. <sup>7</sup> τοῦ θεοῦ God TR. <sup>8</sup> μὴ λογομάχει Dispute thou not about words L. <sup>9</sup> ἐπ' LITRA. <sup>10</sup> — τὴν (read [the]) TR[Δ] <sup>11</sup> μὲν τοι TR. <sup>12</sup> κυρίου of [the] Lord GLITRAW.

ἔσται σκεῖος εἰς τιμὴν, ἡγιασμένον, ἔκαι<sup>11</sup> εὐχρηστον  
he shall be a vessel to honour, having been sanctified, and serviceable  
τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.  
to the master, for every work good having been prepared.

22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε· δώκε δὲ δικαιοσύνην,  
But youthful lusts flee, and pursue righteousness,

πίστιν, ἀγάπην, εἰρήνην μετὰ<sup>h</sup> τῶν ἐπικαλουμένων τὸν  
faith, love, peace with those that call on the

κύριον ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ μωρὰς καὶ ἀπαι-  
Lord out of pure heart. But foolish and undis-

δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσιν μάχας·  
ciplined questionings refuse, knowing that they beget contentions.

24 δοῦλον δὲ κυρίου οὐδεὶ μάχεσθαι, ἀλλ'<sup>11</sup> ἥπιον  
And a bondman of [the] Lord it behoves not to contend, but gentle

εἶναι πρὸς πάντας, διδασκλικόν, ἀνεξίκακον, 25 ἐν<sup>k</sup> πραότητι<sup>11</sup>  
to be towards all; apt to teach; forbearing; in meekness

παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε<sup>11</sup> ἰδῶ<sup>11</sup> αὐτοῖς  
disciplining those that oppose, if perhaps may give them

ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνα-  
God repentance to acknowledgment of [the] truth, and they may

νήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἔζωγρημένοι ὑπ'  
awake up out of the of the devil snare, having been taken by

αὐτοῦ εἰς τὸ ἐκεῖνον θέλημα.

him for his will.

3 Τοῦτο δὲ γίνωσκε,<sup>11</sup> ὅτι ἐν ἐσχάταις ἡμέραις ἐνστή-  
But this know thou, that in [the] last days will be

σονται καιροὶ χαλεποί. 2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι,  
present times difficult; for will be men lovers of self,

φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν  
lovers of money, vaunting, proud, evil speakers. to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι,  
disobedient, unthankful, unholy, without natural affection, implacable,

διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 προδοταί,  
slanders, incontinent, savage, not lovers of good, betrayers,

προπετεῖς, τετρωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,  
headlong, puffed up, lovers of pleasure rather than lovers of God;

5 ἔχοντες μὸρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἥρη-  
having a form of piety, but the power of it deny-

μένοι. καὶ τοὺς ἀποτρέπου. 6 ἐκ τούτων γὰρ εἰσιν οἱ  
ing: and these turn away from. For of these are those who

ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτεύοντες τὰ<sup>11</sup> γυναικάρια  
[are] entering into houses and leading captive silly women

σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάν-  
laden with sins, led away by lusts various, al-

τοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας  
ways learning and never to [the] knowledge of [the] truth

ἔλθειν δυνάμενι. 8 νυν. τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέ-  
to come able. Now in the way Jannes and Jambres with-

στησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,  
stood Moses, thus also these withstand the truth,

ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ  
men utterly corrupted in mind, found worthless as regards

τὴν πίστιν. 9 ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἢ γὰρ ἀνοία  
the faith. But they shall not advance farther, for folly

shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of pure heart. 23 But foolish and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

III. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 traitors, heady, high-minded, lovers of pleasures more than lovers of God; 5 having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 ever learning, and never able to come to the knowledge of the truth. 8 Now Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly

ε — καὶ LTTA. h + πάντων all L. i ἀλλὰ LTTA. k πραῢτητι LTTAW. l δὴ LTTAW.  
m γινώσκεις know ye L. n αἰχμαλωτίζοντες GLTTAW.

shall be manifest unto all men, as theirs also was. 10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience. 11 persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 14 But continue thou in the things which thou hast learned and knowest, and of whom thou hast learned them; 16 and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 that the man of God may be perfect, thoroughly furnished unto all good works.

αὐτῶν ἐκδήλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο. 10 σὺ δὲ ὁ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, purpose, faith, patience, love, endurance, 11 τοῖς διωγμοῖς, τοῖς παθήμασιν, ὅλᾳ μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῃ, ἐν Λύστροις· οἷους διωγμοὺς ὑπέτιοχ, ἐν Iconium, ἐν Lystra; what manner of persecutions I endured; and out of all <sup>me</sup> delivered <sup>the</sup> Lord. 12 καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν χριστῷ Ἰησοῦ all indeed who wish piously to live in Christ Jesus διωχθήσονται. 13 πονηροὶ δὲ ἄνθρωποι καὶ γόητες πρό- will be persecuted. But wicked men and impostors shall κόψουσι ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. 14 σὺ δὲ advance to worse, misleading and being misled. But thou μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ abide in the things thou didst learn, and wast assured of, having known from τίνος ἔμαθες, 15 καὶ ὅτι ἀπὸ βρέφους τὰ Ἱερά whom thou didst learn [them]; and that from a babe the sacred γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς letters thou hast known, which [are] able <sup>thee</sup> to <sup>to</sup> make wise to σωτηρίαν, διὰ πίστεως τῆς ἐν χριστῷ Ἰησοῦ. 16 πᾶσα salvation, through faith which [is] in Christ Jesus. Every γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς scripture [is] God-inspired and profitable for teaching, for ἐλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν conviction, for correction, for discipline which [is] in δικαιοσύνην. 17 ἵνα ἁρτιὸς ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς righteousness; that complete may be the <sup>of</sup> God <sup>man,</sup> to πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. every <sup>work</sup> good fully fitted.

4 Διαμαρτυρομαι ὅν ἐγὼ ἐνώπιον τοῦ θεοῦ καὶ τοῦ earnestly testify therefore I before God and the

IV. 1 charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; I preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 and they shall turn away their ears from the truth, and shall be

κυρίου Ἰησοῦ χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, 2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἡσ, proclaim the word; be urgent in season, out of season, ἐλεγχον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ convict, rebuke, encourage, with all patience καὶ διδασχῇ. ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας δι- and teaching. For there will be a time when sound teach- δασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας ing they will not bear; but according to <sup>desires</sup> τὰς ἰδίας ἐαυτοῖς ἐπισωρεύουσιν διδασκάλους, κνηθό- <sup>their</sup> own to themselves will heap up teachers, μνοι τὴν ἀκοήν. 4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀπο- having an itching ear; and from the truth the ear they will

■ παρηκολούθησάς didst closely follow LTTA.  
 ■ τίνων what [persons] LTTA.  
 ■ — οὖν ἐγὼ GLTTAW.  
 and [by] GLTTAW.

■ ἐρύσατο LTT.  
 ■ ζῆν εὐσεβῶς TT.  
 ■ ἐλεγμόν LTTA.  
 ■ παιδείαν T.  
 ■ χριστοῦ Ἰησοῦ LTTAW.  
 ■ ἰδίας ἐπιθυμίας GLTTAW.

στρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 5 σὺ δὲ  
turn away, and to fables will be turned aside. But thou,

νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγ-  
be sober in all things, suffer hardships, [the] work do of—

γελιστοῦ, τὴν διακονίαν σου πληροφόρησον. 6 Ἐγὼ γὰρ ἤδη  
evangelist, thy service fully carry out. For I already

σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἔφ-  
am being poured out, and the time of my release is

ἔστηκεν. 7 τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον  
come. The combat good I have combated, the course

τετέλεκα, τὴν πίστιν τετήρηκα. 8 λοιπὸν ἀπόκειται μοι  
I have finished, the faith I have kept. Henceforth is laid up for me

ἡ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος  
the of righteousness crown, which will render to me the Lord

ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς οὐ μόνον δὲ ἐμοί,  
in that day the righteous judge, and not only to me,

ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπήκόσιν τὴν ἐπιφάνειαν αὐτοῦ.  
but also to all who love his appearing.

9 Σπούδαςον ἐλθεῖν πρὸς με ταχέως. 10 Δημᾶς γὰρ με  
Be diligent to come to me quickly; for Demas me

ἔγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς  
forsook, having loved the present age, and is gone to

Θεσσαλονικὴν Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.  
Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Λουκᾶ ἔστιν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε  
Luke is alone with me. Mark having taken bring

μετὰ σεαυτοῦ ἔστιν γὰρ μοι εὐχρηστος εἰς διακονίαν. 12 Τυ-  
with thyself, for he is to me useful for service. Ty-

χικὸν δὲ ἀπέστειλα εἰς Ἐφεσον. 13 Τὸν ἑφαῖλόνην  
him but I sent to Ephesus. The cloak which

ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ  
I left in Troas with Carpus, (when) coming bring, and the

βιβλία, μάλιστα τὰς μεμβράνας. 14 Ἀλέξανδρος ὁ χαλκεὺς  
books, especially the parchments. Alexander the smith

πολλά μοι κακὰ ἐνεδείξατο ἁποδώῃ αὐτῷ ὁ  
many against me evil things did. May render to him the

κύριος κατὰ τὰ ἔργα αὐτοῦ. 15 ὃν καὶ σὺ φυλάσσου,  
Lord according to his works. Whom also thou be ware of,

λίαν γὰρ ἀνθέστηκεν τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ  
for exceedingly he has withstood our words. In

πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο, ἀλλὰ πάντες  
my first defence no one me stood with, but all

με ἔγκατέλιπον· ἡ αὐτοῖς λογισθεῖν. 17 ὁ δὲ κύριός  
me forsook. Not to them may it be reckoned. But the Lord

μοι παρέστη, καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κή-  
am stood by, and strengthened me, that through the pro-

ρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη καὶ  
clamoration might be fully made, and should hear all the nations; and

ἡ ἐρρύσθη ἐκ στόματος λέοντος. 18 καὶ ῥύσεται με  
I was delivered out of [the] mouth lion's. And will deliver me

ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ ὥσει εἰς τὴν  
the Lord from every work wicked, and will preserve me unto his

turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course. I have kept the faith: 8 henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

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• ἀναλύσεώς μου LITr.

• καλὸν ἀγῶνα LITr.

• Γαλλίαν Gallia T.

• Δελματίαν L.

• φερόνῃν EULITrAW.

• Τρωάδι LT.

• ἀποδώσει shall render LITrAW.

• ἀντίστη

he withstood LITrAW.

• συν- Δ; παρεγένετο stood by LITr.

• ἀκούσωσιν LITrAW.

• ἐρύσθη LITrA.

• — καὶ LITrA.



heavenly kingdom :  
to whom be glory for  
ever and ever. Amen.

βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς  
his kingdom the heavenly; to whom [be] glory unto the  
αἰῶνας τῶν αἰώνων. ἀμήν.  
ages of the ages. Amen.

19 Salute Prisca and  
Aquila, and the house-  
hold of Onesiphorus.  
20 Erastus abode at  
Corinth : but Trophi-  
mus have I left at Mi-  
letum sick. 21 Do thy  
diligence to come be-  
fore winter. Eubulus  
greeteth thee, and Pu-  
dendus, and Linus, and  
Claudia, and all the  
brethren. 22 The Lord  
Jesus Christ be with  
thy spirit. Grace be  
with you. Amen.

19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου  
Salute Prisca and Aquila, and the of Onesiphorus  
οἶκον. 20 Ἐραστός ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλειπον  
house. Erastus remained in Corinth, but Trophimus I left  
ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.  
in Miletus sick. Be diligent before winter to come.  
Ἀσπάζεται σε Εὐβούλος, καὶ Πούδης, καὶ Λίνος, καὶ  
Salutes thee Eubulus, and Pudens, and Linus, and  
Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 Ὁ κύριος Ἰησοῦς  
Claudia, and the brethren all. The Lord Jesus  
ἡ χριστοῦ μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.  
Christ [be] with thy spirit. Grace [be] with you.  
ἀμήν.  
Amen.

Ἦρὸς Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλη-  
To Timotheus second, of the of [the] Ephesians assembly  
σίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ  
[the] first overseer chosen, written from  
Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι  
Rome, when a second time was placed before Paul Caesar  
Νέρωνι.  
Nero.

## Ἡ ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.<sup>1</sup>

THE TO TITUS EPISTLE OF PAUL.

PAUL, a servant of  
God, and an apostle of  
Jesus Christ, accord-  
ing to the faith of  
God's elect, and the  
acknowledging of the  
truth which is after  
godliness; 2 in hope  
of eternal life, which  
God, that cannot lie,  
promised before the  
world began: 3 but  
hath in due times  
manifested his word  
through preaching,  
which is committed  
unto me according to  
the commandment of  
God our Saviour; 4 to  
Titus, mine own son  
after the common  
faith: Grace, mercy,  
and peace, from God  
the Father and the  
Lord Jesus Christ our  
Saviour.

5 For this cause left  
I thee in Crete, that

ΠΑΥΛΟΣ δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ χριστοῦ κατὰ  
Paul bondman of God, and apostle of Jesus Christ according to  
πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς  
[the] faith elect of God's and knowledge of [the] truth which [is]  
κατ' εὐσέβειαν, 2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγ-  
according to piety; in [the] hope of life eternal, which pro-  
γείλατο· ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων, 3 ἐ-  
mised the who cannot lie God before the ages of time,  
φανέρωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι  
but manifested in its own seasons his word in [the] proclamation  
ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος  
which was entrusted with I according to [the] commandment of Saviour  
ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν  
our God; to Titus [my] true child according to [our] common  
πίστιν, χάρις, <sup>β</sup>ἐλεος, εἰρήνη ἀπὸ θεοῦ πατρός, καὶ  
faith: Grace, mercy peace. from God [the] Father, and [the]  
κυρίου Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν  
Lord Jesus Christ our Saviour.

5 Τοῦτο χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα  
For this cause I left thee in Crete, that the things lacking

<sup>1</sup> Ἀλίνος LTW.

<sup>2</sup> — Ἰησοῦς TT[A].

<sup>3</sup> — χριστὸς LTT[A].

<sup>4</sup> — ἀμήν GLTTAW.

<sup>5</sup> — the subscription GLTW; Πρὸς Τιμόθεον β' (— β' A) TrA.

<sup>6</sup> + τοῦ Ἀποστόλου the apostle E; Πρὸς Τίτον LTTAW.

<sup>7</sup> καὶ and TrAW.

<sup>8</sup> χριστοῦ

Ἰησοῦ LTTA.

<sup>9</sup> ἀπέλειπόν LTTAW.

<sup>ε</sup>πιδιορθώσῃ," καὶ καταστήσῃ κατὰ πόλιν πρεσ-  
 thou mightest go on to set right, and mightest appoint in every city  
 βυτέρους, ὡς ἐγώ σοι διατάξάμην· 6 εἴ τις ἐστὶν ἀνέγ-  
 elders, as I <sup>2</sup>thee <sup>1</sup>ordered: if anyone is unim-  
 κλητος, μᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν  
 peacheable, <sup>2</sup>of <sup>3</sup>one <sup>4</sup>wife <sup>5</sup>husband, <sup>6</sup>children <sup>7</sup>having <sup>8</sup>believing, not under  
 κατηγορία ἀσωτίας ἢ ἀνυπότακτα. 7 δεῖ γὰρ τὸν ἐπί-  
 accusation of dissoluteness or insubordinate. For it behoves the over-  
 σκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον· μὴ αὐθάδη,  
 seer unimpeachable to be, = God's steward; not selfwilled,  
 μὴ ὀργίλον, μὴ πάρονον, μὴ πλῆκτην, μὴ αἰσχροκερδῆ,  
 not passionate, not given to wine, not a striker, not greedy of base gain,  
 8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγ-  
 but hospitable, = lover of good, discreet, just, holy, tem-  
 κρατῇ, 9 ἀντεχόμενον τοῦ κατὰ τὴν διδασκίαν πιστοῦ  
 perate, holding to the <sup>2</sup>according to <sup>3</sup>the <sup>4</sup>teaching <sup>5</sup>faithful  
 λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ  
<sup>2</sup>word, that able he may be both to encourage with <sup>3</sup>teaching  
 τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 10 εἰσὶν γὰρ  
<sup>2</sup>sound, and those who gainsay to convict. For there are  
 πολλοὶ <sup>καὶ</sup> ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μά-  
 many and insubordinate vain talkers and mind-deceivers, espe-  
 λιστα· οἱ ἐκ <sup>h</sup> περιτομῆς, 11 οὓς δεῖ ἐπιστο-  
 cially those of [the] circumcision, whom it is necessary to stop the  
 μίζεν· οἵτινες ὅλους οἴκους ἀνατρέπουσιν, διδάσκοντες  
 mouths of, who whole houses overthrow, teaching  
 αὐτοὺς μὴ δεῖ αἰσχροῦ κέρδους· 12 εἰπὲν  
 things which [they] ought not, <sup>2</sup>base <sup>3</sup>gain <sup>4</sup>for <sup>5</sup>sake <sup>6</sup>of. <sup>7</sup>Said  
 τις ἐξ αὐτῶν ἰδίου αὐτῶν προφήτης, Κρητὲς αἰεὶ  
<sup>8</sup>one <sup>9</sup>of <sup>10</sup>themselves <sup>11</sup>of <sup>12</sup>their <sup>13</sup>own <sup>14</sup>a <sup>15</sup>prophet, Cretans always [are]  
 ψευδεῖς, κακὰ θηρία, γαστέρες ἀργαί. 13 ἡ μαρτυρία αὐτῇ  
 liars, evil wild beasts, <sup>2</sup>gluttons <sup>3</sup>lazy. This testimony  
 ἐστὶν ἀληθὴς· δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα  
 is true; for which cause convict them with severity, that  
 ὑγιαίνωσιν ἐν τῇ πίστει, 14 μὴ προσέχοντες Ἰουδαίκοις  
 they may be sound in the faith, not giving heed to Jewish  
 μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλή-  
 fables and commandments of men, turning away from the truth.  
 θεϊαν. 15 πάντα <sup>1</sup>μὲν <sup>2</sup>καθαρά τοῖς καθαροῖς· τοῖς δὲ  
 All things [are] pure to the pure; but to those who  
<sup>3</sup>μεμασμένοις <sup>4</sup>καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιαν-  
 are defiled and unbelieving nothing [is] pure; but are de-  
 ται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνειδήσις. 16 θεὸν ὁμολογοῦσιν  
 filed <sup>2</sup>their <sup>3</sup>both mind and <sup>4</sup>[their] conscience. God they profess  
 εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ  
 to know, but in works deny [him], <sup>2</sup>abominable <sup>3</sup>being and  
 ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.  
 disobedient, and <sup>2</sup>to every <sup>3</sup>work <sup>4</sup>good found worthless.  
 2 Σὺ δὲ λάλει αὐτοῖς ὅτι πρέπει τῇ ὑγιαίνουσῃ διδασ-  
 But <sup>2</sup>thou <sup>3</sup>speak the things that become sound <sup>4</sup>teach-  
 καλῇ· ὁ πρεσβύτερος νηφάλιος εἶναι, σεμνός, σώ-  
 ing: [the] aged [men] <sup>2</sup>sobor <sup>3</sup>to <sup>4</sup>be, grave, dis-  
 φρονας, ὑγιαίνοντας τῇ πίστει. τῇ ἀγάπῃ, τῇ ὑπομονῇ.  
 creet, sound in faith, in love, in endurance;

thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 but a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 holding fast the faithful word, which he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. II. But speak thou the things which become sound doctrine: 2 that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The

\* ἐπιδιορθώσης L.  
 † — μὲν LTTΔW.

† — καὶ LTT[A].  
 ‡ — μεμασμένοις LTT; μεμασμένοις A.

‡ + τῆς the TT

aged women likewise, that they be in behaviour **3** πρεσβύτιδας **ωσαύτως ἐν καταστήματι** **ἱερο-**  
 [the] aged [women] in like manner in department **becomes**  
 holiness, not false accusers, not given to much wine, teachers of good things; 4 that they may teach the young women to be sober, to love their husbands, to love their children, 5 to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded, 7 in all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. **Εχούτων** **δουλοῦν** **ἑαυτοῖς**  
 servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

III. Put them in mind to be subject to principalities and

**3** πρεσβύτιδας **ωσαύτως ἐν καταστήματι** **ἱερο-**  
 [the] aged [women] in like manner in department **becomes**  
 holiness, not false accusers, not given to much wine, teachers of good things; 4 that they may teach the young women to be sober, to love their husbands, to love their children, 5 to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded, 7 in all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. **Εχούτων** **δουλοῦν** **ἑαυτοῖς**  
 servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

**3** Ὑποτάσσουσιν αὐτοὺς ἀρχαῖς **καὶ** **ἐξουσίαις** **υποτάσσ-**  
 Put 'in 'remembrance 'them to rulers and to authorities to be

<sup>1</sup> μηδὲ **NOT** TTRa. <sup>2</sup> σωφρονίζουσιν they school TTRa. <sup>3</sup> οἰκουρούς workers at home LITRa. <sup>4</sup> Read to be discreet in all things, T. <sup>5</sup> ἀφθαρσίαν incorruption LITRa. <sup>6</sup> ἀφθαρσίαν EGLITaW. <sup>7</sup> λέγειν (us) LITRa. <sup>8</sup> περὶ ἡμῶν λέγειν αW. <sup>9</sup> δεσπότης ἰδίους L. <sup>10</sup> πᾶσαν πίστιν LITRa. <sup>11</sup> + τὴν which [is] LITRa. <sup>12</sup> ἡμῶν of our EGLITaW. <sup>13</sup> — ἡ (read σωτή, bringing salvation) LITRa. <sup>14</sup> ἡμεῖς LITRa. <sup>15</sup> — καὶ LITRa.

σεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,  
subject, to be obedient, to every work good ready to be,

2 μηδὲνα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς,  
no one to speak evil of, not contentious to be gentle,

πᾶσαν ἐνδείκνυμένους <sup>πρόθυτα</sup> πρὸς πάντας ἀνθρώπους.  
all shewing meekness towards all men.

3 ἤμεν· γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώ-  
For we once also we without intelligence, disobedient, led

μενοι, δουλείοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ  
astray, serving lusts and pleasures various, in malice

καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους· 4 ὅτε δὲ  
and envy living, hateful, hating one another. But when

ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν  
the kindness and the love to man appeared of our Saviour

θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ <sup>βῶν</sup> ἐποιήσαμεν  
God, not by works which [were] in righteousness which practised

ἡμεῖς, ἀλλὰ κατὰ <sup>τὸν αὐτοῦ</sup> ἐλεον <sup>ἔσωσεν ἡμᾶς, διὰ</sup>  
we, but according to his mercy he saved us, through [the]

λουτροῦ <sup>παλιγγενεσίας</sup> καὶ ἀνακαινώσεως πνεύματος ἁγίου,  
washing of regeneration and renewing of [the] Spirit Holy,

6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ  
which he poured out on us richly through Jesus Christ

σωτήρος ἡμῶν· 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρο-  
our Saviour, that having been justified by his grace, heirs

νόμοι <sup>γενώμεθα</sup> κατ' ἐλπίδα ζωῆς αἰωνίου.  
we should become according to [the] hope of life eternal.

8 Πιστός ὁ λόγος, καὶ περὶ τούτων βούλομαι σε δια-  
Faithful [is] the word, and concerning these things I desire thee to

βεβαιουῆσαι, ἵνα φροντίζωσιν καλῶν ἔργων <sup>πρόιστασθαι</sup>  
affirm strongly, that may take care good works to be forward in

οἱ πεπιστευκότες <sup>τῷ</sup> θεῷ. ταῦτά ἐστιν <sup>ἑτά</sup> καλὰ καὶ  
they who have believed God. These things are good and

ὠφέλιμα τοῖς ἀνθρώποις· 9 μωρὰς δὲ ζητήσεις καὶ γενεαλο-  
profitable to men; but foolish questions and genealo-

γίας καὶ <sup>ἔρεις</sup> καὶ μάχας νομικὰς περιύστασο· εἰσιν  
gies and strifes and contentions about [the] law stand aloof from; they are

γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 Αἰρετικὸν ἄνθρωπον μετὰ  
for unprofitable and vain. A sectarian man after

μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι ἐξέ-  
one and a second admonition reject, knowing that is

στραπηταὶ ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὧν αὐτοκατάκριτος.  
perverted such a one, and sins, being self-condemned.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδα-  
When I shall send Artemas to thee, or Tychicus, be dili-

σον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα  
gent to come to me to Nicopolis; for there I have decided

παραχειμᾶσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπου-  
to winter. Zenas the lawyer and Apollos dili-

δαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς <sup>λείπη</sup>. 14 μαν-  
gently set forward, that nothing to them may be lacking; let

θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων <sup>πρόιστασθαι</sup>  
learn and also ours good works to be forward in

εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἀκαρποί. 15 Ἀσ-  
for necessary wants, that they may not be unfruitful. Sa-

powers, to obey magis-  
trates, to be ready to  
every good work, to  
speak evil of no man,  
to be no brawlers, but  
gentle, shewing all  
meekness unto all men.  
3 For we ourselves al-  
so were sometimes  
foolish, disobedient,  
deceived, serving di-  
vers lusts and pleas-  
ures, living in malice  
and envy, hateful, and  
hating one another.  
4 But after that the  
kindness and love of  
God our Saviour to-  
ward man appeared,  
5 not by works of  
righteousness which  
we have done, but ac-  
cording to his mercy  
he saved us, by the  
washing of regenera-  
tion, and renewing  
of the Holy Ghost;  
6 which he shed on us  
abundantly through  
Jesus Christ our Sa-  
viour; 7 that being  
justified by his grace,  
we should be made  
heirs according to the  
hope of eternal life.  
8 This is a faithful say-  
ing, and these things  
I will that thou affirm  
constantly, that they  
which have believed  
in God might be care-  
ful to maintain good  
works. These things  
are good and profitable  
unto men. 9 But a-  
void foolish questions,  
and genealogies, and  
contentions, and driv-  
ings about the law;  
for they are un-  
profitable and vain.  
10 A man that is an  
heretic after the first  
and second admonition  
reject; 11 knowing  
that he that is such is  
subverted, and sin-  
neth, being condemned  
of himself.

12 When I shall send  
Artemas unto thee, or  
Tychicus, be diligent  
to come unto me to  
Nicopolis: for I have  
determined there to  
winter. 13 Bring Zenas  
the lawyer and Apollos  
on their jour-  
ney diligently, that  
nothing be wanting  
unto them. 14 And  
let ours also learn to  
maintain good works  
for necessary uses, that  
they be not unfruitful.  
15 All that are with

■ πραῖτητα LTTA.  
■ γεννηθῶμεν LTTAW.  
λῶν T. ■ λείπη T.

■ ὁ LTTA.  
■ — τῷ LTTAW.

■ τὸ αὐτοῦ ἔλεος LTTAW.  
■ — τὰ LTTAW.

■ παλιγγενεσίας T.  
■ ἔριν strife T. ■ Ἀπολ-



me salute thee. Greet  
them that love us in  
the faith. Grace be  
with you all. Amen.

παύονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φι-  
lute \*thee \*those \*with \*me \*all. Salute those who  
λοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.  
love us in [the] faith. Grace [be] with \*all \*you.  
ἀμήν.  
Amen.

<sup>m</sup>Πρὸς Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπί-  
To Titus \*of \*the \*of [\*the] \*Cretans \*assembly \*first \*over-  
σκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακε-  
seer \*chosen. written from Nicopolis of Mace-  
δονίας.  
donia.

**Ἡ ΠΡΟΣ ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.**  
THE \*TO \*PHILEMON \*EPISTLE \*OF \*PAUL.

PAUL, a prisoner of  
Jesus Christ, and Ti-  
mothy our brother,  
unto Philemon our  
dearly beloved, and  
fellowlabourer, 2 and  
to our beloved Apphia,  
and Archippus our  
fellow-soldier, and to  
the church in thy  
house: 3 Grace to you,  
and peace, from God  
our Father and the  
Lord Jesus Christ.

4 I thank my God,  
making mention of  
thee always in my  
prayers, 5 hearing of  
thy love and faith,  
which thou hast to-  
ward the Lord Je-  
sus, and toward all  
saints; 6 that the  
communication of thy  
faith may become ef-  
fectual by the ac-  
knowledging of every  
good thing which is  
in you in Christ Jesus.  
7 For we have great  
joy and consolation in  
thy love, because the  
bowels of the saints  
are refreshed by thee,  
brother.

8 Wherefore, though  
I might be much  
bold in Christ to en-  
join thee that which  
is convenient, 9 yet  
for love's sake I rather  
beseech thee, being such  
an one as Paul the  
aged, and now also  
a prisoner of Jesus  
Christ. 10 I beseech  
thee for my son One-

ΠΑΥΛΟΣ δέσμιος χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός,  
Paul, prisoner of Christ Jesus, and Timotheus the brother,  
Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 καὶ Ἀφφία τῇ  
to Philemon the beloved and our fellow-worker, and to Apphia the  
ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιῷ ἡμῶν, καὶ τῇ  
beloved, and to Archippus our fellow-soldier, and to the  
κατ' οἶκόν σου ἐκκλησίᾳ 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ  
in thy house assembly: Grace to you and peace from God  
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.  
our Father and [the] Lord Jesus Christ.

4 Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνησθῆναι σου ποιούμενος  
I thank my God, always mention of thee making  
ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην καὶ τὴν  
at my prayers, hearing of thy love and  
πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάν-  
faith which thou hast towards the Lord Jesus, and towards all  
τας τοὺς ἁγίους, 6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς  
the saints, so that the fellowship of thy faith efficient  
γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν  
may become in [the] acknowledgment of every good [thing] which [is] in  
ἐμῖν εἰς χριστὸν Ἰησοῦν. 7 ἡ χάρις γὰρ ἔχομεν πολλὴν  
you towards Christ Jesus. \*Thankfulness for \*we \*have \*great  
καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα  
and encouragement by occasion of thy love, because the bowels  
τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.  
of the saints have been refreshed by thee, brother.

8 Διὸ πολλὴν ἐν χριστῷ παρόρησιαν ἔχων ἐπιτάσσει σοι  
Wherefore much in Christ boldness having to order thee  
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ  
what [is] becoming, for the sake of love rather I exhort,  
τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος  
such a one being as Paul [the] aged, and now also prisoner  
Ἰησοῦ χριστοῦ. 10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν  
of Jesus Christ. I exhort thee for my child, whom

1 - ἀμήν G[L]TT<sup>raw</sup>.

<sup>m</sup> - the subscription GLTW; Πρὸς Τίτον TR.

2 - τοῦ Ἀποστόλου the Apostle E; Πρὸς Φιλήμονα LTT<sup>raw</sup>.  
c συνα- LTT<sup>ra</sup>. d εἰς LTT<sup>a</sup>. e - τοῦ LTT. f ἡμῖν US GLT<sup>raw</sup>. g - Ἰησοῦν LTT<sup>[a]</sup>.  
h χαρὰν joy EGLT<sup>raw</sup>. i πολλὴν ἔσχον I had great LTT<sup>raw</sup>. k χριστοῦ Ἰησοῦ LTT<sup>ra</sup>.

h ἀδελφῇ sister LTT<sup>ra</sup>

ἡγέννησα ἐν τοῖς δεσμοῖς ἰμου, <sup>11</sup> Ὀνήσιμον, ἵ1 τὸν ποτέ σοι  
I begot in <sup>2</sup>bonds my, Onesimus, once to thee

ἄχρηστον. νυνὶ δὲ <sup>12</sup> σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμ-  
unserviceable, but now to thee and to me serviceable: whom I sent

ψα<sup>12</sup> 12 ὅσῳ δὲ<sup>12</sup> αὐτόν, ῥτουντέστιν<sup>12</sup> τὰ ἐμὰ σπλάγχνα,  
back [to thee]: but thou him, (that is, my bowels,)

ἡπροσλαβοῦ<sup>13</sup> 13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν,  
receive: whom I was desiring with myself to keep,

ἵνα ὑπὲρ σοῦ ῥδιακονῇ μοι<sup>13</sup> ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,  
that for thee he might serve me in the bonds of the glad tidings;

14 χωρὶς δὲ τῆς σῆς γνῶμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ  
but apart from thy mind nothing I wished to do, that not

ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ῥ, ἀλλὰ κατὰ ἐκούσιον.  
as of necessity thy good might be, but of willingness:

15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν,  
for perhaps because of this he was separated [from thee] for a time,

ἵνα αἰώνιον αὐτόν ἀπέχῃς<sup>16</sup> 16 οὐκέτι ὡς δοῦλον,  
that eternally him thou mightest possess; no longer as a bondman,

ἄλλ<sup>16</sup> ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί,  
but above a bondman, a brother beloved, specially to me,

πόσω δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ;  
and how much rather to thee both in [the] flesh and in [the] Lord?

17 εἰ οὖν ἐμὲ<sup>17</sup> ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς  
If therefore me thou holdest a partner, receive him as

ἐμέ<sup>18</sup> 18 εἰ δέ τι ἠδίκησέν σε ἡ ὀφείλει, τοῦτο ἐμοὶ ἔλλόγει.  
me; but if anything he wronged thee, or owes, this put to my account.

19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω<sup>19</sup> ἵνα  
I Paul wrote [it] with my [own] hand; I will repay; that

μὴ λέγω σοὶ ὅτι καὶ σεαυτὸν μοι προσοφείλεις. 20 Naί,  
I may not say to thee that even thyself to me thou owest also. Yea,

ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ ἀνάπανσόν μου  
brother, I of thee may have profit in [the] Lord: refresh my

τὰ σπλάγχνα ἐν κυρίῳ<sup>21</sup> 21 πεπειθὼς τῇ ὑπακοῇ σου  
bowels in [the] Lord. Being persuaded of thy obedience

ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ<sup>22</sup> λέγω ποιήσεις.  
I wrote to thee, knowing that even above what I may say thou wilt do.

22 Ἀμα δὲ καὶ ἐτοίμαζε μοι ξενίαν<sup>22</sup> ἐλπίζω γὰρ ὅτι διὰ  
But withal also prepare me a lodging; for I hope that through

τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. 23 ῥ᾽ ἀσπάζονται<sup>23</sup>  
your prayers I shall be granted to you. <sup>23</sup>Salute

σε ῥΕπαφρᾶς ὁ συναιχμαλώτος μου ἐν χριστῷ ῥἰησοῦ,  
<sup>24</sup>thee ῥEpaphras ῥfellow-prisoner my in Christ ῥJesus;

24 Μάρκος, ῥΑρίσταρχος, ῥΔημᾶς, Λουκᾶς, οἱ συνεργοί μου.  
<sup>24</sup>Mark, ῥAristarchus, ῥDemas, ῥLuke, ῥmy ῥfellow-workers.

25 ἡ χάρις τοῦ κυρίου ῥἡμῶν<sup>25</sup> ῥἰησοῦ χριστοῦ μετὰ τοῦ  
The grace of our Lord Jesus Christ [be] with

πνεύματος ὑμῶν. ᾠμήν.  
your spirit. Amen.

ῥπρὸς Φιλῆμονα ἐγράφη ἀπὸ ῥῬώμης, διὰ ῥΟνήσιμου  
To Philemon written from Rome, by Onesimus

οἰκέτου.  
a servant.

simus, whom I have begotten in my bonds; 11 which in time past was to thee unprofitable, but now profitable to thee and to me: 12 whom I have sent again: thou therefore receive him, that is, mine own bowels: 13 whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever; 16 not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, or oweth thee mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. 22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. 23 Salute thee Epaphras, my fellow-prisoner in Christ Jesus; 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

<sup>1</sup> — μου LTTra. <sup>2</sup> + καὶ also T. <sup>3</sup> + σοι to thee LTTraW. <sup>4</sup> — σὺ δὲ LTTra.  
F τούτ' ἐστιν GT. <sup>5</sup> — μοι διακονῇ GLTTraW. <sup>6</sup> ἀλλὰ TTr.  
<sup>7</sup> με GLTTraW. <sup>8</sup> ἔλλόγει LTTra. <sup>9</sup> χριστῷ Christ GLTTraW. <sup>10</sup> ἀ the things which LTTra.  
<sup>11</sup> ἀσπάζεται (read Epaphras my fellow-prisoner salutes thee) GLTTraW. <sup>12</sup> — ἡμῶν (read of the Lord) T. <sup>13</sup> — ᾠμήν GLTTraW. <sup>14</sup> — the subscription GLTW; Πρὸς Φιλῆμονα TTr.

**Ἡ ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.**  
 THE "TO [THE] HEBREWS "EPISTLE "OF "PAUL.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him Father, and he shall be to me a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 they shall perish;

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας  
 In many parts and in many ways of old God having spoken  
 τοῖς πατέράσιν ἐν τοῖς προφήταις, ἐπ' ἔσχάτων τῶν ἡμερῶν  
 to the fathers in the prophets, in last days  
 τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, 2 ὃν ἔθηκεν κληρονό-  
 these spoke to us in Son, whom he appointed heir  
 μον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, 3 ὃς ὢν  
 of all things, by whom also the worlds he made: who being  
 ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως  
 [the] effulgence of [his] glory and [the] exact expression of substance  
 αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,  
 his, and upholding all things by the word of his power,  
 δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν  
 by himself [the] purification having made of sins  
 ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλυσύννης ἐν ὑψιλοῖς,  
 our, sat down on [the] right hand of the greatness on high,  
 4 τοσοῦτον κρείττων γενόμενος τῶν ἀγγέλων, ὥσφ  
 by so much better having become than the angels, much  
 διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. 5 Τίμη γὰρ  
 more excellent beyond them he has inherited a name. For to which  
 εἰπὲν ποτε τῶν ἀγγέλων, Υἱός μου εἰ σύ, ἐγὼ σήμερον  
 said he ever of the angels, Son my art thou: I to-day  
 γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,  
 have begotten thee? and again, I will be to him for Father,  
 καὶ αὐτὸς ἔσται μοι εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ  
 and he shall be to me for Son? and when again he brings in  
 τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνή-  
 into the habitable world, he says, And let wor-  
 σάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. 7 Καὶ πρὸς μὲν  
 ship him all [the] angels of God. And as to  
 τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύ-  
 the angels he says, Who makes his angels spi-  
 ματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. 8 πρὸς δὲ  
 rits, and his ministers of fire a flame; but as to  
 τὸν υἱόν, Ὁ θρόνος σου, ὁ θεός. εἰς τὸν αἰῶνα τοῦ αἰῶνος  
 the Son, Thy throne, O God, [is] to the age of the age.  
 Ἡ ῥά βδος ἡ εὐθύτητος ἡ ῥά βδος τῆς βασιλείας σου. 9 ἡγά-  
 a sceptre of uprightness [is] the sceptre of thy kingdom. Thou  
 πησας δικαιοσύνην καὶ ἐμίσησας ἁνομίαν. διὰ τοῦτο  
 didst love righteousness and didst hate lawlessness; because of this  
 ἔχρισέν σε ὁ θεός ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς  
 anointed thee God thy God with [the] oil of exultation above  
 μετόχους σου. 10 Καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθε-  
 thy companions. And, Thou in the beginning, Lord, the earth didst  
 μελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί. 11 αὐτοὶ  
 found, and works of thy hands are the heavens. They

\* — Παύλου EG; Πρὸς Ἑβραίους LTTAW.  
 GLTTAW. \* ἐποίησεν τοὺς αἰῶνας LTTAW.

\* — ἡμῶν LTTAW. \* — ἡ [read] [the] LTT.

\* ἐσχάτου (read at the end of these days)  
 d — δι' ἑαυτοῦ LTTAW. \* τῶν ἁμαρτιῶν

\* + καὶ and L; + καὶ ἡ and the (sceptre) TTA.  
 \* ἀδικίαν unrighteousness T.





der him. ■ But we ■  
Jesus, who ■ made  
a little lower than the  
angels for the suffering  
of death, crowned with  
glory and honour;  
that he by the grace  
of God should taste  
death for every man.  
10 For it became him,  
for whom are all  
things, and by whom  
are all things, in  
bringing many sons  
unto glory, to make  
the captain of their sal-  
vation perfect through  
sufferings. 11 For both  
he that sanctifieth and  
they who are sancti-  
fied are all of one: for  
which cause he is not  
ashamed to call them  
brethren, 12 saying, I  
will declare thy name  
unto my brethren, in  
the midst of the church,  
will I sing praise unto  
thee. 13 And again, I  
will put my trust in  
him. And again, Be-  
hold I and the chil-  
dren which God hath  
given me. 14 Foras-  
much then as the  
children are partakers  
of flesh and blood, he  
also himself likewise  
took part of the same;  
that through death  
he might destroy him  
that had the power of  
death, that is, the  
devil; 15 and deliver  
them who through  
fear of death were all  
their lifetime subject  
to bondage. 16 For  
verily he took not on  
him the nature of an-  
gels; but he took on  
him the seed of Abra-  
ham. 17 Wherefore in  
all things it behoved  
him to be made like  
unto his brethren, that  
he might be a merci-  
ful and faithful high  
priest in things per-  
taining to God, to  
make reconciliation  
for the sins of the peo-  
ple. 18 For in that he  
himself hath suffered  
being tempted, he is  
able to succour them  
that are tempted.

III. Wherefore, holy  
brethren, partakers of  
the heavenly calling,  
consider the Apostle  
and High Priest of our  
profession, Christ Je-  
sus; ■ who was faith-  
ful to him that ap-  
pointed him, as also  
Moses was faithful in  
all his house. 3 For

Θ τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν  
but "who "little "some "than ["the"] "angels ["was"] "made "lower "we "see  
(or for a little)

"Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ  
"Jesus on account of the suffering of death with glory and with honour  
ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσθαι  
crowned; so that by [the] grace of God for every one he might taste  
(or every thing)

θανάτου. 10 Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι'  
death. For it was becoming to him, for whom [are] all things and by

οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν  
whom [are] all things, many sons to glory bringing, the  
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.  
leader of their salvation through sufferings to make perfect.

11 Ὅτε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες.  
For both he who sanctifies and those sanctified of one [are] all;

δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν, 12 λέ-  
for which " " he is not ashamed "brethren "them "to "call, say-  
γων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ  
ing, I will declare thy " " to my brethren; in [the] midst

ἐκκλησίας ὑμνήσω σε. 13 Καὶ πάλιν, Ἐγὼ ἔσομαι  
of [the] assembly I will sing praise to thee. And again, I will be

πεποιθώς ἐπ' αὐτῷ. Καὶ πάλιν, Ἴδου ἐγὼ καὶ τὰ παιδιά ἃ  
trusting in him. And again, Behold I and the children which  
μοι ἔδωκεν ὁ θεός. 14 Ἐπεὶ οὖν τὰ παιδιά κεκοινωνήκεν  
"me "gave "God. 14 "Since therefore the children have partaken"

"σαρκὸς καὶ αἵματος," καὶ αὐτὸς παραπλησίως μετέσχεν  
of flesh and blood, also he in like manner took part in

τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος  
the same, that through death he might annul him who "the "might  
ἔχοντα τοῦ θανάτου, "τουτέστιν" τὸν διάβολον, 15 καὶ ἀπαλ-  
"has of death, that is, the devil; and might set

λάξῃ τοὺτους ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν  
free those whosoever by fear of death through all their lifetime

ἐνοχοὶ ἦσαν "δουλείας." 16 οὐ γὰρ δήπου ἀγγέλων ἐπιλαμ-  
"subject "were to bondage. For not indeed of angels takes he

βάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. 17 ὅθεν  
hold, but of [the] seed of Abraham he takes hold. Wherefore

ὥφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεή-  
it behoved [him] in all things to [his] brethren to be made like, that a merci-

μων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,  
ful "he "might "be "and "faithful "high "priest [in] things relating to God,

εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 18 ἐν ᾧ γὰρ  
for to make propitiation for the sins of the people; for in that

πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις  
he "has "suffered "himself having been tempted, he is able those "tempted

βοηθῆσαι.  
to help.

3 Ὅθεν, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι,  
Wherefore, "brethren "holy, of [the] "calling "heavenly partakers,

κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερεὰ τῆς ὁμολογίας ἡμῶν  
consider the apostle and high priest of our confession,

Ἰησοῦν "Ἰησοῦν." 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς  
Christ "Jesus, "faithful "being to him who appointed him, as

καὶ "Μωσῆς" ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. 3 πλείονος γὰρ "δόξης  
also Moses in all his house. 3 For "of "more "glory

▼ αἵματος καὶ σαρκὸς LITTAW. " τοῦτ' ἐστίν GT. 2 δουλείας T. 3 — χριστὸν GLTTAAW.  
■ Μωυσῆς GLTTAAW. \* οὗτος δόξης GLTTAAW.

οὐτος<sup>1</sup> παρά<sup>b</sup> Μωσῆν<sup>1</sup> ἥξίται, καθ' ὅσον πλείονα τιμὴν  
 'he than Moses has been counted worthy, by how much more honour  
 ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· 4 πᾶς-γὰρ οἶκος  
 has 'than 'the 'house 'he 'who 'built 'it. For every house  
 κατασκευάζεται ὑπό τινος· ὁ δὲ ταῦτα πάντα κατασκευάσας  
 is built by some one; but he who all things built [is]  
 θεός. 5 καὶ δ<sup>d</sup> Μωσῆς<sup>1</sup> μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς  
 God. And Moses indeed [was] faithful in all his house as

θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·  
 a ministering servant, for a testimony of the things going to be spoken;  
 6 χριστὸς-δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκος ἐσμεν  
 But Christ as Son over his house, whose house are  
 ἡμεῖς, ἐάνπερ<sup>1</sup> τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος  
 we, if indeed the boldness and the boasting of the hope  
 μέχρι τέλους βεβαίαν<sup>1</sup> κατὰσχωμεν.  
 unto [the] end firm we should hold.

7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἔαν τῆς  
 Wherefore, even as says, the Spirit the Holy, To-day if  
 φωνῆς-αὐτοῦ ἀκούσῃτε, 8 μὴ-σκληρύνῃτε τὰς-καρδίας-ὑμῶν,  
 his voice ye will hear, harden not your hearts,  
 ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν  
 as in the provocation, in the day of temptation, in  
 τῇ ἐρήμῳ, 9 οὗ ἐπείρασάν<sup>1</sup> ἔμε<sup>1</sup> οἱ-πατέρες-ὑμῶν, ἡδ<sup>1</sup> οἰκίσαν<sup>1</sup>  
 the wilderness, where 'tempted 'me 'your 'fathers, proved  
 με, καὶ εἶδον τὰ-ἔργα-μου ἑτεσσαράκοντα<sup>1</sup> ἔτη· 10 διό προσ-  
 me, and saw my works forty years. Wherefore I was  
 ὠχθισα τῇ γενεᾷ ἡκεῖνη, καὶ ἔλεπον, Ἀεὶ πλανῶνται τῇ  
 indignant with 'generation 'that, and said, Always they err  
 καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς-ὁδοὺς-μου· 11 ὡς ὤμοσα ἐν  
 in heart; and they 'did not know my ways; so I swore in  
 τῷ ὀργῇ-μου, Εἰ εἰσελεύσονται εἰς τὴν-κατὰπανσύν-μου. 12 Βλέ-  
 my wrath, If they shall enter into my rest. Take

πετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ  
 heed, brethren, lest perhaps shall be in anyone of you a 'heart 'wicked  
 ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος· 13 ἀλλὰ  
 of unbelief in 'departing from 'God ['the] 'living. But  
 παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην-ἡμέραν, ἄχρις-οὗ τὸ σήμερον  
 encourage yourselves every day as long as 'to-day  
 λέγεται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς  
 is 'called, that not may be hardened any of you by [the] deceitfulness  
 ἀμαρτίας· 14 μέτοχοι-γὰρ γεγόναμεν τοῦ χριστοῦ, ἐάνπερ<sup>1</sup>  
 of sin. For companions we have become of the Christ, if indeed

ἦν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰ  
 the beginning of the assurance unto [the] end firm we  
 σχωμεν· 15 ἐν τῷ-λέγεσθαι, Σήμερον ἔαν τῆς-φωνῆς-αὐτοῦ  
 should hold; in its being said, To-day if his voice  
 ἀκούσῃτε, μὴ-σκληρύνῃτε τὰς-καρδίας-ὑμῶν, ὡς ἐν τῷ παραπι-  
 ye will hear, harden not your hearts, in the provoca-  
 κρασμῷ. 16 ὅτι-τινες-γὰρ ἀκούσαντες παρεπύκρναν, ἀλλ' οὐ  
 tion. For some having heard provoked, but not

πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωσέως· 17 τίσιν-δὲ<sup>1</sup>  
 all who came out from Egypt by Moses. And with whom Moses. 17 But with

<sup>b</sup> Μωσῆν GLTTAW. — τὰ LTTAW. <sup>1</sup> Μωσῆς GLTTAW. <sup>1</sup> ἐάν[περ] L; ἐάν if TTA.  
 f — μέχρι τέλους βεβαίαν A. — με LTTAW. <sup>1</sup> ἐν δοκιμασίᾳ by proving [me]  
 LTTAW. <sup>1</sup> τεσσαράκοντα TTA. <sup>1</sup> ταύτη this LTTAW. <sup>1</sup> εἶτα L <sup>1</sup> ἐξ ὑμῶν τις  
 GLAW. <sup>1</sup> τοῦ χριστοῦ γεγόναμεν GLTTAW. <sup>1</sup> ἐάν περ LTT. <sup>1</sup> τίνες γὰρ ἀκού. παρεπι-  
 κράβαν; For who, having heard, provoked? GLTTAW. <sup>1</sup> Μωσέως GLTTAW. <sup>1</sup> q; (καὶ  
 as a question but [was it] not all, &c. f) GLTTAW. <sup>1</sup> + [καὶ] also L.

this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 but Christ as son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 when your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. 11 So I swore in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence, steadfast unto the end; 15 while it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with

whom was he grieved forty years? *was it not with them that had sinned, whose carcasses fell in the wilderness?* 18 And to whom aware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief. IV. Let *therefore* fear, lest, *promise being left us of entering into his rest, any of you should seem to come short of it.* For unto us was the gospel preached, as well *unto them*: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, *he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.* 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 again, he limiteth a certain day, saying in David, To day, after so long *time; as it is said, To day if ye will hear his voice, harden not your hearts.* For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, *God did from his.* 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of un-

προσώχθισεν *ἑτεσσαράκοντα* ἔτη; οὐχὶ τοῖς ἀμαρ-  
was he indignant forty years? [Was it] not with those who  
τήσαν, ὧν τὰ κῶλα ἔπεσαν ἐν τῇ ἐρήμῳ; 18 τίσιν. δὲ  
sinned, of whom the carcasses fell in the wilderness? And to whom  
ᾤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ  
swore he [that they] shall not enter into his rest, except  
τοῖς ἀπειθήσασιν; 19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν  
to those who disobeyed? And we see that they were not able  
εἰσελθεῖν δι' ἀπιστίαν. 4 Φοβηθῶμεν οὖν μήποτε  
to enter in on account of unbelief. We should fear therefore lest perhaps  
καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐ-  
being left a promise to enter into his rest,  
τοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι. 2 καὶ γὰρ ἴσμεν. εὐηγ-  
might seem any of you to come short. For indeed we have had  
γελισμένα, καθάπερ καέκινον· ἀλλ' οὐκ ὠφέλησεν ὁ  
glad tidings announced [to us] even as also they; but not did profit the  
λόγος τῆς ἀκοῆς ἐκείνου, μὴ συγκεκραμένος τῇ πίστει  
word of the report them, not having been mixed with faith  
τοῖς ἀκούσασιν. 3 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν  
in those who heard. For we enter into the rest,  
οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ᾤμοσα ἐν τῷ ὀργῇ μου,  
who believed; he has said, So I swore in my wrath,  
εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων  
If they shall enter into my rest; though verily the works  
ἀπὸ καταβολῆς κόσμου γενηθέντων. 4 εἶρηκεν γὰρ πού  
from [the] foundation of [the] world were done. For he has said somewhere  
περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ  
concerning the seventh [day] thus, And rested God on the  
ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. 5 καὶ ἐν τού-  
day seventh from all his works: and in this  
τῷ πάλιν, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 6 Ἐπεὶ  
[place] again, If they shall enter into my rest. Since  
οὖν ἀπολείπεται τινες εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρό-  
therefore it remains [for] some to enter into it, and those who  
τερον εὐαγγελισθέντες οὐκ εἰσηλθόν *δι'* ἀπειθειαν, 7 πρί-  
formerly heard glad tidings did not enter in on account of disobedience, again  
ναι τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν *Δαβὶδ* λέγων, μετὰ  
certain he determines day, To-day, in David saying, after  
τοσοῦτον χρόνον, καθὼς γέγραπται, Σήμερον ἐὰν τῆς φωνῆς  
so long a time, (according as it has been said,) To-day, if voice  
αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν. 8 εἰ γὰρ  
his ye will hear, harden not your hearts. For if  
αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλά-  
them Jesus gave rest, not concerning another would he have  
(i.e. Joshua)  
λει μετὰ ταῦτα ἡμέρας· 9 ἄρα ἀπολείπεται σαββατισμὸς τῷ  
spoken afterwards day. Then remains a sabbatism to the  
λαῷ τοῦ θεοῦ. 10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ,  
people of God. For he that entered into his rest,  
καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ  
also he rested from his works, as from  
τῶν ἰδίων ὁ θεός. 11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς  
his own God [did]. We should be diligent therefore to enter into  
ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγ-  
that rest, lest after the same anyone example

\* ἑτεσσαράκοντα TTR.

† συγκεκραμένους LITFA, συγκεκραμένους W, (read them not united in faith with those, &c.); συγκεκρασμένους T. ‡ [τὴν] Tr. § διὰ Δ. \* Δαυεὶδ LITFA; Δαυὶδ GW. † προεῖρηται he has been said before LITFAW.



ματι πέσῃ τῆς ἀπειθείας. 12 ζῶν· γὰρ ὁ λόγος τοῦ θεοῦ καὶ  
<sup>may</sup> <sup>fall</sup> of disobedience. For living [is] the word of God and  
 ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ  
 efficient, and sharper than every <sup>2</sup>sword <sup>2</sup>two-edged, even  
 δικνούμενος ἄχρι μερισμοῦ ψυχῆς· <sup>2</sup>τε" καὶ πνεύματος, ἀρ-  
 penetrating to [the] division both of soul and spirit, <sup>2</sup>of  
 μῶν τε καὶ μυελῶν, καὶ κριτικός ἐνθυμήσεων καὶ ἰννοίων  
<sup>2</sup>joints <sup>2</sup>both and marrows, and [is] a discernor of [the] thoughts and intents  
 καρδίας· 13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ·  
 of [the] heart. And there is not a created thing unapparent before him;  
 πάντα δὲ γυμνά καὶ τετραχρηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ,  
 but all things [are] naked and laid bare to the eyes of him,  
 πρὸς ὃν ἡμῖν ὁ λόγος.  
 with whom [is] our account.

14 Ἐχοντες οὖν ἀρχιερεῖα μέγαν διεληλυθότα τοῖς  
 Having therefore a <sup>2</sup>high <sup>2</sup>priest <sup>2</sup>great [who] has passed through the  
 οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμο-  
 heavens, Jesus the Son of God, we should hold fast the con-  
 λογίας. 15 οὐ· γὰρ ἔχομεν ἀρχιερεῖα μὴ δυνάμενον <sup>2</sup>ασυμπα-  
 fession. For not have we a high priest not able to sym-  
 θῆσαι <sup>2</sup>ταῖς ἀσθενείαις ἡμῶν, <sup>2</sup>ἡ πεπειραμένον· <sup>2</sup>δὲ κατὰ πάντα  
 pathise with our infirmities, but [who] has been tempted in all things  
 κατ' ὁμοιότητα χωρὶς ἁμαρτίας. 16 προσερχώμεθα οὖν  
 according to [our] likeness, apart from sin. We should come therefore  
 μετὰ παύρησις τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον,  
 with boldness to the throne of grace, that we may receive mercy,  
 καὶ χάριν εὑρωμεν εἰς εὐκαιρον βοήθειαν.  
 and <sup>2</sup>grace <sup>2</sup>may <sup>2</sup>find for opportune help.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ  
 For every high priest from among men being taken for  
 ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ  
 men is constituted in things relating to God, that he may offer  
 δῶρά· <sup>2</sup>τε" καὶ θυσίας ὑπὲρ ἁμαρτιῶν, <sup>2</sup>μετριοπαθεῖν δυνά-  
 both gifts, and sacrifices for sins; <sup>2</sup>to <sup>2</sup>exercise <sup>2</sup>forbearance <sup>2</sup>being  
 μὲντοι τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἵπτι καὶ αὐτὸς  
<sup>2</sup>able with those being ignorant and erring, since also himself  
 περικείται ἀσθένειαν· 3 καὶ <sup>2</sup>διὰ ταύτην" ὀφείλει,  
 is encompassed with infirmity; and on account of this [infirmity] he ought,  
 καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν  
 even as for the people, <sup>2</sup>also for himself. to offer  
 εὐπὲρ ἁμαρτιῶν. 4 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν,  
 for sins. And not to himself anyone takes the honour,  
 ἀλλὰ <sup>2</sup>ὁ" καλούμενος ὑπὸ τοῦ θεοῦ, <sup>2</sup>καθάπερ" καὶ <sup>2</sup>ὁ" Ἀαρών.  
 but <sup>2</sup>he being called by God, even as also Aaron.  
 5 οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν. γεννηθῆναι ἀρχ-  
 Thus also the Christ not himself did glorify to become a high  
 ιερεῖα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἰ σύ, ἐγὼ σὴ-  
 priest; but he who said to him, <sup>2</sup>Son <sup>2</sup>my art thou, I to-  
 ιερον γεγέννηκά σε. 6 καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ  
 day have begotten thee. Even <sup>2</sup>also in another [place] he says, Thou [art]  
 ιερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 Ὃς ἐν  
 a priest for ever according to the order of Melchisedec. 7 Who in

belief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but <sup>2</sup>in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

V. For every high priest taken from among <sup>2</sup>men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup>2 who can have compassion on the ignorant, and on them that are out of the way; for that he himself also <sup>2</sup>is compassed with infirmity. <sup>2</sup>3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>2</sup>4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. <sup>2</sup>5 So also Christ glorified not himself to become a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>2</sup>6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. <sup>2</sup>7 Who in

— τε both LITtrAW.    <sup>2</sup> συν· TA.    <sup>2</sup> πεπειρασμένον ECLITtrAW.    <sup>2</sup> ἔλεος LITtrAW.  
 — both LITr.    <sup>2</sup> δι' αὐτὴν on account of it LITtrAW.    <sup>2</sup> αὐτοῦ L.    <sup>2</sup> περὶ LITtrAW.  
 — ὁ GLITtrAW.    <sup>2</sup> καθὼς L; καθὼς περ TA; καθὼς περ Tr.



the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 though he were a Son, yet learned he obedience by the things which he suffered; 9 and being made perfect, he became the author of eternal salvation unto all them that obey him; 10 called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς  
the days of his flesh both supplications and entreaties <sup>2</sup>to  
τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυ-  
<sup>4</sup>him <sup>5</sup>who [<sup>6</sup>was] <sup>7</sup>able <sup>8</sup>to <sup>9</sup>save <sup>10</sup>him <sup>11</sup>from <sup>12</sup>death, <sup>13</sup>with <sup>14</sup>cry-  
γῆς ἰσχυρᾶς καὶ δακρῶν προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ  
<sup>15</sup>strong <sup>16</sup>and <sup>17</sup>tears <sup>18</sup>having <sup>19</sup>offered, and having been heard <sup>20</sup>in  
τῆς εὐλαβείας, 8 καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν  
that [he] feared; though being a son, he learned, from the things which  
ἔπαθεν τὴν ὑπακοήν, 9 καὶ τελειωθείς ἐγένετο <sup>21</sup>τοῖς  
he suffered, obedience; and having been perfected became to <sup>22</sup>those <sup>23</sup>that  
ὑπακούουσιν αὐτῷ πᾶσιν <sup>24</sup>αἴτιος σωτηρίας αἰωνίου. 10 προσ-  
<sup>25</sup>obey <sup>26</sup>him <sup>27</sup>all, author of <sup>28</sup>salvation <sup>29</sup>eternal; having  
αγορευθεὶς ὑπὸ τοῦ θεοῦ ἄρχιερεὺς κατὰ τὴν τάξιν Μελ-  
been saluted by God [as] high priest according to the order of Mel-  
χισεδέκ. 11 Περί οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμή-  
chisedec. Concerning whom [<sup>30</sup>is] <sup>31</sup>much <sup>32</sup>our <sup>33</sup>discourse and difficult in inter-  
νευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ  
pretation to speak, since sluggish ye have become in hearing. For truly  
ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν  
[when ye] ought to be teachers because of the time, again  
χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς  
need ye have of [one] to teach you what [are] the elements of the  
ἀρχῆς τῶν λόγων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες  
beginning of the oracles of God, and have become <sup>34</sup>need <sup>35</sup>having  
γάλακτος, <sup>36</sup>καὶ <sup>37</sup>οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ ὁ μετέχων  
of milk, and not of solid food; for everyone that partakes  
γάλακτος ἄπειρος λόγον δικαιοσύνης νήπιος γάρ ἐστιν  
of milk [<sup>38</sup>is] unskilled in [the] word of righteousness, for an infant he is;  
14 τελειῶν δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν  
but <sup>39</sup>for [<sup>40</sup>the] <sup>41</sup>fully <sup>42</sup>grown <sup>43</sup>is <sup>44</sup>solid, who on account of  
ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχοντων πρὸς διάκρισιν  
habit <sup>45</sup>the <sup>46</sup>senses <sup>47</sup>exercised <sup>48</sup>have for distinguishing  
καλοῦ τε καὶ κακοῦ.  
<sup>49</sup>good <sup>50</sup>both and evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 and have tasted the good word of God, and the powers of the world to come, 6 if they shall fall away, to renew them again unto repentance;

6 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, ἐπι-  
Wherefore, having left the <sup>51</sup>of <sup>52</sup>the <sup>53</sup>beginning <sup>54</sup>of <sup>55</sup>the <sup>56</sup>Christ <sup>57</sup>discourse, to  
τὴν τελειότητα φερώμεθα μὴ πάλιν θεμέλιον καταβαλλόμενοι  
the full growth we should go on; not again a foundation laying  
μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν, 2 βαπ-  
of repentance from dead works, and faith in God, <sup>58</sup>of <sup>59</sup>wash-  
τισμῶν <sup>60</sup>διδασχῆς, <sup>61</sup>ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε <sup>62</sup>ἐν-  
ings <sup>63</sup>of [<sup>64</sup>the] <sup>65</sup>doctrine, and of laying on of hands, and of resurrection of [the]  
κρῶν, καὶ κρίματος αἰωνίου. 3 καὶ τοῦτο ποιήσομεν, ἐάν περ  
dead, and of <sup>66</sup>judgment <sup>67</sup>eternal; and this will we do, if indeed  
ἐπιτρέπῃ ὁ θεός. 4 ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας,  
<sup>68</sup>permit <sup>69</sup>God. For [it is] impossible, those once enlightened,  
γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους  
and [who] tasted of the <sup>70</sup>gift <sup>71</sup>heavenly, and <sup>72</sup>partakers  
γενηθέντας πνεύματος ἁγίου, 5 καὶ καλὸν γευσάμενους  
became of [the] <sup>73</sup>Spirit <sup>74</sup>Holy, and [<sup>75</sup>the] <sup>76</sup>good <sup>77</sup>tasted  
θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, 6 καὶ  
<sup>78</sup>of <sup>79</sup>God <sup>80</sup>word and [the] works of power of [the] <sup>81</sup>to <sup>82</sup>come <sup>83</sup>age, and  
παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυ-  
[who] fell away, again to renew to repentance, crucify-

■ πᾶσιν τοῖς ὑπακούουσιν αὐτῷ LTTra  
■ [τε] Tr. ° εἰάν περ LITW.

1 — καὶ T[Tr].

■ διδασχὴν [the] doctrine L

ροῦντας<sup>ing</sup> ἑαυτοῖς<sup>for themselves</sup> τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγ-  
 ματίζοντας<sup>him publicly</sup>. 7 γῆ-γάρ ἡ πιούσα τὸν ἐπ' αὐτῆς<sup>upon it</sup> πολλὰκις<sup>often</sup>  
 ἐρχόμενον<sup>coming</sup> ὑετόν, καὶ τίκτουσα βοτάνην<sup>herbage</sup> εὐθετον<sup>fit</sup> ἐκείνοις<sup>for those</sup>  
 δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ<sup>for sake of whom also it is tilled, partakes of blessing from</sup>  
 θεοῦ. 8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβύλους, ἀδόκιμος καὶ<sup>God; but [that] bringing forth thorns and thistles [is] rejected and</sup>  
 κατάρas ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν. 9 Πεισόμεθα δὲ<sup>a curse near to, of which the end [is] for burning. But we are persuaded</sup>  
 περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα<sup>concerning you, beloved, better things, and [things] connected with</sup> καὶ ἐχόμενα<sup>improve</sup>  
 σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ γὰρ ἄδικος ὁ θεός<sup>salvation, if even thus we speak. For not unrighteous [is] God</sup>  
 ἐπιταθεῖσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου<sup>to forget your work and the labour</sup> τῆς ἀγάπης ἥς<sup>of love</sup>  
 ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἀγίοις καὶ<sup>ye did show to his name, having served to the saints and</sup>  
 διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν<sup>[still] serving. But we desire each of you the same</sup>  
 ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι<sup>to shew diligence to the full assurance of the hope unto</sup>  
 τέλους. 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ<sup>[the] end; that not sluggish ye be, but imitators of those who through</sup>  
 πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.<sup>faith and long patience inherit the promises.</sup>  
 13 Τῷ γὰρ Ἀβραάμ ἐπαγγελία μένος ὁ θεός, ἐπεὶ κατ' οὐδενός<sup>For to Abraham having promised God, since by no one</sup>  
 εἶχεν μείζονος ὁμῶσαι, ὥσπερ κατ' ἑαυτοῦ, 14 λέγων, Ὁ μὴν<sup>he had greater to swear, swore by himself, saying, Surely</sup>  
 εὐλογῶν εὐλογίσω σε, καὶ πληθύνων πληθυνῶ σε. 15 καὶ<sup>blessing I will bless thee, and multiplying I will multiply thee; and</sup>  
 οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. 16 ἄνθρω-<sup>thus having had long patience he obtained the promise.</sup>  
 ποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς<sup>indeed for by the greater swear, and of all to them</sup>  
 ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. 17 ἐν ᾧ περισσό-<sup>gainsaying an end for confirmation [is] the oath. Wherein more a-</sup>  
 τερὸν βουλόμενος ὁ θεός ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπα-<sup>bundantly desiring God to shew to the heirs of pro-</sup>  
 γελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμειστέυσεν ὅρκῳ,<sup>mise the unchangeableness of his counsel, interposed by an oath,</sup>  
 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον<sup>that by two things unchangeable, in which [it was] impossible</sup>  
 ψεύσασθαι ὁ θεός, ἰσχυρὰν ἐπαράκλησιν ἔχομεν οἱ κατα-<sup>to lie [for] God, strong encouragement we might have who fled</sup>  
 φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. 19 ἦν ὡς<sup>for refuge to lay hold on the set before [us] hope, which</sup>  
 ἄγκυραν ἔχομεν τῆς ψυχῆς ἄσφαλῆ. τε καὶ βεβαίαν, καὶ εἰς-<sup>an anchor we have of the soul both certain and firm, and en-</sup>  
 ερχομένην εἰς τὸ ἐσωτέρον τοῦ καταπετάσματος, 20 ὅπου<sup>tering into that within the veil; where</sup>

seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 but that which beareth thorns and briers is rejected, and is high unto cursing; whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 that ye be not slothful, but followers of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which with-

ὁ ἐρχόμενος πολλάκις LTT<sup>Δ</sup>AW.  
 [the] [sine] GLT<sup>Δ</sup>AW. Ἐὶ LTT<sup>Δ</sup>A.

ἡ κρείσσονα LTT<sup>Δ</sup>AW.

— τοῦ κόπου (read τῆς ἀγ.

τ — μὲν LTT<sup>Δ</sup>[A].

+ τὸν T.

ἄσφαλῆ LTT.

ther the forerunner is for ■ entered, even Jesus, made an high priest for ever after the order of Melchisedec.

VII. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham ■ turning from the slaughter of the kings, and blessed him; ■ to whom also Abraham gave ■ tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. ■ And verily they that are of the sons of Levi, who receive the office of the priesthood, have ■ commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: ■ but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need ■ there that another priest should rise after the order of Melchisedec, and not be called

πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν [as] forerunner for us ■ entered Ἰησοῦς, according to the order of Melchisedec a high priest having become for ever.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ ■ τοῦ ὁψίστου, 3<sup>ο</sup> συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς the most high, who met Abraham returning from the κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· 2 ψ καὶ δεκάτην smiting of the kings, and having blessed him; to whom also ■ a tenth ἀπὸ πάντων ἐμερίσεν Ἀβραὰμ· πρώτον μὲν ἐρμηνευόμενος ■ of all ■ divided Ἀβραὰμ; first being interpreted βασιλεὺς δικαιοσύνης, ἐπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὁ ἐστίν king of righteousness, and then also king of Salem, which is βασιλεὺς εἰρήνης· 3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος king of peace; without father, without mother, without genealogy; μήτε ἀρχὴν ἡμερῶν, μήτε ζωὴς τέλος ἔχων· ἀφωμοιωμένος δὲ neither beginning of days nor ■ of life ■ end having, but assimilated τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. 4 Θεωρεῖτε δὲ to the Son of God, abides a priest in perpetuity. Now consider πηλίκος οὗτος, ψ καὶ δεκάτην Ἀβραὰμ εἶδωκεν ἐκ how great this [one was], to whom ■ even ■ a tenth Ἀβραὰμ ■ gave ■ out of τῶν ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ μὲν ἐκ τῶν 1<sup>ο</sup> the 1<sup>ο</sup> spoils 2<sup>ο</sup> the patriarch. And they indeed from among the υἱῶν<sup>1</sup> ὁ Λευὶ<sup>2</sup> τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν sons of Levi, 2<sup>ο</sup> the priesthood [who] receive, commandment have ἀποδεκατοῦν<sup>3</sup> τὸν λαὸν κατὰ τὸν νόμον, 4<sup>ο</sup> τοῦτ' ἐστίν, 5<sup>ο</sup> to take tithes from the people according to the law, that is [from] τοὺς ἀδελφοὺς αὐτῶν, καί περ ἐξεληλυθότας ἐκ τῆς ὀσφύος their brethren though having come out of the loins Ἀβραὰμ· 6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεδεκάτω- of Abraham; but he [who] reckons no genealogy from them has tithed κεν<sup>7</sup> τὸν<sup>8</sup> Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλό- Abraham, and him who had the promises, has γηκεν<sup>9</sup>. 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ blessed. But apart from all gainsaying the inferior ὑπὸ τοῦ κρείττονος εὐλογεῖται. 8 καὶ ὥδε μὲν δεκάτας ἀποθνήσκοντες superior is blessed. And here ■ tithes [that] die ἀνθρωποι λαμβάνουσιν<sup>10</sup> ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. men receive; but there [one] witnessed of that he lives; 9 καὶ, ὥς ἔπος εἰπεῖν; 10 διὰ Ἀβραὰμ καὶ ὁ Λευὶ<sup>11</sup> ὁ δεκάτας and, so to speak, through Abraham, also Levi, who ■ tithes λαμβάνων δεδεδεκάτωται. 10 ἐτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς receives, has been tithed. For yet in the loins of [his] father ἦν, ὅτε συνῆντησεν αὐτῷ<sup>12</sup> ὁ Μελχισεδέκ. 11 Εἰ μὲν οὖν he was when met him Melchisedec. If indeed then τελείωσις διὰ τῆς<sup>13</sup> Λευϊτικῆς<sup>14</sup> ἱερουσύνης ἦν, ὁ λαὸς γὰρ perfection by the Levitical priesthood were, for the people [based] ἐπ' αὐτῇ<sup>15</sup> νενομοθέτητο, τίς ἐτι χρεῖα κατὰ upon it had received [the] law, what still need [was there] according to τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ the order of Melchisedec [for] another to arise priest; and not

■ — τοῦ Ε.  
[sons] L.

7 ὅς (read who, having met) LTrA.  
b Δευεῖ TTrA.

■ — καὶ LTr.  
c ἀποδεκατοῦν TTrA.

d τοῦτ' ἐστίν GT.  
■ — ὁ LTrA.

■ — υἱῶν (read  
■ — τὸν LTrA.

εὐλογγεῖν L.

8 δι' LTrA.

h Δευίς L.; Δευεῖς TTrA.

i — ὁ LTrA.

k Δευεϊτικῆς TA.

l αὐτῆς (read on the ground of it) LTrA. w. ■ νενομοθέτηται has received [the] law LTrA. w.



κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 μετατιθεμένης γὰρ  
according to the order of Aaron to be named? For being changed

τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετὰθεσις γίνεται.  
the priesthood, from necessity also of law a change takes place.

13 ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς  
For he of whom are said these things, a tribe different has part in, of which

οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ 14 πρόδηλον γὰρ ὅτι  
no one has given attendance at the altar. For [it is] manifest that

ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν  
out of Juda has sprung our Lord, as to which tribe nothing

περὶ ἱερωσύνης ὁ Μωσῆς ἐλάλησεν. 15 Καὶ περισσώτερον  
concerning priesthood ὁ Moses spoke. And more abundantly

ἐτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ  
yet quite manifest it is, since according to the similitude of Melchisedec

ἀνίσταται ἱερεὺς ἑτερος, 16 ὃς οὐ κατὰ νόμον ἐντο-  
arises a priest different, who not according to law of command-

λῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς  
ment fleshly has been constituted, but according to power of life

ἀκατάλυτον 17 μαρτυρεῖ γάρ, "Ὅτι σὺ ἱερεὺς εἰς τὸν  
indissoluble. For he testifies, Thou art a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 18 Ἀθέτησις μὲν γὰρ  
ever after the order of Melchisedec. A putting away for

γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενές  
there is of the going before commandment, because of its weakness

καὶ ἀνωφελές, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος. ἐπεισ-  
and unprofitableness, (for nothing perfected the law,) [the] intro-

αγωγῇ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. 20 Καὶ  
duction and of a better hope by which we draw near to God. And

καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας οἱ μὲν γὰρ,  
by how much [it was] not apart from [the] swearing of an oath, (they

χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, 21 ὁ δὲ,  
without [the] swearing of an oath are priests become, but he

μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν,  
with [the] swearing of an oath, by him who says, as to him,

"Ὁμοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν  
swore [the] Lord, and will not repent, Thou art a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ" 22 κατὰ τοσοῦτον  
ever according to the order of Melchisedec, by so much

κρείττονος διαθήκης γέγονεν ἕγγνος Ἰησοῦς. 23 Καὶ οἱ  
of a better covenant has become surety Jesus. And they

μὲν πλείονες εἰσὶν ἱερεῖς γεγονότες διὰ τὸ θανάτῳ κω-  
many are priests on account of by death being

λύεσθαι παραμένειν 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς  
hindered from continuing; but he, because of his abiding for

τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην 25 ὅθεν καὶ  
ever, intransmissible has the priesthood. Whence also

σώζειν εἰς τὸ παντελές δύναται τοὺς προσερχομένους δι'  
to save completely he is able those who approach by

αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.  
him to God, always living to intercede for them.

26 τοιοῦτος γὰρ ἡμῖν ἐπρεπεν ἀρχιερεὺς, ὅσιος, ἀκακος,  
For such as became a high priest, holy, harmless,

after the order of Aaron? 12 For the priest-  
hood being changed, there is made of ne-  
cessity a change also  
of the law. 13 For  
he of whom these  
things are spoken per-  
taineth to another  
tribe, of which no man  
gave attendance at the  
altar. 14 For it is ev-  
ident that our Lord  
sprang out of Juda;  
of which tribe Moses  
spoke nothing con-  
cerning priesthood.

15 And it is yet far  
more evident: for that  
after the similitude of  
Melchisedec there ar-  
iseth another priest,  
16 who is made, not  
after the law of a car-  
nal commandment,  
but after the power of  
endless life. 17 For  
he testifieth, Thou  
art a priest for ever  
after the order of  
Melchisedec. 18 For  
there is verily a dis-  
annulling of the com-  
mandment going be-  
fore for the weakness  
and unprofitableness  
thereof. 19 For the law  
made nothing perfect,  
but the bringing in of  
a better hope did; by  
the which we draw  
nigh unto God. 20 And  
inasmuch as not with-  
out an oath he was  
made priest: 21 (for  
those priests were  
made without an oath;  
but this with an oath  
by him that said unto  
him, The Lord swear  
and will not repent,  
Thou art a priest for  
ever after the order  
of Melchisedec:) 22 by  
so much was Jesus  
made a surety of a bet-  
ter testament. 23 And  
they truly were many  
priests, because they  
were not suffered to  
continue by reason of  
death: 24 but this  
man, because he con-  
tinueth ever, hath an  
unchangeable priest-  
hood. 25 Wherefore he  
is able also to save  
them to the uttermost  
that come unto God  
by him, seeing he ever  
liveth to make in-  
tercession for them.  
26 For such an high  
priest became us, who

■ περὶ ἱερέων (priests) οὐδὲν LTTAW. ° Μωϋσῆς GLTTAW. P σαρκίνης fleshly LTTAW.  
1 μαρτυρεῖται (read for he is testified of) LTTAW. ° μεθ' L. ■ - κατὰ τὴν τάξιν Μελ-  
χισεδέκ TTA. ° τοσοῦτο LTTAW. ■ + καὶ also TA. ■ ἱερεῖς γεγονότες LAW. ° + καὶ  
also [L]TTAW.





χονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον  
coming, saith [the] Lord, and I will ratify as regards the house  
Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν· 9 οὐ  
of Israel and as regards the house of Juda a <sup>2</sup>covenant <sup>1</sup>now; not  
κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν,  
according to the covenant which I made with their fathers,  
ἐν ἡμέρᾳ ἐπιλαβομένου μου<sup>1</sup> τῆς χειρὸς αὐτῶν ἐξαγαγεῖν  
in [the] day of my taking hold of their hand to lead  
αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν  
them out of [the] land of Egypt; because they did not continue in  
τῇ διαθήκῃ μου, καγὼ ἡμέλησα αὐτῶν, λέγει κύριος. 10 ὅτι  
my covenant, and I disregarded them, saith [the] Lord. Because  
αὕτη ἡ διαθήκη<sup>k</sup> ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ  
this [is] the covenant which I will covenant with the house of I-ræel after  
τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδούς νόμους μου εἰς  
those days, says [the] Lord, giving my laws into  
τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας<sup>n</sup> αὐτῶν ἐπιγράψω αὐτούς·  
their mind, also upon <sup>2</sup>hearts <sup>1</sup>their I will inscribe them;  
καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.  
and I will be to them for God, and they shall be to me for people.  
11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον<sup>n</sup> αὐτοῦ, καὶ  
And not at all shall they teach each <sup>2</sup>neighbour <sup>1</sup>his, and  
ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινῶθι τὸν κύριον· ὅτι  
each his brother, saying, Know the Lord; because  
πάντες εἰδήσουσιν με, ἀπὸ μικροῦ αὐτῶν<sup>n</sup> ἕως  
all shall know me, from [the] little [one] of them to [the]  
μεγάλου αὐτῶν· 12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,  
great [one] of them. Because merciful I will be to their unrighteousnesses,  
καὶ τῶν ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν<sup>n</sup> οὐ μὴ  
and their sins and their lawlessnesses in no wise  
μνησθῶ ἔτι. 13 Ἐν τῷ λέγειν καινὴν, πεπαλαίωκεν  
will I remember more. In the saying New, he has made old  
τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς  
the first; but that which grows old and aged [is] near  
ἀφανισμοῦ.  
disappearing.

9 <sup>p</sup>Εἶχεν<sup>n</sup> μὲν οὖν <sup>q</sup>καὶ<sup>n</sup> ἡ πρώτη <sup>2</sup>σκηνη<sup>n</sup> δικαίωματα  
<sup>1</sup>Had <sup>1</sup>indeed <sup>2</sup>therefore <sup>2</sup>also <sup>1</sup>the <sup>2</sup>first <sup>2</sup>tabernacle ordinances  
λατρείας, τότε ἅγιον κοσμικόν. <sup>2</sup>σκηνη<sup>n</sup> γὰρ κατε-  
of service, and the sanctuary, a worldly [one]. For a tabernacle was  
σκευάσθη ἡ πρώτη, ἐν ᾗ ἦτε λυχνία καὶ ἡ τρά-  
prepared, the first, in which [were] both the lampstand and the ta-  
πεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἁγία. 3 μετὰ  
ble and the presentation of the loaves, which is called holy; <sup>3</sup>after  
δὲ τὸ δεύτερον καταπέτασμα σκηνη<sup>n</sup> ἡ λεγομένη ἅγια  
<sup>1</sup>but the second veil a tabernacle which [is] called holy  
ἀγίων, <sup>4</sup>χρυσὸν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς  
of holies, <sup>4</sup>a golden having censer, and the ark of the  
διαθήκης περιεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ  
covenant, having been covered round <sup>2</sup>in <sup>2</sup>every <sup>2</sup>part <sup>2</sup>with <sup>2</sup>gold, in which  
στάμνος χρυσοῦ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν  
[was the] <sup>1</sup>pot golden having the manna, and the rod of Aaron

them, he saith, Be-  
hold, the days come,  
saith the Lord, when I  
will make a new cove-  
nant with the house of  
Israel and with the  
house of Judah: 9 not  
according to the cove-  
nant that I made with  
their fathers in the  
day when I took them  
by the hand to lead  
them out of the land of  
Egypt; because they  
continued not in my  
covenant, and I re-  
garded them not, saith  
the Lord. 10 For this  
is the covenant that I  
will make with the  
house of Israel after  
those days, saith the  
Lord; I will put my  
laws into their mind,  
and write them in  
their hearts: and I  
will be to them a God,  
and they shall be to me  
a people: 11 and they  
shall not teach every  
man his neighbour,  
and every man his  
brother, saying, Know  
the Lord: for all shall  
know me, from the  
least to the greatest.  
12 For I will be mer-  
ciful to their unright-  
eousness, and their  
sins and their iniqui-  
ties will I remember  
no more. 13 In that he  
saith, A new cove-  
nant, he hath made the  
first old. Now that which  
decayeth and waxeth  
old is ready to vanish  
away.

IX. Then verily the  
first covenant had also  
ordinances of divine  
service, and a worldly  
sanctuary. 2 For there  
was a tabernacle made;  
the first, wherein was  
the candlestick, and  
the table, and the  
shewbread; which is  
called the sanctuary.  
3 And after the second  
veil, the tabernacle  
which is called the Ho-  
liest of all; which  
had the golden censer,  
and the ark of the cov-  
enant overlaid round a-  
bout with gold, where-  
in was the golden pot  
that had manna, and

<sup>1</sup> — μου my E. <sup>2</sup> + [μου] (read my covenant) L. <sup>3</sup> καρδίαν heart T. <sup>4</sup> πολίτην  
(read his [fellow] citizen) GLTTrAW. <sup>5</sup> — αὐτῶν LTTrA. <sup>6</sup> — καὶ τῶν ἀνομιῶν αὐτῶν  
TrA. <sup>7</sup> Εἶχε T. <sup>8</sup> [καὶ] Tr. <sup>9</sup> — σκηνη GLTTrAW. <sup>10</sup> ἁγία holy place EGTTrAW;  
ἅγια ἁγίων holy of holies L. <sup>11</sup> τὰ ἅγια τῶν (read the holy of holies) Tr.

Aaron's rod that budded, and the tables of the covenant; 5 and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly,

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8 the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed upon them until the time of reformation. 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of

ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· 5 ὑπεράνω δὲ αὐτῆς ἡ 'χερουβὶμ' δόξης κατασκιάζοντα τὸ ἱλαστήριον·

περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

6 Τούτων δὲ οὕτως κατασκευασμένων, εἰς μὲν τὴν πρώτην

σκηνὴν ἡ διαπαντός εἰσίστιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντα

7 εἰς δὲ τὴν δευτέραν ἅπαζ τοῦ ἐνιαυτοῦ ὁ ἄρχιεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ

τῶν τοῦ λαοῦ ἁγνοημάτων· 8 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου,

μηπὼ πεφανερῶσθαι τὴν τῶν ἁγίων ματος τοῦ ἁγίου, μὴπὼ πεφανερῶσθαι τὴν τῶν ἁγίων

οὐδὲν ἔτι τῆς πρώτης σκηνῆς ἐχοῦσης στάσιν· 9 ἥτις

παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δὲ ὁ δῶτά τε

καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τε

καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τε

λειψῶσαι τὸν λατρεύοντα, 10 μόνον ἐπὶ βρώμασιν καὶ

πόμασιν καὶ διαφόροις βαπτισμοῖς, καὶ ἡ δικαιοσύνη σαρκός,

μέχρι καιροῦ διορθώσεως ἐπικείμενα. 11 Χριστὸς δὲ

παραγενόμενος ἄρχιεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς

μεϊζονος καὶ τελειώτερας σκηνῆς, οὐ χειροποιήτου, τούτεστιν

οὐ ταύτης τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων καὶ

μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς

τὰ ἅγια, αἰώνιαν λύτρωσιν ἐυράμενος· 13 εἰ γὰρ τὸ αἷμα

τῶν ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς

κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

14 πόσῳ μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ πνεύματος

αἰώνιον ἑαυτὸν προσήνεγκεν ἁμωμὸν τῷ θεῷ, καθαριεὶ τὴν

συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν θεῷ

ζῶντι· 15 καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν,

καὶ διὰ τοῦτο διὰ τὴν αἰνότητα τῆς διαθήκης καινῆς μεσίτης ἐστίν,

ἡ χερουβείν LITr; χερουβὶν A. ἡ διὰ παντός LITrA. ἡ ἦν (read according to which [simile]) LITrAw. ἡ — καὶ GLT[Tr]Aw. ἡ δικαιοσύνη LITrAw. ἡ γενόμενων L. ἡ τούτ' ἐστὶν GT. ἡ ἐφ' ἅπαξ Tr. ἡ ἐυρόμενος E. ἡ τράγων καὶ ταύρων LITrAw. ἡ ἡμῶν our LAW. ἡ + καὶ ἀληθινῶς and true L.

ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ  
 = that, death having taken place for redemption of the "under "the  
 πρώτη διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν  
 "first "covenant "transgressions, the promise "might "receive  
 οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 16 ὅπου γὰρ  
 "they "who "have "been "called "of "the "eternal "inheritance. (For where

διαθήκη, θάνατος ἀνάγκη φέρεσθαι τοῦ  
 [there is] = testament, ["for "the] "death ["it "is] "necessary "to "come "in "of "the  
 διαθεμένου· 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ  
 "testator. For = testament in the case of [the] dead [is] affirmed, since  
 μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. 18 ὅθεν οὐδ'  
 in no way it is of force when "is "living "the "testator.) Whence neither

ἡ πρώτη χωρὶς αἵματος ἔγκεκαίνισται. 19 λαληθείσης  
 the first apart from blood has been inaugurated. "Having "been "spoken  
 γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ  
 for "every "commandment according to law by Moses to all

τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ  
 the people, having taken the blood of calves and of goats, with  
 ὕδατος καὶ ἐρίου κοκκίνου καὶ υσσώπου, αὐτότε τὸ βιβλίον  
 water and "wool "scarlet and hyssop, both "itself "the "book

καὶ πάντα τὸν λαὸν ἐξέσπραντισεν. 20 λέγων, Τοῦτο τὸ  
 and all the people he sprinkled, saying, This [is] the  
 αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. 21 καὶ  
 blood of the covenant which "enjoined "to "you "God. And

τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη λειτουργίας τῷ  
 the tabernacle too and all the vessels of the ministration with  
 αἵματι ὁμοίως ἐξέσπραντισεν. 22 καὶ σχεδὸν ἐν αἵματι  
 blood in like manner he sprinkled; "and almost "with "blood

πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵμα-  
 "all "things are purified according to the law, and apart from blood-  
 εκχυσίας οὐ γίνεται ἄφεσις. 23 Ἀνάγκη οὖν τὰ μὲν  
 shedding there is no remission. [It was] necessary then [for] the

ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι,  
 representations of the things in the heavens with these to be purified,  
 αὐτὰ δὲ τὰ ἐπουράνια κρείττωσιν θυσίαις παρὰ ταύτας.  
 but "themselves "the "heavenlies with better sacrifices than these.

24 οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ<sup>h</sup> χριστός, ἀντί-  
 For not into "made "by "hands "holies entered the Christ, fi-

τυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφα-  
 gures of the true [ones], but into "itself "heaven, now to  
 νισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν. 25 οὐδ' ἵνα  
 appear before the face of God for us: nor that

πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς  
 often he should off= himself, even as the high priest enters into  
 τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· 26 ἐπεὶ  
 the holies year by year with "blood "another's; since it was neces-

δε αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.  
 sary for him often to have suffered from [the] foundation of [the] world.  
 Πῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτη-  
 But now once in [the] consummation of the ages, for [the] putting

σιν<sup>l</sup> ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. 27 καὶ  
 away of sin by his sacrifice he has been manifested. And  
 καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ  
 for = much as it is apportioned to them once to die, "after

the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where = testam-ent is, there must also of necessity be the death of the testator. 17 For = testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first tes-tament was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scar-let wool, and hyssop, and sprinkled both the book, and all the peo-ple, 20 saying, This is the blood of the tes-tament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the hea-venly things them-selves with better sac-rifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 for then must he often have suffered since the founda-tion of the world: but now once in the end of the world hath he appeared to put a-way sin by the sacri-fice of himself. 27 And = it is appointed unto

<sup>s</sup> Read the sentence as = question L.

<sup>h</sup> οὐδὲ LITAW.

<sup>i</sup> ἐν- T.

<sup>k</sup> + τὸν the LITAW.

<sup>l</sup> + τὸν LITAW. <sup>m</sup> ἐράντισεν LITAW.

<sup>n</sup> εἰσῆλθεν ἅγια TTIA.

<sup>o</sup> — ὁ LITAW

<sup>p</sup> νυνὶ LITAW. <sup>q</sup> + τῆς LITAW.



men once to die, but after this the judgment: 28 so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

δὲ τοῦτο κρίσις· 28 οὕτως ὁ χριστὸς ἅπαξ προσενεχθεὶς ἀντὶ τῆς κρίσεως; thus the Christ, once having been offered  
εἰς τὸ πολλὰν ἀνεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς  
for of many to bear [the] sins, a second time apart from  
ἀμαρτίας ὁφθῆσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς  
in shall appear to those that him await for  
σωτηρίαν.  
salvation.

10 Σκιά· γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ  
For a shadow having the law of the coming good things, not

X. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: 6 in burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; 9 then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς  
itself the image of the things, year by year with the same  
θυσῖαις ἃς προσφέρουσιν εἰς τὸ διηνεκές οὐδέποτε δύναται  
sacrifices which they offer in perpetuity never is able  
τοὺς προσερχομένους τελειῶσαι. 2 Ἐπεὶ οὐκ ἂν ἐπαύσαντο  
those who approach to perfect. Since would they not have ceased  
προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν  
to be offered, on account of no any having longer conscience  
ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ ἡ κεκαθαρμένους; 3 Ἄλλ'  
of sins those who serve once purged? But  
ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν. 4 ἀδύ-

ναι τὸν γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρ-  
sible [it is] for [for the] blood of bulls and of goats to take away sins.  
τίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Ὁ θυσίαν καὶ  
Wherefore coming into the world he says, Sacrifice and  
προσφοράν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. 6 Ὅλο-

καυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.  
offerings and [sacrifices] for sin thou delightedst not in.

7 τότε εἶπον, Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέγραπται  
Then I said, Lo, I come, [in [the] roll of [the] book it is written

περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. 8 Ἀνώτερον  
of me, to do, O God, thy will. Above

λέγων, Ὅτι ἡ θυσίαν καὶ προσφοράν οὐκ ὀλοκαυτώματα  
saying, Sacrifice and offering and burnt offerings

καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ βεβόκησας,  
and [sacrifices] for sin thou wiltedst not, nor delightedst in,

αἵτινες κατὰ τὸν νόμον προσφέρονται, 9 τότε εἶρηκεν,  
(which according to the law are offered); then he said,

Ἰδοὺ ἤκω τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. ἀναίρει τὸ  
Lo, I come, to do, O God, thy will. He takes away the

πρῶτον, ἵνα τὸ δεύτερον στήσῃ. 10 ἐν ᾧ θελήματι  
first, that the second he may establish; by which will

ἡγιασμένοι ἐσμέν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ  
sanctified we are through the offering of the body

Ἰησοῦ χριστοῦ ἑξάπαξ. 11 Καὶ πᾶς μὲν ἱερεὺς ἑστήκεν  
of Jesus Christ once for all. And every priest stands

καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων  
day by day ministering, and the same often offering

θυσῖαις, αἵτινες οὐδέποτε δύναται περιελθεῖν ἁμαρτίας.  
sacrifices, which never are able to take away sins.

\* + καὶ αὐτοὶ GLTTraW. \* αἷς TA.

\* δύναται they are able LTr.

— οὐκ not (read

the sentence not as a question) E.

\* κεκαθαρσμένους L; κεκαθαρισμένους TTrAW.

\* προσφοράν καὶ θυσίαν W.

\* ἡυδόκησας LTTra.

\* θυσιᾶς sacrifices LTTraW.

\* προσφοράς offerings LTTraW.

\* ἡυδόκησας LTTra.

\* — τὸν LTT[A].

\* — ὁ θεός

GLTTraW. \* — οἱ EGLTTraW.

\* — τοῦ GLTTraW.

\* ἐφ' ἅπαξ Tr.

\* ἀρχιερεὺς

high priest LA.

12 <sup>1</sup>αὐτὸς<sup>2</sup> δὲ <sup>3</sup>μίαν <sup>4</sup>ὑπὲρ <sup>5</sup>ἁμαρτιῶν <sup>6</sup>προσενέγκας <sup>7</sup>θυσίαν, εἰς  
 But he, <sup>2</sup>one <sup>3</sup>for <sup>4</sup>sins <sup>5</sup>having <sup>6</sup>offered <sup>7</sup>sacrifice, in  
 τὸ διηνεκές <sup>8</sup>ἐκάθισεν <sup>9</sup>ἐν <sup>10</sup>δεξιᾷ <sup>11</sup>τοῦ <sup>12</sup>θεοῦ, 13 τὸ λοιπὸν  
 perpetuity sat down at [the] right hand of God, henceforth  
 ἐκδεχόμενος <sup>14</sup>ἕως <sup>15</sup>τεθῶσιν <sup>16</sup>οἱ <sup>17</sup>ἐχθροὶ <sup>18</sup>αὐτοῦ <sup>19</sup>ὑποπόδιον <sup>20</sup>τῶν  
 awaiting until be placed his enemies [as] a footstool  
 ποδῶν <sup>21</sup>αὐτοῦ. 14 <sup>22</sup>μὴ <sup>23</sup>γὰρ <sup>24</sup>προσφορᾷ <sup>25</sup>τετελείωκεν<sup>26</sup> εἰς τὸ διη-  
 for <sup>22</sup>feet <sup>23</sup>his. For by one offering he has perfected in perpe-  
 νεκές <sup>27</sup>τοὺς <sup>28</sup>ἀγιάζομένους. 15 <sup>29</sup>Μαρτυρεῖ δὲ <sup>30</sup>ἡμῖν <sup>31</sup>καὶ <sup>32</sup>τὸ <sup>33</sup>πνεῦμα  
 the sanctified. And bears witness to us also the Spirit  
 τὸ ἅγιον<sup>34</sup> μετὰ γὰρ <sup>35</sup>τὸ <sup>36</sup>ᾠρηκέναι, 16 <sup>37</sup>Αὕτη <sup>38</sup>ἡ <sup>39</sup>δια-  
 the Holy; for after the having said before, This [is] the cove-  
 θίκη <sup>40</sup>ἣν <sup>41</sup>διαθήσομαι <sup>42</sup>πρὸς <sup>43</sup>αὐτοὺς <sup>44</sup>μετὰ <sup>45</sup>τὰς <sup>46</sup>ἡμέρας <sup>47</sup>ἐκεῖνας,  
 nant which I will covenant towards them after those days,  
 λέγει <sup>48</sup>κύριος, <sup>49</sup>διδούς <sup>50</sup>νόμους <sup>51</sup>μου <sup>52</sup>ἐπὶ <sup>53</sup>καρδίας <sup>54</sup>αὐτῶν, <sup>55</sup>καὶ <sup>56</sup>ἐπὶ  
 says [the] Lord: giving my laws into their hearts, also into  
<sup>57</sup>τῶν <sup>58</sup>διανοιῶν<sup>59</sup> αὐτῶν <sup>60</sup>ἐπιγράψω <sup>61</sup>αὐτούς. 17 <sup>62</sup>καὶ <sup>63</sup>τῶν <sup>64</sup>ἁμαρτιῶν  
 minds their I will inscribe them; and sins  
 αὐτῶν <sup>65</sup>καὶ <sup>66</sup>τῶν <sup>67</sup>ἀνομιῶν <sup>68</sup>αὐτῶν <sup>69</sup>οὐ <sup>70</sup>μὴ <sup>71</sup>μνησθῶ<sup>72</sup> ἔτι.  
 their and their lawlessnesses in no wise will I remember any more.  
 18 <sup>73</sup>ὅπου <sup>74</sup>δὲ <sup>75</sup>ἄφεσις <sup>76</sup>τούτων, <sup>77</sup>οὐκέτι <sup>78</sup>προσφορὰ <sup>79</sup>περὶ  
 But where remission of these [is], no longer [is there] an offering for  
 ἁμαρτίας.  
 sin.

19 <sup>80</sup>Ἐχοντες <sup>81</sup>οὖν, <sup>82</sup>ἀδελφοί, <sup>83</sup>παρρησίαν <sup>84</sup>εἰς <sup>85</sup>τὴν <sup>86</sup>εἰσοδὸν  
 Having therefore, brethren, boldness for entrance into  
 τῶν <sup>87</sup>ἀγίων <sup>88</sup>ἐν <sup>89</sup>τῷ <sup>90</sup>αἵματι <sup>91</sup>Ἰησοῦ, 20 <sup>92</sup>ἣν <sup>93</sup>ἐνεκαίνισεν <sup>94</sup>ἡμῖν  
 the holies by the blood of Jesus, 20 by a new and living  
 ὁδὸν <sup>95</sup>πρόσφατον <sup>96</sup>καὶ <sup>97</sup>ζῶσαν <sup>98</sup>διὰ <sup>99</sup>τοῦ <sup>100</sup>καταπετάσματος, <sup>101</sup>τοῦτ'  
 a way newly made and living through the veil, that  
 ἐστίν<sup>102</sup> τῆς <sup>103</sup>σαρκὸς <sup>104</sup>αὐτοῦ, 21 <sup>105</sup>καὶ <sup>106</sup>ιερεῖα <sup>107</sup>μέγαν <sup>108</sup>ἐπὶ <sup>109</sup>τὸν <sup>110</sup>οἶκον  
 is, his flesh; and a priest great over the house  
 τοῦ <sup>111</sup>θεοῦ, 22 <sup>112</sup>προσερχόμεθα <sup>113</sup>μετὰ <sup>114</sup>ἀληθινῆς <sup>115</sup>καρδίας <sup>116</sup>ἐν  
 of God [having], we should approach with a true heart, in  
 πληροφορίᾳ <sup>117</sup>πίστεως, <sup>118</sup>ἐρραντισμένοι<sup>119</sup> τὰς <sup>120</sup>καρδίας <sup>121</sup>ἀπὸ <sup>122</sup>συν-  
 full assurance of faith, having been sprinkled [as to] the hearts from a con-  
 εἰδήσεως <sup>123</sup>πονηρᾶς, <sup>124</sup>καὶ <sup>125</sup>ῥελουμένοι<sup>126</sup> τὸ <sup>127</sup>σῶμα <sup>128</sup>ὑδατι  
 science wicked, and having been washed [as to] the body with water  
 καθαρῷ. 23 <sup>129</sup>κατέχουμεν <sup>130</sup>τὴν <sup>131</sup>ὁμολογίαν <sup>132</sup>τῆς <sup>133</sup>ἐλπίδος <sup>134</sup>ἀκλινῆς,  
 pure. We should hold fast the confession of the hope unwavering,  
 πιστὸς <sup>135</sup>γὰρ <sup>136</sup>ὁ <sup>137</sup>ἐπαγγελάμενος. 24 <sup>138</sup>καὶ <sup>139</sup>κατανοῶμεν <sup>140</sup>ἄλ-  
 for [is] faithful he who promised; and we should consider one  
 λήλους <sup>141</sup>εἰς <sup>142</sup>παροξυσμὸν <sup>143</sup>ἀγάπης <sup>144</sup>καὶ <sup>145</sup>καλῶν <sup>146</sup>ἔργων, 25 <sup>147</sup>μὴ  
 another for provoking to love and to good works; not  
 ἐγκαταλείποντες <sup>148</sup>τὴν <sup>149</sup>ἐπισυναγωγὴν <sup>150</sup>ἑαυτῶν, <sup>151</sup>καθὼς  
 forsaking the assembling together of ourselves, even as [the]  
 ἔθος <sup>152</sup>τισίν, <sup>153</sup>ἀλλὰ <sup>154</sup>παρακαλοῦντες<sup>155</sup> καὶ <sup>156</sup>τοσούτῳ  
 custom [is] with some; but encouraging [one another], and by so much  
 μᾶλλον <sup>157</sup>ὅσῳ <sup>158</sup>βλέπετε <sup>159</sup>ἐγγίζουσιν <sup>160</sup>τὴν <sup>161</sup>ἡμέραν. 26 <sup>162</sup>ἐκον-  
 [the] more as ye see drawing near the day. [Where] will-  
 σίως <sup>163</sup>γὰρ <sup>164</sup>ἁμαρτανόντων <sup>165</sup>ἡμῶν <sup>166</sup>μετὰ <sup>167</sup>τὸ <sup>168</sup>λαβεῖν <sup>169</sup>τὴν <sup>170</sup>ἐπίγνωσιν  
 ingly for sin we after receiving the knowledge  
 τῆς <sup>171</sup>ἀληθείας, <sup>172</sup>οὐκέτι <sup>173</sup>περὶ <sup>174</sup>ἁμαρτιῶν <sup>175</sup>ἀπολείπεται <sup>176</sup>θυσία.  
 of the truth, no longer for sins remains a sacrifice,

12 but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected forever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 and their sins and iniquities will I remember no more. 18 Now where remission of these is, there is more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 and having an high priest over the house of God; 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 and let us consider one another to provoke unto love and to good works: 25 not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 but a certain fearful looking for of

<sup>1</sup> οὗτος (read But this one LTTraW. <sup>2</sup> εἰρηκέναι having said LTTraW. <sup>3</sup> τὴν διάνοιαν mind LTTraW. <sup>4</sup> μνησθήσομαι LTTraW. <sup>5</sup> τοῦτ' ἐστίν GT. <sup>6</sup> ἐρραντισμένοι LTTraW. <sup>7</sup> ῥελουμένοι T. <sup>8</sup> Punctuate so as to join we should hold fast with what precedes GLTtr.

judgment and fiery indignation, which shall devour the adversaries. 28 He that de-pised Moses' law died without mercy under two or three witnesses: 29 of how much more punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance be-longeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured great fight of afflictions; 33 partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven as better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompense of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

27 φοβερά.δέ τις ἐκδοχή κρίσεως, καὶ πυρὸς ζῆλος ἐσ-  
but = <sup>2</sup>fearful <sup>1</sup>certain expectation of judgment, and <sup>2</sup>of <sup>1</sup>fire <sup>1</sup>zeal <sup>1</sup>to  
θιεν μέλλοντος τοὺς ὑπεναντίους. 28 ἀθετήσας τις  
<sup>1</sup>devour <sup>2</sup>about the <sup>2</sup>adversaries. <sup>2</sup>Having <sup>1</sup>set <sup>2</sup>aside <sup>1</sup>any <sup>1</sup>one  
νόμον <sup>1</sup>Μωσέως <sup>2</sup>χωρὶς οἰκτιρῶν ἐπὶ <sup>2</sup>δυσὶν  
[the] law of Moses, <sup>2</sup>without <sup>2</sup>compassions <sup>1</sup>on [the <sup>1</sup>testimony <sup>1</sup>of] <sup>1</sup>two  
ἢ τρισὶν μάρτυσιν ἀποθνήσκει· 29 πόσῳ δοκεῖτε χειρόνος  
<sup>1</sup>or <sup>1</sup>three <sup>1</sup>witnesses <sup>1</sup>dies: how much <sup>2</sup>think <sup>2</sup>ye <sup>1</sup>worse  
ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ  
<sup>1</sup>shall <sup>1</sup>he <sup>1</sup>be <sup>1</sup>counted <sup>1</sup>worthy <sup>1</sup>of <sup>2</sup>punishment who the Son of God  
καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσά-  
trampled upon, and <sup>2</sup>the <sup>1</sup>blood <sup>1</sup>of <sup>1</sup>the <sup>1</sup>covenant <sup>2</sup>common <sup>1</sup>esteem-  
μενος ἐν.ψ ἡγιασθῇ, καὶ τὸ πνεῦμα τῆς χάριτος  
die <sup>1</sup>wherewith he was sanctified, and the Spirit of grace  
ἐνυβρίσας; 30 οἶδαμεν.γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις,  
insulted! For we know him who said, To <sup>1</sup>vengeance  
ἐγὼ ἀνταποδώσω, Ἄγει κύριος· καὶ πάλιν,  
<sup>1</sup>I will recompense, says [the] Lord: and again, [The]  
Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. 31 Φοβερόν τὸ ἐμπέσειν  
Lord will judge his people. [It is] a fearful thing to fall  
εἰς χεῖρας θεοῦ ζώντος.  
into [the] hands of <sup>1</sup>God [the] <sup>1</sup>living.

32 Ἀναμνήσκεσθε.δέ τὰς πρότερον ἡμέρας, ἐν αἷς φῶτισ-  
But call to remembrance the former days in which, having  
θέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων· 33 τοῦτο  
been enlightened, <sup>2</sup>much <sup>1</sup>conflict <sup>2</sup>ye <sup>1</sup>endured of sufferings; partly,  
μὲν, ὀνειδισμοῖς.τε καὶ θλίψεσιν θατριζόμενοι· τοῦτο.δέ,  
both in reproaches and tribulations being made a spectacle; and partly,  
κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες.  
<sup>2</sup>partners <sup>1</sup>of <sup>1</sup>those <sup>2</sup>thus <sup>2</sup>passing <sup>1</sup>through [the] <sup>1</sup>having <sup>1</sup>become.  
34 καὶ.γὰρ τοῖς.δεσμοῖς.μου· συνεπαθήσατε, καὶ τὴν ἀρπαγὴν  
For both with my bonds ye sympathized, and the plunder  
τῶν ὑπαρχόντων.ὑμῶν μετὰ χαρὰς προσεδέξασθε, γινώσκοντες  
of your possessions with joy ye received, knowing  
ἔχειν ἔν.ψ ἑαυτοῖς κρείττονα· ὑπαρξίν ἔν.οὐρανοῖς· καὶ  
to have in yourselves a better <sup>1</sup>possession <sup>1</sup>in [the] <sup>1</sup>heavens <sup>1</sup>and  
μένονσαν. 35 μὴ ἀποβάλητε οὖν τὴν παρρησίαν.ὑμῶν,  
<sup>2</sup>abiding. Cast not away therefore your boldness  
ἣτις ἔχει ἡμισθαποδοσίαν μεγάλην. 36 υπομονῆς.γὰρ ἔχετε  
which has <sup>2</sup>recompense <sup>1</sup>great. For of endurance ye have  
χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν  
need, that the will of God having done ye may receive the  
ἐπαγγελίαν. 37 ἔτι.γὰρ μικρόν.ὅσον.ἔσον, ὁ ἐρχόμενος  
promise. For yet a very little while, he, who comes  
ἥξει, καὶ οὐ.ἁχρονιεῖ. 38 ὁ.δὲ δίκαιος· ἐκ πίστεως ζήσε-  
will come, and will not delay. But the just by faith shall  
ται· καὶ ἐὰν ὑποστειλῇται, οὐκ.εὐδοκεῖ ἡ.ψυχὴ.μου ἐν αὐτῷ.  
live; and if he draw back, <sup>2</sup>delights <sup>1</sup>not <sup>1</sup>my <sup>1</sup>soul in him.  
39 ἡμεῖς.δὲ οὐκ.ἔσμεν ὑποστολής εἰς ἀπώλειαν, ἀλλὰ  
But <sup>1</sup>are not of [those] drawing back to destruction, but  
πίστεως εἰς περιποίησιν ψυχῆς.  
of faith to saving [the] <sup>1</sup>soul.

<sup>1</sup> Μωσέως GLTTRAW.

— λέγει κύριος TTr.

<sup>1</sup> κρινεῖ κύριος LITRAW.

<sup>1</sup> δεσ-

μῖος (read with prisoners) GLTTRAW.

— ἐν GLTTRAW.

<sup>2</sup> ἑαυτοὺς κρείσσονα

LTr; ἑαυτοῖς (for yourselves) κρείσσονα A.

<sup>1</sup> — ἐν οὐρανοῖς LITRAW.

<sup>1</sup> μεγάλην

μισαπαδοσίαν LITRAW.

<sup>1</sup> χρονίσει TTr.

<sup>1</sup> δίκαιός μου (read my just [one]) LITRA.

11 Ἔστιν δὲ πίστις ἐλπίζομενων ὑπόστασις, πραγμά-  
Now 'is 'faith of [things] hoped for [the] assurance, of things  
των ἔλεγχος οὐ βλεπομένων. ■ ἐν ταύτῃ γὰρ ἔμαρτυ-  
[the] 'conviction 'not 'seen. For by this 'were 'borne  
ρήθησαν οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν κατορίσθαι  
'witness 'to 'the 'elders. By faith we apprehend to have been framed  
τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων  
the worlds by [the] word of God, so that 'not 'from [things] 'appearing  
'τὰ βλεπόμενα' γεγονέαι. 4 Πίστει πλείονα θυσίαν  
'the 'things 'seen 'have 'being. By faith 'a 'more 'excellent 'sacrifice  
'Ἀβελ παρά Κάιν προσήνεγκεν τῷ θεῷ, δι' ἧς ἔμαρτυ-  
'Abel than Cain offered to God, by which he was borne wit-  
ρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ ὅτι  
ness to as being righteous, 'bearing 'witness 'to 'his 'gifts  
θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἐτι ᾠλεῖται. 5 Πίστει Ἐνώχ  
'God, and through it, having died, yet speaks. By faith Enoch  
μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ· εὐρίσκειτο, διότι  
was translated not to see death, and was not found, because  
μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ με-  
'translated 'him 'God; for before his translation he has  
μαρτύρηται βεῖρησθηκέναι τῷ θεῷ. ■ χωρὶς δὲ πίστεως  
be 'borne witness to to have well pleased God. But apart from faith  
ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν  
[it is] impossible to well please [him]. For 'to 'believe 'it 'behoves 'him 'who  
προσερχόμενον τῷ θεῷ, ὅτι ἐστίν, καὶ τοῖς ἐκζητοῦσιν  
'approaches 'to 'God, that he is, and [that] for those who seek 'out  
αὐτὸν μισθαποδότης γίνεται. 7 Πίστει ἔχοντες  
'him a rewarder he becomes. By faith 'having 'been 'divinely 'in-  
θείς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβη-  
structed 'Noah concerning the things not yet seen, having been moved  
θεὸς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου  
with fear, prepared an ark for [the] salvation of 'house  
αὐτοῦ· δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν  
'his; by which he condemned the world, and of the 'according 'to 'faith  
δικαιοσύνης ἐγένετο κληρονόμος. 8 Πίστει ἁ καλούμενος Ἀ-  
'righteousness became heir. By faith being called Ἀ-  
βραάμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλεν  
braham obeyed to go out into the place which he was about  
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν, μὴ ἐπιστάμενος ποῦ  
to receive for an inheritance, and went out, not knowing where  
ἔρχεται. 9 Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας,  
he is going. By faith he sojourned in the land of the promise,  
ὡς ἄλλοτριαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ  
as [in] a strange [country], in tents having dwelt with Isaac and  
'Ἰακώβ τῶν ὁσυνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·  
Jacob, the joint-heirs of the 'promise 'same;  
10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς  
for he was waiting for the 'foundations 'having 'city, of which [the]  
τεχνίτης καὶ δημιουργὸς ὁ θεός. 11 Πίστει καὶ αὐτὴ Σάρρα  
artificer and constructor [is] God. By faith also 'herself 'Sarah  
δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν  
power for [the] conception of seed received, and beyond 'age

XI. Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, — that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous: God testifying of his gifts: and by it he being dead yet speaketh. 5 By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she

οὐ βλεπόμενον (read yey. 'has 'being) LITra. ■ τῷ θεῷ (read bearing wit-  
ness) by his gifts to God) LTr. ■ λαλεῖ GLTTraW. ἠὲ εὐρίσκειτο LTrAW. s — αὐτοῦ (read  
the translation) LITra. ■ εὐαρεστήκεναι LA. i — τῷ τ[τ]. k + ὁ the [one] L[Tr].  
l — τὸν (read place) LITra. m — ἔμελλεν LA. — τὴν (read [the]) LITra. o συν- T.



12 <sup>in</sup> past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, <sup>in</sup> many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 of whom it was said, That in Isaac shall thy seed be called: 19 accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 20 By faith Isaac blessed Jacob and Esau concerning things to come. 21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was

ἡλικίας ῥῆτεκεν, "ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγελάμενον. "seasonable gave birth; since faithful she esteemed him who promised.

12 διὸ καὶ ἀφ' ἐνὸς ἐγέννηθησαν, "καὶ ταῦτα νεκρῶν. Wherefore also from one were born, and that too of [one] having become dead, even as the stars of the heaven in multitude, and as ἅμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. "sand "which [is] "by "the "shore "of "the "sea "the "countless.

13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, "καὶ πεισθέντες, "καὶ ἀσπασάμενοι, "καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκείνης "ἐμνημόνεον" ἀφ' ἧς "ἐξῆλθον, "εἰ- indeed "that "they" were "remembering from whence they came out, they might have had opportunity to have returned; but now they stretch forward to, that is, a heavenly; wherefore "is "not "ashamed "of αὐτοὺς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασεν. γὰρ αὐτοῖς "αὐτῶν "αὐτοῦ. "God. "God "to "be "called "their; for he prepared for them πόλιν. a city.

17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, By faith "has "offered "up Ἀbraham "Isaac "being "tried, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀνα- and [his] "only-begotten "was "offering "up "he "who "the "promises "ac- δεξάμενος, 18 πρὸς ὃν ἐλαλήθη, "Ὅτι ἐν Ἰσαὰκ κληθήσεται as to whom it was said, In Isaac shall be called σοι σπέρμα. 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν "ἐγείρειν δυνατός" ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ "ἐκομίσατο. 20 Πίστει "περὶ μελλόντων βεβλόγησεν" Ἰσαὰκ By faith concerning things coming "blessed "Isaac τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. 21 Πίστει Ἰακώβ ἀποθνήσκων Jacob and Esau. By faith Jacob dying ἔκαστον τῶν υἱῶν Ἰωσήφ βεβλόγησεν" καὶ προσεκύνησεν "each "of "the "sons "of "Joseph "blessed and worshipped ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. 22 Πίστει Ἰωσήφ τελευτῶν on the top of his staff. By faith Joseph, dying, περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ concerning the going forth of the sons of Israel made mention, and περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. concerning his bones gave command. 23 Πίστει Μωσῆς "γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ By faith Moses, having been born, was hid three months by

— ῥῆτεκεν (read and [that] beyond a seasonable age) GLTtr. ἡ ἐγέννηθησαν LA. ὥς ἡ GLTtrAW. "προσδεξάμενοι L; κομισάμενοι Ttr. — καὶ πεισθέντες GLTtrAW. "μνημονεύουσιν they are mindful Ttr. "ἐξέβησαν they went out LTTtrAW. "οὐκ GLTtrAW. "τοῦτο ἔστιν GT. "ἐγείρειν δύναται is able to raise L. "+ καὶ also LTTtrAW. "βεβλόγησεν LA. "Μωσῆς GLTtrAW.

τῶν πατέρων αὐτοῦ διότι εἶδον ἄστειον τὸ παιδίον· καὶ  
his parents because they saw <sup>1</sup>beautiful <sup>2</sup>the <sup>3</sup>little <sup>4</sup>child; and  
οὐκ ἐφοβήθησαν τὸ <sup>5</sup>διάταγμα<sup>6</sup> τοῦ βασιλέως. 24 Πίστει  
did not fear the injunction of the king. By faith

Ἐμωσῆς<sup>7</sup> μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς  
Moses, great having become, refused to be called son of <sup>8</sup>daughter  
Φαραῶ, 25 μάλλον ἐλόμενος <sup>9</sup>συγκακουχέισθαι<sup>10</sup> τῷ λαῷ  
<sup>11</sup>Pharaoh's; <sup>12</sup>rather <sup>13</sup>having <sup>14</sup>chosen to suffer affliction with the people

τοῦ θεοῦ, ἣ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν<sup>15</sup>  
of God, than <sup>16</sup>[the] <sup>17</sup>reproach <sup>18</sup>of <sup>19</sup>the <sup>20</sup>Christ; <sup>21</sup>for he had respect to the  
26 μείζονα πλοῦτον ἡγησάμενος τῶν ἐν<sup>22</sup> ἡ Αἰγύπτῳ<sup>23</sup> θη-  
greater riches having esteemed <sup>24</sup>than <sup>25</sup>the <sup>26</sup>in <sup>27</sup>Egypt <sup>28</sup>treas-

σαυρῶν τὸν οὐκιδισμόν τοῦ χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν  
sures <sup>29</sup>the <sup>30</sup>reproach <sup>31</sup>of <sup>32</sup>the <sup>33</sup>Christ; <sup>34</sup>for he had respect to the  
μισθαποδοσίαν. 27 Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεῖς  
recompense. By faith he left Egypt, not having feared

τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἄορατον ὥς ὁρῶν  
the indignation of the king; <sup>35</sup>for <sup>36</sup>the <sup>37</sup>invisible <sup>38</sup>[one] <sup>39</sup>as <sup>40</sup>seeing  
ἐκατέρησεν. 28 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσ-  
he persevered. By faith he has kept the passover and the affu-

χυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων<sup>41</sup> τὰ πρωτότοκα θί-  
sion of the blood, lest the destroyer of the firstborn <sup>42</sup>[ones] might  
γῇ αὐτῶν. 29 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν  
touch them. By faith they passed through the Red Sea

ὥς διὰ ξηρᾶς<sup>43</sup>. ἧς πείραν λαβόντες οἱ Αἰγύπτιοι  
as through dry <sup>44</sup>[land]; of which <sup>45</sup>having <sup>46</sup>made <sup>47</sup>trial <sup>48</sup>the <sup>49</sup>Egyptians  
κατεπόθησαν. 30 Πίστει τὰ τεῖχη<sup>50</sup> Ἱεριχῶ<sup>51</sup> ἔπεσεν<sup>52</sup>, κυ-  
were swallowed up. By faith the walls of Jericho fell, having

κλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει Ῥαὰβ ἡ πόρνη οὐ  
been encircled for seven days. By faith Rahab the harlot <sup>53</sup>not  
συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκο-  
<sup>54</sup>did <sup>55</sup>perish <sup>56</sup>with those who <sup>57</sup>disobeyed, <sup>58</sup>having received the spies

πους μετ' εἰρήνης.  
with peace.  
32 Καὶ τί ἐτι λέγω; ἐπιλείψει<sup>59</sup> γὰρ με<sup>60</sup> διηγοῦμενον ὁ  
And what more do I say? For <sup>61</sup>will <sup>62</sup>fail <sup>63</sup>me <sup>64</sup>relating <sup>65</sup>the

χρόνος περὶ Γεδεὼν, Βαράκ<sup>66</sup> ῥτε καὶ<sup>67</sup> Σαμψὼν<sup>68</sup> καὶ<sup>69</sup> Ἰεφθάε,  
<sup>70</sup>time of Gedeon, Barak also and Sampson and Jephthae,  
Ἄδαβιδ<sup>71</sup> τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· 33 οἱ διὰ πίστει<sup>72</sup>  
David also and Samuel and of the prophets: who by faith

κατηγωνίσαντο βασιλείας, ἐίργασαντο<sup>73</sup> δικαιοσύνην, ἐπέτυχον  
overcame kingdoms, wrought righteousness, obtained  
ἐπαγγελιῶν, ἔφραξαν στόματα λέοντων, 34 ἔσβεσαν δύναμιν  
promises, stopped mouths of lions, quenched <sup>74</sup>[the] power

πυρός, ἔφυγον στόματα<sup>75</sup> μαχαίρας, <sup>76</sup>ἐνεδυναμώθησαν<sup>77</sup> ἀπὸ  
of fire, escaped <sup>78</sup>[the] mouths of <sup>79</sup>the sword, acquired strength out of  
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς  
weakness, became mighty in war, <sup>80</sup>[the] <sup>81</sup>armies

ἐκλιναν ἀλλοτρίων· 35 ἔλαβον<sup>82</sup> γυναῖκες<sup>83</sup> ἐξ ἀνα-  
<sup>84</sup>made <sup>85</sup>to <sup>86</sup>give <sup>87</sup>way <sup>88</sup>of <sup>89</sup>strangers. <sup>90</sup>Received <sup>91</sup>women by resur-  
στάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ  
rection their dead; and others were tortured, not

■ δόγμα decree L. ° Μωϋσῆς GLTTraW. ° συν- T. ° — ἐν GTTraw. ° Αἰγύπτου  
of Egypt GLTTraW. ° δαερέων LA. ° + γῆς land LTTraW. ° Ἱερεχῶ T.  
° ἔπεσαν LTTra. ° με γὰρ LTTra. ° + καὶ and w. ° — τε καὶ LTTra. ° — καὶ LTTra.  
° Δαυεὶδ LTTra; ° Δαυὶδ GW. ° ἡργάσαντο TTr. ° μαχαίρας LTTra. ° ἐδυναμώθησαν were  
strengthened LTTra. ° γυναῖκας [read they received by resurrection women [that is] their dead L.

hid three months of his parents, because they saw <sup>1</sup>he <sup>2</sup>proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. 35 Women received their dead raised to life a-

■ δόγμα decree L. ° Μωϋσῆς GLTTraW. ° συν- T. ° — ἐν GTTraw. ° Αἰγύπτου  
of Egypt GLTTraW. ° δαερέων LA. ° + γῆς land LTTraW. ° Ἱερεχῶ T.  
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strengthened LTTra. ° γυναῖκας [read they received by resurrection women [that is] their dead L.

gain: and others ■  
tortured, and not accept-  
ing deliverance; that  
they might obtain ■  
better resurrection: 36  
and others had trial  
of cruel mockings  
and scourgings, yea,  
moreover of bonds  
and imprisonment: 37  
they were stoned,  
they were sawn asun-  
der, they were tempted,  
were slain with the  
sword: they wandered  
about in sheepskins  
and goatskins; being  
destitute, afflicted, tor-  
mented; 38 (of whom  
the world was not  
worthy): they wandered  
in deserts, and in  
mountains, and in  
dens and caves of the  
earth. 39 And these  
all, having obtained a  
good report through  
faith, received not the  
promise: 40 God hav-  
ing provided some bet-  
ter thing for us, that  
they without us should  
not be made perfect.

προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως  
having accepted redemption, that a better resurrection  
τύχωσιν. 36 ἄλλοι δὲ ἐμπαιγμῶν καὶ μαστιγῶν πείραν  
they might obtain, and others of mockings and of scourgings trial  
ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς. 37 ἐλιθάσθησαν,  
received, yea, moreover, of bonds and of imprisonment. They were stoned,  
ἐπίρριθθησαν, ἐπειράσθησαν, ἐν φόνῳ ὤμαχαίρας ἀπέθα-  
were sawn asunder, were tempted, by slaughter of [the] sword they  
νον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερού-  
died; they wandered in sheep-skins, in goats' skins, being des-  
μενοι, θλιβόμενοι, κακονχοῦμενοι, 38 ὧν οὐκ ἦν ἄξιος ὁ  
titute, being oppressed, being evil treated, (of whom was not worthy the  
κόσμος· ἐν ἔρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις  
world,) in deserts wandering and in mountains and in caves  
καὶ ταῖς ὀπαῖς τῆς γῆς. 39 Καὶ οὗτοι πάντες μαρτυρη-  
and in the holes of the earth. And these all, having been borne  
θέντες διὰ τῆς πίστεως, οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,  
witness to through faith, did not receive the promise,  
40 τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψάμενοι, ἵνα μὴ  
God for us better something having foreseen, that not  
χωρὶς ἡμῶν τελειωθῶσιν.  
apart from ■ they should be made perfect.

12. Τοιγαροῦν καὶ ἡμεῖς τόσοῦτον ἔχοντες περικείμενον  
Therefore also we so great having encompassing

XII. Wherefore seeing we also are compassed about with ■  
great ■ cloud of wit-  
nesses, let us lay aside  
every weight, and the  
sin which doth so easily  
beset us, and let us run  
with patience the race  
that is set before us,  
2 looking unto Jesus the  
author and finisher  
of our faith; who for  
the joy that was set  
before him endured the  
cross, despising the  
shame, and is set down  
at the right hand of  
the throne of God. ■  
For consider him that  
endured such contradic-  
tion of sinners against  
himself, lest ye be  
wearied and faint in  
your minds. 4 Ye have  
not yet resisted unto  
blood, striving against  
sin. 5 And ye have for-  
gotten the exhortation  
which speaketh unto  
you as unto children,  
My son, despise not  
thou the chastening of  
the Lord, nor faint  
when thou art rebuked  
of him: ■ for whom  
the Lord loveth he  
chasteneth, and scour-  
geth every son whom  
he receiveth. 7 If ye  
endure chastening,  
God dealeth

ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ  
us a cloud of witnesses, weight having laid aside every and  
τὴν ἐνπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν  
the easily-surrounding sin, with endurance we should run the  
προκειμένον ἡμῖν ἀγῶνα, 2 ἀφορῶντες εἰς τὸν τῆς πίστεως  
lying before us race, looking away to the of faith  
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκει-  
leader and completer Jesus: who in view of the ly-  
μένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν, αἰσχύνης  
ing before him joy endured [the] cross, [the] shame  
καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ ἐκάθη-  
having despised, and at [the] right hand of the throne of God sat  
σεν. ■ ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα  
down. For consider well him who so great has endured  
ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κά-  
from sinners against himself. gainsaying, that not ye be  
μυτε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. 4 Οὐπω μέχρις αἵματος  
wearied, in your souls fainting. Not yet unto blood  
ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀναγωνιζόμενοι, 5 καὶ  
resisted ye against sin and  
ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέ-  
ye have quite forgotten the exhortation, which to you, to sons, he ad-  
γεται. d Υἱέ μου, μὴ ὀλιγῶρει παιδείας κυρίου, μηδὲ ἐκ-  
dresses: My son, despise not [the] discipline of [the] Lord, nor  
λύου ὑπ' αὐτοῦ ἐλεγχόμενος. 6 ὃν γὰρ ἀγαπᾷ κύριος  
faint, by him being reproved: for whom loves [the] Lord  
παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. 7 Ἐἰ  
he disciplines, and scourges every son whom he receives. If  
ἐπαιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται  
discipline ye endure, as with sons with you is dealing

ἐπειράσθησαν, ἐπίρριθθησαν T. ὤμαχαίρας LTTA. ἐπὶ LTTA. τὰς ἐπαγγελίας the promises L. ἐκάθεικεν has sat down GLTTAW. ἐαυτὸν LTTA. δ' read the sentence as a question L. παιδείας T. εἰς (read ye endure for discipline) LTTA. ἐπαίδειαν T.

ὁ θεός· τίς γάρ ἔστιν<sup>1</sup> υἱὸς ὃν οὐ παιδεύει<sup>2</sup> πατήρ;  
 1 God; for who is [the] son whom 2 disciplines 3 not [the] 4 Father?

8 εἰ δὲ χωρὶς ἔσθε<sup>1</sup> παιδείας,<sup>2</sup> ἥς μέτοχοι γεγόνασιν πάν-  
 But if 2 without 3 ye are discipline, of which 4 partakers 5 have 6 become 7 all,  
 τες, ἄρα νόθοι ἔστέ καὶ οὐχ υἱοί.<sup>8</sup> 9 ἔλτα τοῖς μὲν τῆς σαρκὸς  
 then bastards ye are and not sons. Moreover the 10 flesh

ἡμῶν πατέρας εἶχομεν<sup>1</sup> παιδευτάς, καὶ ἔντρο-  
 2 of 3 our 4 fathers we have had [as] those who discipline [us], and we respected  
 πόμεθα.<sup>5</sup> οὐ<sup>1</sup> πολλῶν<sup>2</sup> μᾶλλον ὑποταγησόμεθα τῷ πατρὶ  
 [them]; not 3 much 4 rather 5 shall 6 we be in subjection to the Father  
 τῶν πνευμάτων, καὶ ζήσομεν; 10 οἱ μὲν γὰρ πρὸς ὀλίγας  
 of spirits, and shall live? For they indeed for a few

ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδεύουν· ὁ δὲ ἐπὶ  
 days according to that which seemed good to them disciplined; but he for  
 τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 11 πᾶσα  
 profit, for [us] 1 to partake of his holiness. 2 Any  
 (lit. every)

11 δὲ παιδεία<sup>1</sup> πρὸς μὲν τὸ παρὸν οὐ δοκεῖ<sup>2</sup> χαρὰς εἶναι,  
 3 but discipline for the present seems not 4 [matter] 5 of 6 joy 7 to be,  
 ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς  
 but of grief; but afterwards 8 fruit 9 peaceable 10 to those 11 by 12 it

γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.  
 13 having 14 been 15 exercised 16 renders 17 of 18 righteousness.

12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα  
 Wherefore the 1 hanging 2 down 3 hands and the enfeebled knees  
 ἀνορθώσατε 13 καὶ τροχιάς ὀρθάς<sup>2</sup> ποιήσατε<sup>3</sup> τοῖς ποσὶν ὑμῶν,  
 lift up; and 4 paths 5 straight make for your feet,

ἵνα μὴ τὸ χυλὸν ἐκτραπῇ, ἵαθῃ δὲ  
 lest that which [is] lame be turned aside; but that 2 it 3 may 4 be 5 healed  
 μᾶλλον. 14 εἰρήνην δώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν,  
 rather. Peace pursue with all, and sanctification,

οἳ χωρὶς οὐδεὶς ὄψεται τὸν κύριον· 15 ἐπισκοποῦντες μὴ  
 2 which 3 apart 4 from no one shall see the Lord; looking diligently lest  
 τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ· μὴ τις ρίζα πικρίας  
 any lack the grace of God; lest any root of bitterness

ἄνω φύουσα ἐνοχλῇ, καὶ ὁ διὰ ταύτης<sup>1</sup> μανθῶσιν<sup>2</sup>  
 3 up 4 springing, should trouble [you], and by this be defiled  
 πολλοί· 16 μὴ τις πόρνος ἢ βέβηλος, ὡς Ἡσαῦ, ὃς  
 many; lest [there be] any fornicator or profane person, as Esau, who

ἀντὶ βρώσεως μᾶς ἀπέδωκε<sup>1</sup> τὰ πρωτοτόκια αὐτοῦ. 17 ἴστε  
 for 2 meal 3 one sold 4 birthright 5 his; 6 ye 7 know  
 γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπέ-  
 8 for that also afterwards, wishing to inherit the blessing, he

δοκίμασθη<sup>1</sup> μετανοίας· γὰρ τόπον οὐχ εἶδεν, καί περ μετὰ δακ-  
 rejected, for 2 of 3 repentance 4 place he found not, although with  
 ρύων ἐκζητήσας αὐτήν.  
 tears having earnestly sought it.

18 Οὐ γὰρ προσελήλυθατε ψηλαφωμένῃ<sup>1</sup> ὄρει,<sup>2</sup> καὶ  
 For 3 not 4 ye 5 have come to 6 being 7 touched [the] 8 mount and  
 κεκαυμένῃ πυρὶ, καὶ γνόφῃ, καὶ σκοτῇ,<sup>3</sup> καὶ θυέλλῃ,  
 having been kindled with fire, and to obscurity, and to darkness, and to tempest,

19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ  
 and 2 trumpet's 3 to sound, and to voice of words; which [voice] they that

with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyful, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees; 13 and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of words;

h — ἔστιν LITTA. i παιδείας T. j καὶ οὐχ υἱοί ἔστε LITTA.  
 respect E. 1 πολὺ LITTA. = μὲν παιδεία discipline inced. T.  
 αὐτῆς through it L. P + οἱ the LITTA.W. 3 ἀπέδωκε LA.  
 — ὄρει (read [that] being touched) LITTA. 4 ζόφῃ LITTA.W.

8 ἐντροπέμεθα we  
 9 ποιεῖτε TT. 10 δι'  
 11 αὐτοῦ his own LITTA.



which voice they that heard intreated that the word should not be spoken to them any more: 20 (for they could not endure that which was commanded, And if so much ■■■ beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 and ■■■ terrible was the sight, that Moses said, I exceedingly fear and quake:;) 22 but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, significeth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receive ■■■ kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 for our God is a consuming fire.

XIII. Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels un-

ἀκούσαντες παρητήσαντο μὴ προσεθῆναι αὐτοῖς  
heard excused themselves [asking] not \*to \*be \*addressed \*to \*them [the]  
λόγον· 20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κὰν θηρίον  
word; (for they could not bear that [which] was commanded: And if a beast  
θίγῃ τοῦ ὄρους λιθοβοληθήσεται, ἢ βολίδι κατατοξεύ-  
should touch the mountain, it shall be stoned, or with a dart shot  
θήσεται·) 21 καὶ, οὕτως φοβερὸν ἦν τὸ φανταζόμενον,  
through; and, ■■■ fearful was the spectacle [that]  
Μωσῆς· 22 εἶπεν, Ἐκφοβός εἰμι καὶ ἐντρομος· 22 ἀλλὰ προσ-  
Moses said, \*greatly \*afraid \*I \*am and trembling: but ye have  
ἐληλύθατε Σιών ὄρει, καὶ πόλει θεοῦ ζῶντος, Ἱερου-  
come to \*Sion \*mount; and [the] city of God [the] \*living, Jeru-  
σαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἁγγέλων 23 πανηγύρει,  
salem \*heavenly; and to myriads of angels, [the] universal gathering;  
καὶ ἐκκλησίᾳ πρωτοτόκων \*ἐν οὐρανοῖς ἀπογεγραμ-  
and to [the] assembly of [the] firstborn [ones] in [the] heavens regis-  
μένων, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασιν δικαίων  
tered; and to [the] \*judge \*God of all; and to [the] spirits of [the] just  
τετελειωμένων, 24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ  
[who] have been perfected; and \*of \*a \*covenant \*fresh \*mediator \*to \*Jesus; and  
αἵματι ῥαντισμοῦ ἱερειῶνα λαοῦντι παρὰ τὸν Ἀβελ  
to [the] blood of sprinkling, \*better \*things \*speaking than Abel  
25 Βλέπετε μὴ παραιτήσησθε τὸν λαοῦντα. εἰ γὰρ ἐκεῖνοι  
Take heed ye refuse not him who speaks. For if they  
οὐκ ἔφυγον, \*τὸν ἐπὶ τῆς γῆς παραιτησάμενοι \*ρη-  
escaped not, \*him \*that \*on \*the \*earth [who] \*refused divine-  
ματίζοντα, \*πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν  
ly instructed [them], much more ■■■ who \*him \*from [the] heavens  
ἀποστρέφομενοι, 26 οὐ ἡ φωνὴ τῆν γῆν ἐσάλευσεν τότε,  
\*turn \*away \*from! whose voice \*the \*earth \*shook then;  
νῦν δὲ ἐπηγγέλται, λέγων, Ἐν ἁπαξ ἐγὼ δείξω οὐ μόνον  
but now he has promised, saying, Yet once I shake not only  
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 Τὸ δὲ Ἐν ἁπαξ, ὁλοῖ  
the earth, but also the heaven. 27 But the Yet once, signifies  
τῶν σαλευόμενων τὴν μετὰθεσιν, ὡς πεποιημένων,  
\*of \*the [\*things] \*shaken \*the \*removing, ■■■ having been made,  
ἵνα μείνῃ τὰ μὴ σαλευόμενα. 28 διὸ βασιλείαν  
that \*may \*remain \*the [\*things] \*not \*shaken. Wherefore ■■■ kingdom  
ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς  
not to be shaken receiving, may we have \*grace, by which  
λατρεύωμεν εὐάρεστος τῷ θεῷ μετὰ αἰδούς καὶ εὐλαβείας.  
we may serve \*well \*pleasingly \*God with reverence and fear.  
29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκων.  
For also our God [is] a \*fire \*consuming.

13 Ἡ φιλαδελφία μενέτω. 2 τῆς φιλοξενίας μὴ ἐπιλαν-  
\*Brotherly \*love \*let abide; of hospitality \*not \*be for-  
θάνεσθε· διὰ ταύτης γὰρ ἑλαθόν τινες ξενισάντες ἀγγέλους.  
getful; for by this unawares some entertained angels.  
3 μνησθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακῶν  
Be mindful of prisoners, as bound with [them]; those being  
χοιμώμενων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4 τίμιος  
evil-treated, as also yourselves being in [the] body. Honourable [let]

■ — ἢ βολίδι κατατοξευθήσεται GLTTA.W. ■ Μωσῆς GLTTA.W. ■ Separate myriads from of angels by a comma GLTTA. ■ ἀπογεγραμμένων ἐν οὐρανοῖς GLTTA.W. ■ κρείττον ■ better thing GLTTA.W. ■ ἐξέφυγον LTTA. ■ τὸν placed after παραιτησάμενοι LTTA.

b — τῆς GLTTA.W. c πολὺ LTTA. d δείξω will shake LTTA. ■ τὴν τῶν σαλευομένων LTTA. ■ εὐλαβείας καὶ δέους fear and awe LTTA.

ὁ γάμος ἐν παντί, καὶ ἡ κοίτη ἀμίαντος· πό-  
marriage [be held] in every [way], and the bed [be] undefiled; "for-  
νους ἔδὲ" καὶ μοιχοὺς κρινεῖ ὁ θεός. 5 ἀφιλάργυρος  
nicians "but and adulterers" will "judge" "God. Without love of money [let

ὁ τρόπος· ἀρκοῦμενοι τοῖς παροῦσιν· αὐτὸς  
your] manner of life [be], satisfied with present [circumstances]; "he  
γὰρ εἶρκεν, Οὐ·μή σε ἀνῶ, οὐδ' οὐ·μή σε ἠγκαταλίπω."  
"for" has said, In no wise thee will I leave, nor in any wise thee will I forsake.

6 ὥστε θαρρύνοντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός,  
So that we may boldly say, [The] Lord [is] to me a helper,

καὶ" οὐ φοβηθήσομαι·<sup>k</sup> τί ποιήσει μοι ἄνθρωπος;  
and I will not be afraid: what shall "do" to "me" "man?"

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν  
Remember your leaders, who spoke

ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβασιν  
to you the word of God; of whom, considering the issue

τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. 8 Ἰησοῦς χριστὸς  
of [their] conduct, imitate [their] faith. 8 Ἰησοῦς χριστὸς

ἡχθὲς" καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. 9 διδα-  
yesterday and to-day [is] the same, and to the ages. With

χαῖς ποικίλαις καὶ ξένοις μὴ<sup>m</sup> περιφέρεσθε·<sup>n</sup> καλὸν γὰρ  
"teachings" various "and" "strange" be not carried about; for [it is] good [for]

χάρτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ  
"with" "grace" to "be" "confirmed" "the" "heart." not meats; in which "not"

ὠφελήθησαν οἱ<sup>a</sup> περιπατήσαντες. 10 Ἐχομεν θυσια-  
"were" "profited" those who "walked" [therein]. We have "all"

στήριον ἐξ· οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ  
tar of which to eat they have not authority who the tabernacle

λατρεύοντες. 11 ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα  
serve; for of those "whose" "is" "brought" "animals" "blood" [as sacri-  
serve]

ὁ περὶ ἁμαρτίας" εἰς τὰ ἅγια<sup>p</sup> διὰ τοῦ ἀρχιερέως, τούτων  
[for] sin into the holies by the high priest, of these

τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. 12 διὸ καὶ  
the bodies are burned outside the camp. Wherefore also

Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,  
Jesus, that he might sanctify by his own blood the people,

ἔξω τῆς πύλης ἔπαθεν. 13 τοῖνυν ἐξερχόμεθα πρὸς αὐτὸν  
outside the gate suffered: therefore we should go forth to him

ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες. 14 οὐ  
outside the camp, his reproach bearing; "not"

γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπι-  
"for" "we" "have" here an abiding city, but the coming one we are

ζητοῦμεν. 15 Δι' αὐτοῦ ᾧ οὖν<sup>n</sup> ἀναφέρωμεν θυσίαν αἰνέσεως  
seeking for. By him therefore we should offer [the] sacrifice of praise

διαπαντὸς" τῷ θεῷ, "τουτέστιν," καρπὸν χειλέων ὁμολογούν-  
continually to God, that is, fruit of [the] lips confess-

των τῷ ὀνόματι αὐτοῦ. 16 τῆς δὲ εὐποιίας καὶ κοινωνίας  
ing to his name. But of doing good and of communicating

μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.  
be not forgetful, for with such sacrifices is "well" "pleased" "God."

17 Πειθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέικετε· αὐτοὶ γὰρ  
Obey your leaders, and be submissive: for they

wares, 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, "being yourselves also in the body. 4 Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. 5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 8 Jesus Christ the same yesterday, and to day, and for ever. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established, with grace; not with meats, which have not profited them that have been occupied therein. 10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices

<sup>s</sup> γὰρ for LTTA.

Receptus is punctuated as in Authorized version.

away GLTTAW.

ἁμαρτίας for sin L.

<sup>h</sup> ἠγκαταλείπω do I forsake TA.

<sup>n</sup> περιπατοῦντες walk LTT.

<sup>a</sup> [οὖν] Tr.

<sup>d</sup> διὰ παντός LTA.

<sup>i</sup> — καὶ [L] [TrA].

<sup>l</sup> ἠχθὲς LTTAW.

<sup>o</sup> — περὶ ἁμαρτίας LA.

<sup>p</sup> + περὶ

<sup>n</sup> Textus

paraferrethe carried

God is well pleased. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, ■ they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 18 Pray for us: for we trust ■ have ■ good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

■ Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λόγον ἀποδώσου-  
watch for your souls, ■ 'account 'about 'to 'ren-  
τες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν, καὶ μὴ στενάζοντες·  
der; that with joy this they may do, and not groaning;  
ἀλυσιτελές· γὰρ ὑμῖν τοῦτο. 18 Προσεύχεσθε περὶ  
for unprofitable for you [would|be], this. Pray for  
ἡμῶν· 'πεποιθαμεν· γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν  
us: for we are persuaded, that, a good conscience we have, in  
πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι· 19 περισσοτέρως δὲ  
all things 'well 'wishing 'to 'conduct 'ourselves. But more abundantly  
παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ  
I exhort [you] this to do, that more quickly I may be restored  
ὑμῖν. 20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ  
to you. And the God of peace, who brought again from among [the]  
νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν  
dead the Shepherd of the sheep the great [one] in [the power of]  
αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,  
[the] blood of [the] 'covenant 'eternal, our Lord Jesus,  
21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ· ἀγαθῷ, εἰς τὸ ποιῆσαι  
perfect you in every 'work 'good, for to do  
τὸ θέλημα αὐτοῦ, 'ποιοῦν ἐν ὑμῖν· τὸ εὐάρεστον ἐνώ-  
his will, doing in you that which [is] well pleasing be-  
πιον αὐτοῦ, διὰ Ἰησοῦ χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς  
fore him, through Jesus Christ; to whom [be] glory to the  
αἰῶνας τῶν αἰώνων. ἀμήν. 22 Παρακαλῶ δὲ ὑμᾶς, ἀδελ-  
ages of the ages. Amen. But I exhort you, breth-  
φοί, ἵνα ἀνέχεσθε· τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ  
ren, bear the word of exhortation, for also in  
βραχείων ἐπέστευλα ὑμῖν.  
few words I wrote to you.

23 Γινώσκετε τὸν ἀδελφόν· Τιμόθεον ἀπολελυμένον, μεθ'  
Know ye the brother Timotheus has been released; with  
οὗ, ἐὰν τάχιον ἔρχηται, ὁψομαι ὑμᾶς. 24 Ἀσπάσαθε  
whom, if sooner he should come, I will see you. Salute  
πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους.  
all your leaders, and all the saints.  
ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 Ἡ χάρις μετὰ  
'Salute 'you 'they 'from 'Italy. Grace [be] with  
πάντων ὑμῶν. ἀμήν.  
'all 'you. Amen.

Ἡ πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας, διὰ Τιμοθέου.  
To [the] Hebrews written from Italy, by Timotheus.

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.  
OF JAMES [THE] EPISTLE GENERAL.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

ἸΑΚΩΒΟΣ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ δούλος, ταῖς  
James 'of God 'and 'of [the] Lord 'Jesus 'Christ 'bondman, to the  
δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.  
twelve tribes which [are] in the dispersion, greeting.

τ πεποιθῆμεθα we persuade ourselves LITRAW. τ — ἐργῳ T. τ — αὐτῷ to himself L.  
■ ἡμῖν us T. ■ ἀνέχεσθαι to bear L. ■ + ἡμῶν (read our brother) LITRAW. ■ — ἀμήν T.  
b — the subscription GLTW; Πρὸς Ἑβραίους TRA.

c + τοῦ ἀποστόλου the Apostle E; Ἐπιστολαί (— Ἐπιστ. L.) καθολικαί. Ἰακώβου ἐπι-  
στολή General Epistles. Epistle of James GLW; Ἰακώβου ἐπιστολή TTRA.

■ Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς  
 All joy esteem [it], my brethren, when temptations  
 περιπέσῃτε ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν  
 ye may fall into various, knowing that the proving of your  
 τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἐργον  
 faith works out endurance. But endurance [its] work  
 τέλειον ἔχω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λει-  
 perfect let have, that ye may be perfect and complete, in nothing lack-  
 πόμενοι. 5 εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ  
 ing. But if anyone of you lack wisdom, let him ask from who  
 διδόντος θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσε-  
 gives God to all freely, and reproaches not, and it shall be  
 ται αὐτῷ. 6 αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ  
 given to him: but let him ask in faith, nothing doubting. For he that  
 διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ  
 doubts is like a wave of [the] sea being driven by the wind and tossed.  
 ριπιζομένῳ. 7 μὴ γὰρ οἴεσθω ὁ ἀνθρώπος ἐκεῖνος, ὅτι ἡ-  
 being tossed; for not let suppose that man that he  
 ψεται<sup>1</sup> τι παρὰ τοῦ κυρίου· 8 ἀνὴρ διψυχος,  
 shall receive anything from the Lord; [he is] a man double-minded,  
 ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. 9 Κανχάσθω δὲ  
 unstable in all his ways. But let boast  
 ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος  
 the brother of low degree in his elevation, and the rich  
 ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτον παρελεύ-  
 in his humiliation, because as flower [the] grass's he will pass  
 σεται. 11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξή-  
 away. For rose the sun with [its] burning heat, and dried  
 ρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ εὐ-  
 up the grass, and the flower of it fell, and the  
 πρεπεία τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος  
 comeliness of its appearance perished: thus also the rich  
 ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. 12 Μακάριος ἀνὴρ  
 in his goings shall wither. Blessed [is the] man  
 ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος ἑλήψεται<sup>1</sup>  
 who endures temptation; because proved having been he shall receive  
 τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγέλατο ὁ κύριος τοῖς  
 the crown of life, which promised the Lord to those that  
 ἀγαπήσιν αὐτόν.  
 love him.

13 Μηδεὶς πειραζόμενος λεγέτω, "Ὅτι ἀπὸ θεοῦ πειρά-  
 No one being tempted let say, From God I am  
 ζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς  
 tempted. For God not to be tempted is by evils, and tempts himself  
 οὐδένα. 14 ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας  
 no one. But each one is tempted, by his own lust  
 ἐξελαζόμενος καὶ δελεαζόμενος· 15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα  
 being drawn away and being allured; then lust having conceived  
 τίκει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει  
 gives birth to sin; but sin having been completed brings forth  
 θάνατον. 16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· 17 πᾶσα  
 death. Be not misled, brethren my beloved. Every  
 δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἀνωθέν ἐστιν  
 act of giving good and every gift perfect from above is

2 My brethren, count it all joy when ye fall into divers temptations; 3 knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double-minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted; 10 but the rich, in that he is made low; because the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 but every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with

■ λήμψεται LITtrA.  
 8— τοῦ GLITtrAW.

• λήμψεται LITtrA.  
 h ἀπὸ A.

f — ὁ κύριος (read ἐπηγ. he promised) LITtrA.



whom is no variable-ness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his crea- tures.

καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐνι  
\*coming \*down from the Father of lights, with whom there is not  
παραλλαγή, ἢ τροπῆς ἀποσκίασμα. 18 βουλευθεὶς ἀπε-  
variation, or \*of \*turning \*shadow. Having willed [it] he be-  
κύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν  
gat us by [the] word of truth, for \*to \*be \*us \*first-fruits  
τινα τῶν αὐτοῦ κτισμάτων.  
\*a \*sort \*of of his creatures.

19 Wherefore, my be- loved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 for the wrath of man worketh not the righteousness of God. 21 Wherefore lay a- part all filthiness and superfluity of naughti- ness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 for he beholdeth himself, and goeth his way, and straightway forgetteth what man- ner of man he was. 25 But whose looketh into the perfect law of liberty, and continu- eth therein, he being not a forgetful hearer, but a doer of the work, this man shall be bless- ed in his deed. 26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the father- less and widows in their affliction, and to keep himself unspot- ted from the world.

19 Ὡστε, ἄδελφοί μου ἀγαπητοί, ἔστω ἕκαστος ἄνθρωπος  
So that, \*brethren \*my \*beloved, let \*be \*every \*man  
ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.  
swift to hear, slow to speak, slow to wrath;

20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.  
for \*wrath \*man's \*righteousness \*God's \*works \*not \*out.

21 Διὸ ἀποθέμενοι πάσαν ῥυπαρίαν καὶ περισσεῖαν κα-  
Wherefore, having laid aside all filthiness and abounding of wick-  
κίας, ἐν πραύτητι δεξασθε τὸν ἔμφυτον λόγον, τὸν δυνά-  
edness, in meekness accept the implanted word, which [is]

μενον σῶσαι ἡμῶν ψυχὰς. 22 γίνεσθε δὲ ποιηταὶ λόγου,  
able to save your souls. But be ye doers of [the] word,

καὶ μὴ μόνον ἀκροαταί, παραλογίζομενοι ἑαυτοῦς. 23 ὅτι  
and not only hearers, beguiling yourselves. Because

εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος  
if any man a hearer of [the] word is and not a doer, this one

ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ  
is like to a man considering \*face \*natural \*his

ἐν ἐσόπτρῳ. 24 κατενόησεν γὰρ ἑαυτόν καὶ ἀπελίλυθεν, καὶ  
in a mirror: for he considered himself and has gone away, and

εὐθέως ἐπελάθετο ὁποῖος ἦν. 25 ὁ δὲ παρακύψας εἰς  
immediately forgot what \*like \*he \*was. But he that looked into

νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας,  
[the] \*law \*perfect, that of freedom, and continued in [it],

οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητής  
this one not a \*hearer \*forgetful having been, but a doer

ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. 26 Εἰ  
of [the] work, this one blessed is his doing shall be. If

ὅτις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν  
anyone \*seems \*religious \*to \*be \*among \*you, not bridling

γλῶσσαν αὐτοῦ, ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου  
his tongue, but deceiving his heart, of this one

μάταιος ἡ θρησκεία. 27 θρησκεία καθαρὰ καὶ ἀμίαντος  
vain [is] the religion. Religion pure and undefiled

παρὰ θεῷ καὶ πατρὶ αὐτῆς ἐστίν, ἐπισκέπτεσθαι ὁρ-  
before God and [the] Father \*this \*is: to visit or-

φανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπίλον ἑαυτόν τηρεῖν  
phans and widows in their tribulation, unspotted \*oneself \*to \*keep

ἀπὸ τοῦ κόσμου.  
from the world.

II. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come un-

2 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν  
My brethren, not \*with \*respect \*of \*persons \*do \*have the faith

τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης. 2 ἐὰν γὰρ  
of our Lord Jesus Christ, [Lord] of glory; for if

1 Ἰστε Ye know [it] LITRA. k + δὲ but (let) LITRA. 1 οὐκ ἐργάζεται works not LITRA.

■ ἀκροαταὶ μόνον LITRA. n — οὗτος LITRA. o + δὲ but (if) L. ■ — ἐν ὑμῖν

OLITRAW. q ἀλλὰ LITRAW. r ἑαυτοῦ (read his own heart) L. ■ βρησκεία T.

† — τῷ TW. v προσωποληψίαις LITRA.

εἰσέλθῃ εἰς τὴν συναγωγὴν ἑνὸς ἀνὴρ χρυσοδακτύλιος  
 may have come into your synagogue a man with gold rings  
 ἐν ἱσθητῇ λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὺς ἐν ῥυπαρᾷ  
 in apparel splendid, and may have come in also poor [man] in vile  
 ἱσθητῇ, 3 καὶ ἐπιβλέψῃ ἐπὶ τὸν φοροῦντα τὴν ἱσθητὰ  
 apparel, and ye may have looked upon him who wears the apparel  
 τὴν λαμπράν, καὶ εἶπτε αὐτῷ, "Σὺ κάθου ὧδε καλῶς, καὶ  
 splendid, and may have said to him, Thou sit thou here well, and  
 τῷ πτωχῷ εἶπτε, Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε" ὑπὸ  
 to the poor may have said, Thou stand thou there, or sit thou here under  
 τὸ ὑποπόδιόν μου 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς,  
 my footstool: also not did ye make a difference among yourselves,

καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 5 Ἀκούσατε,  
 and became judges [having] reasonings evil? Hear,  
 ἀδελφοὶ μου ἀγαπητοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς  
 brethren my beloved: not God did choose the poor  
 τοῦ κόσμου τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους  
 world of this, rich in faith, and heirs

τῆς βασιλείας ἧς ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν;  
 of the kingdom which he promised to those that love him?

6 Ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι  
 But ye dishonoured the poor [man]. Not the rich

καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουν ὑμᾶς  
 do oppress you, and [not] they do drag you

εἰς κριτήρια; 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν  
 before [the] tribunals? not they do blaspheme the good

ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ μέντοι νόμον τελεῖτε  
 name which was called upon you? If indeed [the] law ye keep

βασιλικόν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου  
 royal according to the scripture, Thou shalt love thy neighbour

ὡς σεαυτόν, καλῶς ποιεῖτε. 9 εἰ δὲ προσωποληπτεῖτε, ἁμαρ-  
 as thyself, well ye do. But if ye have respect of persons, sin

τίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.  
 ye work, being convicted by the law as transgressors.

10 ὅστις γὰρ ὅλον τὸν νόμον ἑτηρήσει, πταίσει δὲ ἐν ἐνί,  
 For whosoever whole the law shall keep, shall stumble but in one

γέγονεν πάντων ἐνοχος. 11 ὁ γὰρ εἰπὼν, Μὴ μοι-  
 [point], he has become of all guilty. For he who said, not Thou

χεύσης, εἶπεν καὶ, Μὴ φονεύσης εἰ δὲ  
 mayest commit adultery, said also, Thou mayest not commit murder. Now if

οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας  
 thou shalt not commit adultery, shalt commit murder but, thou hast become

παραβάτης νόμου. 12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, ὡς  
 a transgressor of [the] law. So speak ye and so do,

διὰ νόμον ἐλευθερίας μέλλοντες κρίνεσθαι 13 ἡ γὰρ κρίσις  
 by [the] law of freedom being about to be judged; for judgment

ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος καὶ κατα-  
 [will be] without mercy to him that wrought not mercy. And boasts

καυχᾶται ἔλεος κρίσεως.  
 over mercy judgment.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν ἔλγῃ τις 14 What doth  
 What [is] the profit, my brethren, if faith say anyone

to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

— τὴν LITTA. ἐπιβλέψῃ δὲ A. γ — αὐτῷ GLITTA. — ὧδε LITTA. — καὶ LITTA.  
 τῷ κόσμῳ (as regards the world) LITTA. — τοῦτου GLITTA. — οὐχί LW. — ὑμᾶς T.  
 προσωποληπτεῖτε LITTA. ἑτηρήσει, πταίσει (read shall have kept, but shall have stum-  
 bled) LITTA. — μοιχεύεις, φονεύεις (read if thou committest not adultery but committest  
 murder) LITTA. — ἀνίλεως pitiless LITTA. — καὶ GLITTA. — τὸ L. — λέγῃ L.

though ■ man ■■ he hath faith, and have not works? can faith save him? 15 If ■ brother or sister be naked, and destitute of daily food, 16 and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which ■ needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, ■ man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For ■ the body without the spirit is dead, so faith without works is dead also.

ἔχειν, ἔργα. δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; [the] 'has, but works have not? is 'able 'faith to save him? 15 ἔάν· δὲ ἄδελφός ἢ ἀδελφὴ γυμνοὶ ὑπάρχουσιν, καὶ λειπό· Now if a brother or a sister 'naked 'be, and destitute μενοὶ ὥσιν· τῆς ἡμετέρου τροφῆς, 16 εἴπῃ· δέ τις αὐτοῖς tute may be of daily food, and 'say 'anyone 'to 'them ἐξ ὧν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτά· 'from 'amongst 'you, Go in peace; be warmed and be filled; ζεσθε, μὴ δώτε· δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ed; but give not to them the needful things for the body, what [is] ῥτὸ ὄφελος; 17 οὕτως καὶ ἡ πίστις ἐάν μὴ ἔργα ἔχῃ νεκρά 'the profit? So also 'faith, if 'not 'works 'it 'have, 'dead ἐστὶν καθ' ἑαυτήν. 18 ἀλλ' ἐρεῖ τις Σὺ πιστὶν ἔχεις, 'is by itself. But 'will 'say 'some'one, Thou 'faith 'hast καὶ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων and I 'works 'have. Shew me thy faith from 'works σου, καὶ ἡ δειξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 'thy, and I will shew thee from my works 'faith 'my. 19 σὺ πιστεύεις ὅτι ὁ θεὸς εἰς ἐστίν· καλῶς ποιεῖς· καὶ τὰ Thou believest that God 'one 'is. 'Well 'thou 'doest; even the δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν. 20 θέλεις δὲ γνῶναι, demons believe, and shudder. But wilt thou know, ὡ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν; O 'man 'empty, that 'faith apart from works dead is? 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνε· 'Abraham 'our 'father 'not 'by 'works 'was 'justified, having νέγκας Ἰσαὰκ τὸν υἱόν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 βλέ· offered Isaac his son upon the altar? Thou πεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν seest that 'faith was working with his works, and by τῶν ἔργων ἡ πίστις ἐτελειώθη; 23 καὶ ἐπληρώθη ἡ γραφή ἡ works 'faith was perfected. And was fulfilled the scripture which λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη says, Now 'believed 'Abraham τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. 24 Ὁρᾶτε to him for righteousness, and friend of God he was called. Ye ■ τοῖνυν ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως then that by works is justified a man, and not by faith μόνον. 25 ὁμοίως δὲ καὶ Ραὰβ ἡ πόρνη οὐκ ἐξ ἔργων only. But in like manner also 'Rahab 'the 'harlot 'not 'by 'works ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῷ 'was 'justified, having received the messengers, and by another way ἐκβαλοῦσα; 26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος having put [them] forth? For as the body apart from spirit νεκρόν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά 'dead 'is, so also 'faith apart from works 'dead ἐστίν.

III. My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι 'Not 'many 'teachers 'be, my brethren, knowing that μεῖζον κρίμα Ἀληψόμεθα· ■ πολλὰ γὰρ πταίομεν ἅπαντες. greater judgment ■ shall receive. For 'often 'we 'stumble 'all.

■ — δὲ NOW TTr. ■ — ὧσιν TTrA. P — τὸ L. q ἔχῃ ἔργα GLTTAW. 'χωρὶς apart from GLTTAW. ■ — σου LTTAW. 'σοι δεῖξω TTr. ■ — μου TTrAW. 'εἰς ἐστίν ὁ θεός LTr; εἰς ὁ θεός ἐστίν AW. 'ἀργή idle LTTA. ■ συνεργεῖ works with TTr. ■ Read verse 22 interrogatively, as pointed in the Greek, EGLTW. ■ — τοῖνυν GLTTAW. ■ Read verse 24 ■ a question GLTr. b — τῶν TTr. ■ Ἀληψόμεθα LTTA.

εἴ τις ἐν λόγῳ οὐ πταίει. οὗτος τέλειος ἀνὴρ, δυνατός  
If anyone in word stumble not, this one [is] a perfect man, able

χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 Ἰδοὺ τῶν ἵππων  
to bridle also whole the body. Lo, of the horses

τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν ἐπρὸς τὸ πειθεσθαι  
the bits in the mouths we put, for to obey

αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγοιμεν. 4 Ἰδοὺ  
them us, and whole their body we turn about. Lo,

καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ ἑσκληρῶν ἀνέμων  
also the ships, so great being, and by violent

ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου  
being driven, are turned about by a very small rudder, wherever

ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. 5 οὕτως καὶ  
the impulse of him who steers may will. Thus also

ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ μεγαλαυχεῖ. Ἰδοὺ,  
the tongue a little member is, and boasts great things. Lo,

ὀλίγον πῦρ ἥλικην ὕλην ἀνάπτει. 6 καὶ ἡ γλῶσσα  
little fire how large a wood it kindles; and the tongue [is]

πῦρ, ὁ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται  
fire, the world of unrighteousness. Thus the tongue is set

ἐν τοῖς μέλεσιν ἡμῶν, ὥς πηλοῦσα ὅλον τὸ σῶμα, καὶ φλο-  
in our members, the defiler [of] whole the body, and setting

γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς  
on fire the course of nature, and being set on fire by

γενένης. 7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπε-  
geenna. For every species both of beasts and of birds, of creeping

τῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάσται τῇ  
things both and things of the sea, is subdued and has been subdued by

φύσιν τῇ ἀνθρωπίνῃ. 8 τὴν δὲ γλῶσσαν οὐδεὶς ρδύναται  
species the human; but the tongue no one is able

ἀνθρώπων δαμάσαι. ἀκατάσχετον κακόν, μεστή ἰοῦ  
of men to subdue; [it is] an unrestrainable evil, full of poison

θανατηφόρον. 9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεόν καὶ πατέρα,  
death-bringing. Therewith we bless God and [the] Father,

καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ'  
and therewith we curse men who according to [the]

ὁμοίωσιν θεοῦ γεγονότας. 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρ-  
likeness of God are made. Out of the same mouth goes

χεται εὐλογία καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα  
for blessing and cursing. Not ought, my brethren, these things

οὕτως γίνεσθαι. 11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς  
thus to be. The fountain out of the same opening

βρύνει τὸ γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται, ἀδελφοί  
pours forth sweet and bitter? Is able, brethren

μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἀμπελος σῦκα; οὕτως οὐδεμία  
my, a fig-tree olives to produce, or a vine figs? Thus no

πηγὴ ἀλὺκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.  
fountain [is able] salt and sweet to produce water.

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς  
Who [is] wise and understanding among you; let him shew out of

offend not in word, the same is a perfect man, and able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity: it is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 but the tongue can no man tame; it is an unruly evil, full of deadly poison. 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endowed with knowledge among you?

δ' εἰς G; εἰ δὲ but if (read καὶ also) LITRAW.

ἀνέμων σκληρῶν LITRAW.

μεγάλα αὐχεῖ LITTA.

καὶ (read the tongue kindles. A fire, &c.) T.

(read both defiling) T.

τὸν κύριον the Lord LITRAW.

salt [water is able] GLITRAW.

ἀνέμων σκληρῶν LITRAW.

μεγάλα αὐχεῖ LITTA.

καὶ (read the tongue kindles. A fire, &c.) T.

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καὶ (read the tongue kindles. A fire, &c.) T.

(read both defiling) T.

τὸν κύριον the Lord LITRAW.

salt [water is able] GLITRAW.

εἰς LITRAW.

— ἂν (read where) TIT.

ἡμῖν αὐτοὺς A.

βούλεται wills TIT.

οὕτως LITRAW.

ἀκατάστατον an unsettled

οὐκ ἀλὺκὸν neither



let him shew out of ■ good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there ■ confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace. IV. From whence come wars and fightings among you? *come they* not hence, *even of your lusts* that war in your members? 2 Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. ■ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be ■ friend of the world is the enemy of God. ■ Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your

καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. 14 εἰ δὲ ἔζηλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 Οὐκ ἔστι αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική, δαιμονιώδης. 16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική, ἐπεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. 18 καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην. 4 Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε; φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. ἔχετε οὐκ; μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε ἀδὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. 3 αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε ἵνα ὑμεῖς. 4 αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε ἵνα ὑμεῖς. 5 ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. 6 Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ θεοῦ ἐστίν; 7 ὅς ἀνὴρ οὖν βουλευθῇ φίλος εἶναι τοῦ κόσμου, God is? Whosoever therefore be minded a friend to be of the world, ἐχθρὸς τοῦ θεοῦ καθίσταται. 5 ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκρινεν τὴν ἐν ἡμῖν; 6 μείζονα δὲ δίδωσιν χάριν διὸ λέγει, Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. 7 Ὑποτάγητε οὖν τῷ θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν. 8 ἐγγίστατε τῷ θεῷ, καὶ ἐγγίει ὑμῖν. 9 καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἁγιάσατε καρδίας, δύνουχοι. 9 ταλαπυρῆσατε καὶ πενθήσατε καὶ κλαύσατε.

■ τῆς ἀληθείας καὶ ψεύδεσθε τ.

■ ἀλλὰ τττ.

■ — καὶ LTTra.

■ — τῆς GLTTaw.

7 + πόθεν whence LTTaw.

■ + καὶ and T.

■ — δέ GLTTra.

■ — Μοιχοὶ καὶ

LTTaw; join adulteresses to what precedes T.

ο ἐστὶν τῷ θεῷ with God T.

■ ἐάν LT.

ο — ; Text. Rec. and L.A.

κατέκρινεν he made to dwell LTTra.

■ — ; T.

■ + δὲ but

(resist) LTTra.

■ — καὶ T.

ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς  
 \*Your laughter to mourning let be turned, and [your] joy to  
 κατῆφιαν. 10 ταπεινώθητε ἐνώπιον τοῦ κυρίου, καὶ ὑψώ-  
 heaviness. Humble yourselves before the Lord, and he will  
 σε ὑμᾶς.  
 exalt you.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν  
 Speak not against one another, brethren. He that speaks against  
 ἀδελφῷ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ  
 [his] brother, and judges his brother, speaks against [the]  
 νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ  
 law, and judges [the] law. But if [the] law thou judgest, not  
 εἶ ποιητῆς νόμον, ἀλλὰ κριτῆς. 12 εἰς ἐστὶν ὁ νομο-  
 thou art a doer of [the] law, but a judge. One is the law-  
 θετῆς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἰ ὃς  
 giver, who is able to save and to destroy: thou who art that  
 κρίνεις τὸν ἕτερον;  
 judgest the other?

13 Ἄγε νῦν οἱ λέγοντες, Σήμερον καὶ αὐριον πορευ-  
 Go to now, ye who say, To-day and to-morrow we may  
 σόμεθα· εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν· ἐκεῖ ἐνιαυτὸν  
 go into such a city, and may spend there year  
 ἕνα καὶ ἔμπορευσόμεθα, καὶ κερδήσωμεν· 14 οὔτινες οὐκ  
 one and may traffic, and may make gain, ye who not  
 ἐπίστασθε τὸ τῆς αὐριον ποία γάρ ηζωή· ὑμῶν;  
 know what on the morrow [will be], (for what [is] your life?  
 ἀτμὶς γάρ· ἐστὶν) ἡ πρὸς ὀλίγον φαινόμενη, ἔπειτα  
 A vapour even it is, which for a little [while] appears, then  
 ὅδε· ἀφανιζομένη· 15 ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος  
 b, and disappears, instead of your saying, If the Lord  
 θελήσῃ, καὶ ἐζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο.  
 should will and we should live, also we may do this or that.  
 16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχη-  
 But now ye boast in your vauntings: all boasting  
 σις τοιαύτη πονηρά ἐστίν. 17 εἰδότες ὅτι καλὸν ποιεῖν,  
 such evil is. To [him] knowing therefore good to do,

καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῷ ἐστίν.  
 and not doing [it], sin to him it is.

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλοῦζοντες ἐπὶ ταῖς  
 Go to now, [ye] rich, weep, howling over  
 ταλαιπώριάς ὑμῶν ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος  
 miseries your that [are] coming upon, [you]. Riches  
 ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σιτόβρωτα γέγονεν·  
 your have rotted, and your garments moth-eaten have become.  
 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατίωται, καὶ ὁ ἰὸς αὐτῶν  
 Your gold and silver has been eaten away, and their canker  
 εἰς μαρτύριον ὑμῶν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς  
 for a testimony against you shall be, and shall eat your flesh  
 πῦρ· ἐθησαυρίσατε ἐν ἰσχάταις ἡμέραις. 4 ἰδοὺ, ὁ μισθός  
 fire. Ye treasured up in [the] last days. Lo, the hire days. 4 Behold, the

laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such rejoicing is evil. 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

V. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is cankered; and the rust of them shall be as witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the

1 — τοῦ (read [the]) LITTA. 1 ἢ OF LITTA. 2 + καὶ κριτῆς and judge, GLITTA.  
 3 + δὲ but (who) GLITTA. 4 ὁ κρίνων LITTA. 5 πλησίον (read [thy] neighbour) LITTA.  
 6 ἢ OF BLTTA. 7 πορευσόμεθα will go BLTTAW. 8 ποιήσωμεν will spend BLTTAW.  
 9 — ἕνα (read a year) LITTA. 10 ἐμπορευσόμεθα will traffic BLTTAW. 11 κερδήσωμεν will  
 make gain BLTTAW. 12 τὰ L. 13 γάρ Tr. 14 — γάρ L. 15 ἐστε ye are LITTAW.  
 16 καὶ LITTA; — δὲ v. 17 ζήσωμεν we shall live LITTAW. 18 ποιήσωμεν we shall do  
 BLTTAW. 19 ἀλαζονείας T.

hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of saboth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. 13 Is any among you afflicted? let him pray, is any merry? let him sing psalms. 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the

των εργατων των αμψαντων τας χωρας υμων, ο απεστερη-  
of the workmen who harvested your fields, which has been  
μενος" αφ υμων κρζει, και αι βοαι των θερισαντων εις  
kept back by you, cries out, and the cries of those who reaped, into  
τα ωτα κυριου Σαβαωθ εισεληλυθασιν." 5 ετρυφήσατε  
the ears of [the] Lord of Hosts have entered. Ye lived in indulgence  
επι της γης, και εσπαταλήσατε. εθρέψατε τας καρδιας υμων  
upon the earth, and lived in self-gratification; ye nourished your hearts  
ως" εν ημέρα σφαγης. 6 κατεδικάσατε, εφονεύσατε τον δι-  
in a day of slaughter; ye condemned, ye killed, the  
καιον" ουκ αντιστασεται υμιν.  
just; he does not resist you.

7 Μακροθυμήσατε ουν, αδελφοί, εως της παρουσίας του  
Be patient therefore, brethren, till the coming of the  
κυριου. ιδού, ο γεωργος εκδέχεται τον τιμον καρπον της  
Lord. Lo, the husbandman awaits the precious fruit of the  
γης, μακροθυμων επ αυτω εως αν λάβη υετον" κρω-  
earth, being patient for it until it receive [the] rain  
ιμον" και οψιμον." 8 μακροθυμήσατε και υμεις, στηριξατε  
ly and inter. Be patient also ye: establish  
τας καρδιας υμων, οτι η παρουσία του κυριου ηγγικεν.  
your hearts, because the coming of the Lord has drawn near.  
9 Μη στενάξετε κατ' αλληλων, αδελφοί, ινα μη κατακρι-  
Groan not against one another, brethren, that not ye be con-  
θητε" ιδού, ο κριτης προ των θυρων εστηκεν. 10 Υπό-  
demned. Lo, [the] judge before the door stands. [As] an ex-  
δειγμα λάβετε της κακοπαθειας, αδελφοί μου, και της  
ample take of suffering evils, my brethren, and  
μακροθυμίας, τους προφητας οι ελάλησαν τω ονόματι κυ-  
of patience, the prophets who spoke in the name of [the]  
ριου. 11 ιδού, μακαρίζομεν τους υπομένοντας. την υπο-  
Lord. Lo, we call blessed those who endure. The en-  
μονην ιωβ ηκούσατε, και το τέλος κυριου εϊδετε, οτι  
duration of Job ye have heard of, and the end of [the] Lord ye saw; that  
πολύσπλαγχνός εστιν ο κύριος και οϊκτίρμων. 12 Προ  
full of tender pity is the Lord and compassionate. Before  
πάντων δε, αδελφοί μου, μη όμνείτε, μήτε τον ουρανόν,  
all things but my brethren, swear not, neither [by] heaven,  
μήτε την γην, μήτε άλλον τινα όρκον. ήτω δε υμων το ναι,  
nor the earth; nor any other oath; but let be of you the yea,  
ναι, και το ου, ου. ινα μη εϊς υπόκρισιν πέσητε. 13 κακο-  
yea, and the nay, nay, that not into hypocrisy ye may fall. Do ye suf-  
παθει τις εν υμιν; προσευχέσθω εύθυμει τις;  
fer hardships anyone among you? let him pray: is cheerful anyone?  
ψαλλέτω. 14 άσθενει τις εν υμιν; προσκαλεσάσθω  
let him praise; is sick anyone among you? let him call to [him]  
τους πρεσβυτέρους της εκκλησίας, και προσευξάσθωσαν επ  
the elders of the assembly, and let them pray over  
αυτόν, αλειψαντες αυτόν ελαίφ εν τω ονόματι του κυριου  
him, having anointed him with oil in the name of the Lord;

αφυστερημένος TTr.

εισελήλυθαν LITrAw.

ως LITrAw.

αν TTrA.

υετον (read [rain]) LITrA.

κρωιμον TTr.

αδελφοί, κατ' αλληλων LITrA.

κρι-

θητε ye "be judged GLITrAw.

+ ο the GLITrAw.

αδελφοί μου, της κακοπαθειας

(μου μη LITrAw) GLITrAw.

+ εν in (the) LITr.

υπομειναντας endured LITrA.

ιδετε see ye A.

υπο κρίσιν under judgment EGLITrAw.

αυτόν (read [him]) T.

του (read of [the]) LITrA.

15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἔγε-  
and the prayer of faith shall save the exhausted one, and <sup>will</sup>  
ρεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας ᾗ πεποιηκώς.  
<sup>raise</sup> <sup>up</sup> <sup>him</sup> <sup>the</sup> <sup>Lord</sup>; and if <sup>sins</sup> <sup>he</sup> <sup>be</sup> <sup>one</sup> <sup>who</sup> <sup>has</sup> <sup>committed</sup>,  
ἀφεθήσεται αὐτῷ. 16 ἐξομολογεῖσθε ᾧ ἀλλήλοις  
it shall be forgiven him. Confess to one another [your]  
τὰ παραπτώματα, καὶ ἑὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇ-  
offences, and pray for one another, that ye may be  
τε. πολὺ ἰσχύει δέσις δικαίου ἐνεργουμένη.  
healed. <sup>Much</sup> <sup>prevails</sup> <sup>the</sup> <sup>supplication</sup> <sup>of</sup> <sup>a</sup> <sup>righteous</sup> <sup>man</sup> <sup>operative</sup>.  
17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῶ  
Elias <sup>a</sup> <sup>man</sup> <sup>was</sup> <sup>of</sup> <sup>like</sup> <sup>feelings</sup> <sup>to</sup> <sup>us</sup>, and with prayer  
προσηύδατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς  
he prayed [for it] not to rain; and it did not rain upon the earth  
ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. 18 καὶ πάλιν προσευξάτο, καὶ  
<sup>years</sup> <sup>three</sup> <sup>and</sup> <sup>months</sup> <sup>six</sup>; and again he prayed, and  
ὁ οὐρανὸς ὕετον ἔδωκεν, καὶ ἡ γῆ ἐβλάστησεν τὸν  
the heaven <sup>rain</sup> <sup>gave</sup>, and the earth caused <sup>to</sup> <sup>sprout</sup>  
καρπὸν αὐτῆς.  
<sup>fruit</sup> <sup>its</sup>.

19 Ἀδελφοί, ἂν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-  
Brethren, if anyone among you err from the truth,  
θείας, καὶ ἐπιστρέψῃ τις αὐτόν, 20 ᾧ γνωσκέτω ὅτι ὁ  
and <sup>bring</sup> <sup>back</sup> <sup>anyone</sup> <sup>him</sup>, let him know that he who  
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει  
brings back <sup>a</sup> <sup>sinner</sup> from [the] error of his way, shall save  
ψυχὴν ἑκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.  
<sup>a</sup> <sup>soul</sup> from death, and shall cover <sup>a</sup> <sup>multitude</sup> of sins.

Ἰακώβου ἐπιστολή.

Ὁφ' Ἰακώβου ἐπιστολή.

Lord: 15 and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him; 20 let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Ἰ ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.  
OF PETER GENERAL EPISTLE FIRST.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις  
Peter, apostle of Jesus Christ, to [the] elect sojourners  
διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ  
of [the] dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and  
Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρὸς, ἐν ἁγιασ-  
Bithynia, according to [the] foreknowledge of God [the] Father, by sanctifi-  
μῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος  
cation of [the] Spirit, unto [the] obedience and sprinkling of [the] blood  
Ἰησοῦ χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.  
of Jesus Christ: Grace to you and peace be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Blessed [be] the God and Father of our Lord Jesus  
χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς  
Christ, who according to his great mercy begat again <sup>us</sup>

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to

† + οὖν therefore LITTA.    † τὰς ἁμαρτίας sins LITTA.    † προσεύχεσθε L.    † Ἡλίας T.  
‡ ἔδωκεν ὑετόν LITTA.    † + μου my (brethren) LITTA.    † γινώσκετε know ye A.  
‡ + αὐτοῦ (read his soul) LT.    † — the subscription EGLTW; Ἰακώβου TFA.  
‡ + τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Πέτρου ἐπιστολή M Tr; Πέτρου a LITAW.  
‡ ἡμᾶς you E.



his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible, and undecayed, and that fadeth not away, reserved in heaven for you, 5 who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 receiving the end of your faith, even the salvation of your souls. 10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 11 searching what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 as obedient children, not fashioning yourselves

εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ χριστοῦ ἐκ  
to a hope living through [the] resurrection of Jesus Christ from among  
νεκρῶν, 4 εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ  
[the] dead, to an inheritance incorruptible and undefiled and  
ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, 5 τοὺς ἐν  
unfading, reserved in [the] heavens for us, who by  
δυνάμει θεοῦ φρουρουμένους διὰ πίστewς, εἰς σωτηρίαν  
[the] power of God [are] being guarded through faith, for salvation  
ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ 6 ἐν ᾧ ἀγαλ-  
ready to be revealed in [the] time last. Wherein ye ex-  
λιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἴστίν, λυπηθέντες  
ult, for a little while at present, if necessary it is, having been put to grief  
ἐν ποικίλοις πειρασμοῖς, 7 ἵνα τὸ δοκιμίου ὑμῶν τῆς πίστewς  
in various trials, that the proving of your faith,  
ᾧ πολὺ τιμώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ  
(much more precious than gold that perishes,) by fire though  
δοκιμαζόμενον, εὖρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν  
being proved, be found to praise and honour and glory, in  
ἀποκαλύψει Ἰησοῦ χριστοῦ. ὃν οὐκ μειδότες ἀγαπᾶτε,  
[the] revelation of Jesus Christ, whom not having seen ye love;  
εἰς δὲν ἄρτι μὴ ὀρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε  
on whom now [though] not looking, but believing, ye exult  
χαρᾷ ἀνεκλαλήτῃ καὶ δεδοξασμένῃ, 9 κομιζόμενοι τὸ τέλος  
with joy unspeakable and glorified, receiving the end.  
τῆς πίστewς ὑμῶν, σωτηρίαν ψυχῶν 10 περὶ ἧς  
of your faith, [the] salvation of [your] souls; concerning which  
σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ  
salvation sought out and searched out prophets, who of  
τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, 11 ἐρευνῶντες εἰς  
the towards you grace prophesied; searching to  
τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα  
what or what manner of time was signifying the in them Spirit  
χριστοῦ, προμαρτυρόμενον τὰ εἰς χριστὸν παθήματα καὶ  
of Christ, testifying beforehand of the [belonging] to Christ sufferings, and  
τὰς μετὰ ταῦτα δόξας 12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς,  
the after these glories; to whom it was revealed, that not to themselves  
ῥῆμιν δὲ διηκόνουν, αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ  
to us but were serving those things, which now were announced to you by  
τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀπο-  
those who announced the glad tidings to you in [the] Spirit Holy  
σταλῆντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.  
sent from heaven, into which desire angels to look.

13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νή-  
Wherefore having girded up the loins of your mind, be-  
φοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν  
ing sober, perfectly hope in the being brought to you grace at  
ἀποκαλύψει Ἰησοῦ χριστοῦ. 14 ὥς τέκνα ὑπακοῆς, μὴ  
[the] revelation of Jesus Christ; as children of obedience, not  
ῥυσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυ-  
fashioning yourselves to the former in your ignorance de-  
μῖαις, 15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ  
sires; but according as he who called you [is] holy, also  
αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε 16 διότι  
yourselves holy in all [your] conduct be ye; because

ἡ ὑμᾶς you GLTTAW.

ι — ἐστίν TTr.

κ πολυτιμώτερον GLTTAW.

λ δόξαν καὶ

τιμὴν LITAW.

μ ἰδόντες LTTAW.

ν ἐξηρεύνησαν TTrA.

ξ ἐρευνῶντες TTrA.

ο ὑμῖν to you GLTTAW.

π — ἐν (read ἁγίῳ by [the] Holy) LITAW.

ρ συνσ- TrA.

γέγραπται, Ἅγιοι <sup>2</sup>γένεσθε, <sup>1</sup>"ὅτι" ἐγὼ ἁγίος <sup>3</sup>εἰμι. 17 Καὶ

It has been written, <sup>2</sup>Holy <sup>1</sup>'be 'ye, because <sup>3</sup>'I <sup>2</sup>'holy <sup>1</sup>'am. And

εἰ <sup>1</sup>πάτερὰ ἐπικαλεῖσθε τὸν <sup>2</sup>ἄπροσωπολήπτως <sup>3</sup>κρίνοντα

if [as] Father ye call on him who without regard of persons judges

κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς-παροικίας-ὑμῶν

according to the <sup>2</sup>of <sup>1</sup>'each <sup>1</sup>'work, in fear the <sup>2</sup>of <sup>1</sup>'your <sup>2</sup>'sojourn

χρόνον ἀναστράφητε 18 εἰδότες ὅτι οὐ <sup>3</sup>φθαρτοῖς, ἀρ-

<sup>1</sup>time <sup>2</sup>pass ye, knowing that not by corruptible things, by

γυρίψῃ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς-ματαίας-ὑμῶν ἀναστροφῆς

silver <sup>1</sup>or by gold, ye were redeemed from your vain manner of life

πατροπαραδότου, 19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ

handed down from [your] fathers, but by precious blood as of a lamb

ἀμώμου καὶ ἀσπίλου <sup>3</sup>χριστοῦ 20 προεγνωσ-

without blemish and without spot [the blood] of Christ: having been fore-

μένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ'

known indeed before [the] foundation of [the] world, but manifested at

<sup>2</sup>ἑσχάτων <sup>1</sup>τῶν χρόνων δι' ὑμᾶς, 21 τοὺς δι' αὐτοῦ

[the] last times for the sake of you, who by him

<sup>1</sup>πιστεύοντες <sup>2</sup>εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν,

believe in God, who raised up him from among [the] dead,

καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν-πίστιν-ὑμῶν καὶ ἐλπίδα εἶναι

and glory to him gave, so as for your faith and hope to be

εἰς θεόν. 22 Τὰς-ψυχὰς-ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς

in God. Your souls having purified by obedience to the

ἀληθείας <sup>2</sup>διὰ πνεύματος <sup>1</sup>εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ

truth through [the] Spirit to brotherly love unfeigned, out of

<sup>2</sup>καθαρᾶς <sup>1</sup>καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς. 23 ἀναγε-

<sup>2</sup>pure <sup>1</sup>'a heart one another love ye fervently. Having been

γεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφάρτου, διὰ

begotten again, not of <sup>2</sup>seed <sup>1</sup>'corruptible, but of incorruptible, by

λόγου ζώντος θεοῦ καὶ μένοντος <sup>2</sup>εἰς τὸν αἰῶνα. 24 οἷτοι

[the] word <sup>2</sup>living <sup>1</sup>'of God and abiding for ever. Because

πᾶσα σὰρξ <sup>2</sup>ὥς <sup>1</sup>χόρτος, καὶ πᾶσα δόξα <sup>2</sup>ἀνθρώπου <sup>1</sup>ὡς

all fle-h [is] as <sup>2</sup>grass, and all [the] glory of man as [the]

ἄνθος <sup>2</sup>χόρτου. ἐξηράνθη ὁ <sup>2</sup>χόρτος, καὶ τὸ <sup>2</sup>ἄνθος <sup>1</sup>εἰς αὐτοῦ

flower of grass. Withered <sup>2</sup>the <sup>2</sup>grass, and the flower of it

ἐξέπεσεν. 25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δὲ

fell away; but the word of [the] Lord abides for ever. But this

ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

is the word which was announced to you.

<sup>2</sup>Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ

Having laid aside therefore all malice and all guile and

ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας, 2 ὡς ἀργιγέ-

hypocrisies and envyings and all evil speakings, as new-

νητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν

born babes, the <sup>2</sup>mental <sup>1</sup>'genuine milk long ye after, that by

αὐτῷ ἀνέξηθῃτε, 3 εἴπερ <sup>2</sup>ἡγεύσασθε ὅτι <sup>2</sup>χρηστὸς ὁ κύριος.

it ye may grow, if indeed ye did taste that [is] <sup>2</sup>'good <sup>1</sup>'the <sup>2</sup>'Lord.

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν

To whom coming, a <sup>2</sup>'stone <sup>1</sup>'living, by men indeed

ἀποδοκεμασμένοι, παρὰ δὲ θεῷ ἐκλεκτόν, ἐντιμὸν, 5 καὶ ἀν-

rejected, but with God chosen, precious, also, your-

according to the former lusts in your ignorance: 15 but as he

which hath called you is holy, so be ye holy in all manner of conversation; 16 because it is written, Be ye

holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work pass

the time of your sojourning here in fear: 18 forasmuch as ye know that ye were not

redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 but with the precious blood of Christ, as of a lamb without blemish and without spot: 20 who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is

grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

II. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 as new born babes, desire the sincere milk of the word, that ye may grow thereby:

<sup>1</sup> ἔσσεθε ye shall be LITTAW.

<sup>2</sup> διότι T.

<sup>3</sup> — εἰμι (read [am]) LITTAW.

<sup>4</sup> ἄπρο-

σωλήπτως LITTA.

<sup>1</sup> ἑσχάτου (read end of the times) LITTAW.

<sup>2</sup> ὑποστῶν [are] be-

lievers LITTA. <sup>3</sup> — διὰ πνεύματος LITTAW. <sup>4</sup> — καθαρᾶς (read from [the] heart) LITTA.

<sup>5</sup> — εἰς τὸν αἰῶνα OLITTAW.

<sup>6</sup> — ὡς L.

<sup>7</sup> αὐτῆς (read its glory) GLITTAW.

<sup>8</sup> — ἀν-

του LITTA[W].

<sup>9</sup> + εἰς σωτηρίαν unto salvation OLITTAW.

<sup>10</sup> εἰ if LITTA

3 if  $\square$  be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 ye also,  $\square$  lively stones, are built up  $\square$  spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion  $\square$  chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe *he* is precious: but unto them which be disobedient, the stones which the builders disallowed, the same is made the head of the corner,  $\square$  and  $\square$  stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 which in time past were not  $\square$  people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: 12 having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 or unto governors,  $\square$  unto them that  $\square$

τοὶ ὡς λίθοι ζῶντες  $\square$  οἰκοδομεῖσθε,  $\square$  οἶκος πνευματικός,  $\square$  ἑαυτοὺς, as  $\square$  stones  $\square$  living, are being built up, a  $\square$  house  $\square$  spiritual,  $\square$  ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδεκτοὺς a  $\square$  priesthood  $\square$  holy to offer  $\square$  spiritual sacrifices acceptable  $\square$  τῷ θεῷ διὰ Ἰησοῦ χριστοῦ. 6  $\square$  Διὸ καὶ  $\square$  περιέχει  $\square$  ἐν τῇ to God by Jesus Christ. Wherefore also it is contained in the

γραφῇ,  $\square$  Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτόν, scripture: Behold, I place in Sion a  $\square$  stone  $\square$  corner, chosen,  $\square$  ἐντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασυχνηθῇ. precious: and he that believes on him in no wise should be put to shame.

7 Ὑμῖν οὖν  $\square$  ἡ τιμὴ  $\square$  τοῖς πιστεύουσιν·  $\square$  ἀπει- To you therefore [ $\square$ ] is [ $\square$ ] the  $\square$  preciousness  $\square$  who  $\square$  believe;  $\square$  to [ $\square$ ] those  $\square$  dis-

θοῦσιν· δέ,  $\square$  λίθον  $\square$  ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, obeying  $\square$  but, [ $\square$ ] the stone which  $\square$  rejected  $\square$  those  $\square$  building,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, 8 καὶ λίθος προσκο- this became head of [ $\square$ ] corner, and a stone of stum-

ματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ bling and a rock of offences; who stumble at the word,

ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν· 9 ὑμεῖς δὲ  $\square$  γένος ἐκ- being disobedient, to which also they were appointed. But ye [ $\square$ ] a  $\square$  race

λεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περι- chosen,  $\square$  kingly  $\square$  priesthood, a  $\square$  nation  $\square$  holy, a  $\square$  people for  $\square$  a pos-

ποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγεῖλητε τοῦ ἐκ σκότους session, that the virtues ye might set forth of him who out of darkness

ὑμᾶς κατέσταντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· 10 οἱ ποτὲ  $\square$  you  $\square$  called to his wonderful light; who, once

οὐ λαός, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἡλεημένοι, [ $\square$ ] were not  $\square$  people, but now [ $\square$ ] are  $\square$  people  $\square$  God's; who had not received mercy,

νῦν δὲ ἐλεηθέντες. but now received mercy

11 Ἀγαπητοί, παρακαλῶ  $\square$  ὡς παροίκους καὶ παρεπιδή- Beloved, I exhort [ $\square$ ] as strangers and sojourners,

μοις, ἀπέχεσθαι  $\square$  τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύον- to abstain from fleshly desires, which war

ται κατὰ τῆς ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς against the soul;  $\square$  your  $\square$  manner of life  $\square$  among  $\square$  the

ἐθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαοῦσιν ὑμῶν ὡς  $\square$  nations  $\square$  having  $\square$  right that wherein they speak against you  $\square$

κακοποιῶν, ἐκ τῶν καλῶν ἔργων  $\square$  ἐποπτεύσαντες·  $\square$  δοξά- evil doers, through [ $\square$ ] good works having witnessed they

σωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. may glorify God in [ $\square$ ] day of visitation.

13 Ὑποτάγητε  $\square$  οὖν  $\square$  πάσῃ ἀνθρωπίνῃ κτίσει, διὰ Be in subjection therefore to every human institution for the sake of

τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· 14 εἴτε ἡγεμόσιν, the Lord; whether to [ $\square$ ] king  $\square$  supreme, or to governors,

ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν  $\square$  μὲν  $\square$  κακοποιῶν, as by him sent, for vengeance [ $\square$ ] evil doers,

ἐπαίνον· δὲ ἀγαθοποιῶν· 15 ὅτι οὕτως ἐστὶν τὸ θέλημα and praise [ $\square$ ] well doers; (because  $\square$  is the will

τοῦ θεοῦ, ἀγαθοποιοῦντας  $\square$  φημοὺν τὴν τῶν ἀφρόνων of God, [ $\square$ ] well doing to put to silence the  $\square$  of  $\square$  senseless

$\square$  ἐποικοδομεῖσθε τ.  $\square$  + εἰς for LITRA.  $\square$  — τῷ LITRA.  $\square$  διότι because GLITRAW.  $\square$  — τῇ TITRA; ἡ γραφή (read the scripture contains) L.  $\square$  ἀπιστοῦσιν (read but to [ $\square$ ] unbelieving) TIT.  $\square$  λίθος LITRA.  $\square$  + ὑμᾶς (read that ye abstain) L.  $\square$  ἐποπτεύ- οντες witnessing LITRAW.  $\square$  — οὖν LITRA.  $\square$  — μὲν GLITRAW.



ἀνθρώπων ἀγνώσιαν· 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικα-

λῦμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς ἡ δούλου

θεοῦ. 17 πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν

θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσ-

πόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπικέειν, ἀλλὰ καὶ

τοῖς σκολιοῖς. 19 τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν

θεοῦ ὑποφέρει τις λύπας, πάσχω ἀδίκως. 20 ποῖον γὰρ

κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;

ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο

χάρις παρὰ θεοῦ. 21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ

Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ἡμῖν ὑπολιμπάνων ὑπογραμ-

μόν, ἵνα ἐπακολουθήσῃτε τοῖς ἵχνεσιν αὐτοῦ. 22 ὃς ἁμαρταν

οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. 23 ὃς

λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχω οὐκ ἠπειλεῖ,

παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24 ὃς τὰς

ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ

ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζή-

σωμεν. οὐ τῷ μύλωπι αὐτοῦ ἰάθητε. 25 ἦτε γὰρ ὡς πρό-

βατα ἁπλανώμενα, ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα

καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

3 Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀν-

δράσι, ἵνα καὶ εἰ τις ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν

γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθῶσιν. 2 ἐπο-

πεισαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν

3 ὣν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ

περιθέσεως χρυσίου, ἢ ἐνδύσεως ἱματίων κόσμος;

θεοῦ δούλοι. ΤΤΥΑ. + γὰρ (this) ΛΑ. ὑμῶν you EGLΤΤΑ. ὁ ἡμῶν you EGLΤΤΑ. -- αὐτοῦ ΙΤΥ[Α]. ἁπλανώμενοι (read ye were going astray as sheep) ΙΤΥΑ.

αἱ αἱ ΙΤΥ[Α]. κερδηθῶσιν they will be gained ΙΤΥΑ. -- τριχῶν Λ. ἢ or Λ.

sent by him for the punishment of evil-doers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king. 18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he suffered, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

III. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 while they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wear-

ing gold, and of putting on costly garments, adorning yourselves with external ornaments, as the hair, and of wear-

ing gold, and of putting on costly garments, adorning yourselves with external ornaments, as the hair, and of wear-



ing of gold, or of putting on of apparel; **■** but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of **■** meek and quiet spirit, which is in the sight of God of great price. **5** For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: **6** even **■** Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. **7** Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

**■** Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: **9** not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. **10** For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: **11** let him eschew evil, and do good; let him seek peace, and ensue it. **12** For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. **13** And who is he that will harm you, if ye be followers of that which is good? **14** But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; **15** but sanctify the Lord God in your hearts: and be

**4** ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφάρτῳ  
but the hidden <sup>2</sup>of <sup>1</sup>the <sup>1</sup>heart <sup>1</sup>man, in the incorruptible  
τοῦ ἡραεὸς καὶ ἡσυχίου<sup>1</sup> πνεύματος, ὃ ἐστὶν ἐνώπιον  
[ornament] of the meek and quiet spirit, which is before  
τοῦ θεοῦ πολυτελής. **5** οὕτως· γὰρ ποτε καὶ αἱ ἅγιαι γυναῖκες  
God of great price. For thus formerly also the holy women  
αἱ ἐλπίζουσαι ἐπὶ τὸν<sup>1</sup> θεὸν ἐκόσμου ἐαυτάς, ὑποτασσό-  
those hoping in God adorned themselves, being sub-  
μεναι τοῖς ἰδίοις ἀνδράσιν· **6** ὡς Σάρρα ὑπήκουσεν<sup>1</sup> τῷ  
ject to their own husbands; as Sarah obeyed  
Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα· ἀγα-  
Abraham, <sup>2</sup>lord <sup>2</sup>him <sup>1</sup>calling; of whom ye became children, do-  
θοποιοῦσαι καὶ μὴ φοβούμεναι<sup>1</sup> μηδεμίαν πτόησιν. **7** Οἱ  
ing good and not fearing [with] <sup>1</sup>any consternation.  
(lit. no)  
ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθε-  
Husbands likewise, dwelling with [them] according to knowledge, **■** with a  
νεστέρω σκεύει τῷ γυναικεῖ ἀπονέμοντες τιμὴν, ὡς  
weaker [even] <sup>1</sup>vessel <sup>1</sup>with <sup>2</sup>the <sup>2</sup>female, rendering [them] honour, **■**  
καὶ <sup>1</sup>συγκληρονόμοι<sup>1</sup> χάριτος ζωῆς, εἰς τὸ μὴ <sup>1</sup>ἐκκόπτεσθαι<sup>1</sup>  
also [being] joint-heirs of [the] grace of life, so as <sup>1</sup>not <sup>1</sup>to be <sup>1</sup>cut  
θαι<sup>1</sup> τὰς προσευχὰς ὑμῶν.  
<sup>1</sup>off <sup>1</sup>your <sup>1</sup>prayers.

**8** Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλ-  
Finally, all [being] of one mind, sympathizing, loving  
ἀδελφοί, εὐσπλαγχοί, <sup>1</sup>φιλόφρονες· **9** μὴ ἀποδιδόντες  
the brethren, tender hearted, friendly, not rendering  
κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὺνναντίον δὲ  
evil for evil, or railing for railing; but on the contrary,  
εὐλογοῦντες, <sup>1</sup>μεῖδότες<sup>1</sup> ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν  
blessing, knowing that to this ye were called, that blessing  
κληρονομήσητε. **10** ὁ γὰρ θέλων ζῶν ἁγαπᾶν, καὶ ἰδεῖν  
ye should inherit. For he that will <sup>2</sup>life <sup>1</sup>to <sup>2</sup>love, and to see  
ἡμέρας ἀγαθὰς, πανσάτω τὴν· γλῶσσαν· αὐτοῦ<sup>1</sup> ἀπὸ  
<sup>1</sup>days <sup>1</sup>good, let him cause to cease his tongue from  
κακοῦ, καὶ <sup>2</sup>ἐλχὲν<sup>1</sup> αὐτοῦ<sup>1</sup> τοῦ μὴ λαλῆσαι δόλον. **11** ἐκκλι-  
evil, and <sup>2</sup>lips <sup>1</sup>his <sup>1</sup>not to speak guile. Let him turn  
νάτω<sup>1</sup> ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην,  
aside from evil, and let him do good. Let him seek peace  
καὶ διωξάτω αὐτήν. **12** ὅτι <sup>1</sup>ροί<sup>1</sup> ὀφθαλμοὶ κυρίου ἐπὶ  
and let him pursue it: because the eyes of [the] Lord [are] <sup>1</sup>on  
δικαίους, καὶ <sup>1</sup>ῶτα αὐτοῦ<sup>1</sup> εἰς δέσιν αὐτῶν· πρόσωπον δὲ  
[the] righteous, and his ears towards their supplication. But [the] face  
κυρίου ἐπὶ ποιοῦντας κακά. **13** καὶ τίς ὁ κακώ-  
of [the] Lord [is] against those doing evil. And who [is] he that shall in-  
σων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ <sup>1</sup>ἡμιμηται<sup>1</sup> γέννησθε;  
jure you, if <sup>1</sup>of <sup>1</sup>that <sup>1</sup>which [is] <sup>1</sup>good <sup>1</sup>imitators ye should be?  
**14** ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι.  
But if also ye should suffer on account of righteousness, blessed [are ye];  
τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε;  
but their fear ye should not be afraid of, neither should ye be troubled;  
**15** κύριον δὲ τὸν <sup>1</sup>θεὸν<sup>1</sup> ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν·  
but <sup>2</sup>Lord <sup>2</sup>the <sup>1</sup>God <sup>1</sup>sanctify in your hearts,

<sup>1</sup> ἡσυχίου καὶ πραέος L; πραέως (πραέος A) καὶ ἡσυχίου TTRa. <sup>2</sup> εἰς LTTaW. <sup>3</sup> ὑπήκουεν L.  
· συγκαληρονόμοις T; συγκληρονόμοις to joint-heirs TRa. <sup>4</sup> ἐγκόπτεσθαι to be hindered  
GLTTaW; ἐν· T. <sup>5</sup> ταπεινόφρονες humble minded GLTTaW. <sup>6</sup> — εἰδότες (read ὅτι  
because) L1TRa. <sup>7</sup> — αὐτοῦ (read [his]) LTTa. <sup>8</sup> + δὲ and (let him turn aside) LTRa.  
— οἱ (read [the] Lord's eyes) LTTa. <sup>9</sup> ζηλωταὶ zealous LTTaW. <sup>10</sup> χριστὸν Christ LTTaW.

ἔτοιμοι· δὲ<sup>11</sup> ἀεὶ πρὸς ἀπολογία<sup>12</sup>ν παντὶ τῷ αἰτῶντι ὑμᾶς  
and ready [be] always for a defence to everyone that asks you  
λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, <sup>13</sup>μετὰ πραύτητος καὶ  
an account concerning the <sup>14</sup>in you <sup>15</sup>hope, with meekness and  
φόβου· 16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλῶ-  
fear; <sup>17</sup>a conscience <sup>18</sup>having <sup>19</sup>good, that whereas they may speak  
σιν <sup>20</sup>ὑμῶν ὡς κακοποιῶν, καταισχυρθῶσιν οἱ ἐπηρεάζοντες  
against you as evil doers, they may be ashamed who calumniate  
ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφῇ. 17 κρεῖττον γὰρ  
your good <sup>21</sup>in Christ <sup>22</sup>manner <sup>23</sup>of life. For [it is] better,  
ἀγαθοποιούντας, εἰ θέλει<sup>24</sup> τὸ θέλημα τοῦ θεοῦ, πάσχειν,  
[<sup>25</sup>for you] <sup>26</sup>doing <sup>27</sup>good, <sup>28</sup>if <sup>29</sup>wills [it] the <sup>30</sup>of God, to suffer,  
ἢ κακοποιούντας· 18 ὅτι καὶ χριστὸς ὑπᾶξ περὶ ἁμαρ-  
than doing evil; because <sup>31</sup>indeed <sup>32</sup>Christ once for sins  
τιῶν ἑπαθεν<sup>33</sup> δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ  
suffered, [the] just for [the] unjust, that us he might bring  
τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ αὐτῷ<sup>34</sup>  
to God; having been put to death in flesh, but made alive by the  
πνεύματι, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς  
Spirit, in which also to the <sup>35</sup>in <sup>36</sup>prison <sup>37</sup>spirits having gone  
ἐκήρυξεν, 20 ἀπειθήσασιν ποτε, ὅτε ὑπᾶξ ἐξεδέχεσθαι<sup>38</sup> ἢ  
he preached, [who] disobeyed sometime, when once was waiting the  
τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευα-  
<sup>39</sup>of God <sup>40</sup>longsuffering in [the] days of Noe, [while was] being pre-  
ζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, <sup>41</sup>δουτέστιν<sup>42</sup> ὀκτώ, ψυχαὶ  
pared [the] ark, into which few, that is eight souls,  
διεσώθησαν δι' ὕδατος, 21 ὃ καὶ ἡμᾶς<sup>43</sup> ἀντίτυπον νῦν  
were saved through water, which also <sup>44</sup>us <sup>45</sup>figure <sup>46</sup>now  
σώζει βάπτισμα, οὐ σαρκὸς ἀποθέσις ῥύπου, ἀλλὰ  
saves [even] baptism, not of flesh <sup>47</sup>putting away of [the] filth, but  
συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀνα-  
<sup>48</sup>of <sup>49</sup>a <sup>50</sup>conscience <sup>51</sup>good [the] <sup>52</sup>demand <sup>53</sup>towards <sup>54</sup>God, by [the] re-  
στάσεως Ἰησοῦ χριστοῦ, 22 ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ,  
surrection of Jesus Christ, who is at [the] right hand of God,  
πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ  
gone into heaven, <sup>55</sup>having been <sup>56</sup>subjected <sup>57</sup>to <sup>58</sup>him <sup>59</sup>angels <sup>60</sup>and  
ἐξουσιῶν καὶ δυνάμεων.  
<sup>61</sup>authorities <sup>62</sup>and <sup>63</sup>powers.

4 Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν  
Christ then having suffered for us in [the] flesh, also ye <sup>64</sup>the  
αὐτὴν ἐννοίαν ὁπλίσασθε ὅτι ὁ παθὼν ἐν σαρκί,  
same mind <sup>65</sup>arm <sup>66</sup>yourselves <sup>67</sup>with; for he that suffered in [the] flesh  
πέπναιται ἁμαρτίας· 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις,  
has done with sin; no longer <sup>68</sup>men's <sup>69</sup>to <sup>70</sup>lusts,  
ἀλλὰ θελήματι θεοῦ τὸν ἐπιλοιπον ἐν σαρκὶ βιώσαι χρόνον.  
<sup>71</sup>but <sup>72</sup>to <sup>73</sup>will <sup>74</sup>God's <sup>75</sup>the <sup>76</sup>remaining in [the] flesh <sup>77</sup>to <sup>78</sup>live <sup>79</sup>time.  
3 ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ  
For [is] sufficient for us the past time of life  
τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν  
will of the nations to have worked out, having walked in

ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 having a good conscience; that, whereas as they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for evil doing, than for evil doing. 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 by which also he went and preached unto the spirits in prison; 20 which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 who is at the right hand of God, and is on the right hand of God; angels and authorities and powers being made subject unto him.

IV. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2 that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we

■ — δὲ and LTT[Α]. † + ἀλλὰ but LTT[Α]W. ‡ καταλαλοῦσιν they speak against LTT[Α]W; καταλαλείσθε ye are spoken against TA. § — ὑμῶν ὡς κακοποιῶν TA. ¶ — θέλοι may will GLTT[Α]W. †† ἀπέθανεν died LTT[Α]. \* — τῷ W. \* — τῷ (read [in the]) GLTT[Α]W. ††† ἀπεδέχετο (omit once) GLTT[Α]W. †††† ὀλίγοι few [persons] LTT[Α]W. ††††† τοῦτ' ἐστιν GT. †††††† ὃ to which E. ††††††† ὑμᾶς you LTT[Α]. ■ — τοῦ TT[Α]. †††††††† — ὑπὲρ ἡμῶν LTT[Α]. ††††††††† ἐν (read [in]) LTT[Α]. †††††††††† — ἡμῖν LTT[Α]. ††††††††††† τοῦ βίου LTT[Α]W. ††††††††††† βούλημα LTT[Α]W. †††††††††††† κατεργάσασθαι LTT[Α]W.

walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4 wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 5 who shall give account to him that is ready to judge the quick and the dead. 6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 9 Use hospitality one to another without grudging. 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, though some strange thing happened unto you: 13 but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 16 Yet if any

ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κόμοις, πότοις, καὶ λικεντίας, λυστὰς, wine-drinking, revells, drinkings, and ἀθεμίτοις εἰδωλολατρείαις· 4 ἐν ᾧ ξενίζονται, μὴ συν- unhallowed idolatries. Wherein they think it strange not <sup>2</sup>run-

τρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, <sup>1</sup>ning 'with [them] 'your to the same <sup>2</sup>of 'dissoluteness 'overflow,

βλασφημοῦντες· 5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμῳ speaking evil [of you]; who shall render account to him <sup>2</sup>ready

ἔχοντι κρίναι ζῶντας καὶ νεκρούς. 6 εἰς τοῦτο γὰρ καὶ <sup>1</sup>who 'is to judge [the] living and [the] dead. For to this [end] also

νεκροῖς εὐηγγελίσθη, ἵνα κοιθῶσιν μὲν <sup>1</sup>to [the] dead were the glad tidings announced, that they might be judged indeed

κατὰ ἀνθρώπους σαρκί, ζῶσιν δὲ κατὰ θεὸν πνεύματι. <sup>1</sup>as regards men in [the] flesh; but might live as regards God in [the] Spirit.

7 Πάντων δὲ τὸ τέλος ἤγγικεν· σωφρονήσατε οὖν <sup>1</sup>But of all things the end has drawn near: be sober-minded therefore,

καὶ νήψατε εἰς ὅτας προσευχάς· 8 πρὸ πάντων ῥδὲ τὴν <sup>1</sup>and be watchful unto prayers; <sup>2</sup>before 'all 'things 'but

εἰς ἑαυτοὺς ἀγάπην ἔκτενῃ ἔχοντες, ὅτι ἀγάπη <sup>1</sup>καλύψει among yourselves <sup>2</sup>love <sup>3</sup>fervent <sup>4</sup>having, because love will cover

πλήθος ἁμαρτιῶν. 9 φιλοξένοι εἰς ἀλλήλους ἔστωτε ὡς γογγυσ- <sup>1</sup>multitude of sins; <sup>2</sup>hospitable to one another, without murmuring

μῶν· 10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς <sup>1</sup>ings; each according as he received <sup>2</sup>gift, to each other

αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος <sup>3</sup>it <sup>4</sup>serving, as good stewards of [the] various grace

θεοῦ· 11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς <sup>1</sup>of God. If anyone speaks—as oracles of God; if anyone serves—

ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ <sup>1</sup>of strength which <sup>2</sup>supplies <sup>3</sup>God; that in all things may be glorified

θεὸς διὰ Ἰησοῦ χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος <sup>1</sup>God through Jesus Christ, to whom is the glory and the might

εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. <sup>1</sup>to the ages of the ages. Amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει <sup>1</sup>Beloved, take not as strange the 'amongst 'you 'fire 'of 'persecution]

πρὸς πειρασμὸν ὑμῖν γινομένην, ὡς ξένον ὑμῖν <sup>1</sup>for trial to you [which is] taking place, as if a strange thing to you

συμβαίνοντος· 13 ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ χρισ- <sup>1</sup>[is] happening; but according as ye have share in the <sup>2</sup>of

τοῦ παθήματος, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης <sup>3</sup>Christ 'sufferings, rejoice, that also in the revelation of 'glory

αὐτοῦ χαρήτε ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν <sup>1</sup>'his ye may rejoice exulting. If ye are reproached in [the]

ὀνόματι χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ <sup>1</sup>name of Christ, blessed [are ye]; because the [spirit] of glory and

τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· <sup>2</sup>κατὰ μὲν αὐτοὺς the <sup>3</sup>of 'God 'Spirit upon you rests; on their part

βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. 15 μὴ γὰρ τις <sup>1</sup>he is blasphemised, but on your part he is glorified. Assuredly 'not 'anyone

ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς <sup>1</sup>of 'you 'let suffer as a murderer, or thief, or evil doer, or

ᾧ ἀλλοτριεπισκόπος. 16 εἰ δὲ ὡς χριστιανός, μὴ αἰσχυ- <sup>1</sup>overlooker of other people's matters; but if as a christian, 'not 'let 'him

ο — τὰς LTTAW. P — δὲ TTRA. q + ἡ EG. r καλύπτει covers LTTAW. s γογ-  
γισμού murmuring LTTAW. t καθὼς E. v + καὶ δυνάμει and of power L. w — κατὰ  
μὲν το ἐν of verse LTTA. x ἀλλοτριεπισκόπος LTTA.

νέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῇ ἡμέρῃ τούτῃ. 17 ὅτι  
be ashamed, but let him glorify God in <sup>2</sup>respect <sup>1</sup>this. Because

ὁ καιρὸς τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ  
the <sup>1</sup>time [for] <sup>2</sup>to have <sup>3</sup>begun <sup>4</sup>the <sup>5</sup>judgment from the house of God

εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων  
[is come]; but if first from us, what the end of those disobeying

τῷ τοῦ θεοῦ εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος μόλις σώζεται,  
the <sup>3</sup>of <sup>4</sup>God <sup>5</sup>glad <sup>6</sup>tidings? And if the righteous with difficulty is saved,

ὁ ἀσεβής καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 ὥστε καὶ  
<sup>2</sup>the <sup>1</sup>ungodly <sup>2</sup>and <sup>3</sup>amartwlos pou phanaitai; 19 ὥστε καὶ  
<sup>4</sup>where <sup>5</sup>shall appear? Wherefore also

οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, ὡς πιστῶ  
they who suffer according to the will of God as to a faithful

κτίστη παρατίθεσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιίᾳ.  
Creator let them commit their souls in well doing.

5 Πρεσβυτέρους ἑτοὺς ἐν ὑμῖν παρακαλῶ ὁ ἱσχυ-  
Elders who [are] among you I exhort who [am] <sup>1</sup>strong

πρεσβύτερος καὶ μάρτυς τῶν τοῦ χριστοῦ παθημάτων,  
fellow elder and witness of the <sup>2</sup>of <sup>3</sup>the <sup>4</sup>Christ <sup>5</sup>sufferings, who

καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, 2 ποι-  
also of the <sup>2</sup>about <sup>3</sup>to be <sup>4</sup>revealed <sup>5</sup>glory [am] partaker: shep-

μάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ  
herd the <sup>2</sup>among <sup>3</sup>you <sup>4</sup>flock <sup>5</sup>of <sup>6</sup>God, exercising oversight not

ἀναγκαστῶς, ἀλλ' ἐκούσιως, μὴ δὲ αἰσχροκερδῶς, ἀλλὰ προ-  
by constraint, but willingly; not for base gain, but readi-

θύμως. 3 μὴ ὡς κατακυριεύοντες τῶν κληρῶν, ἀλλά  
ly; not <sup>2</sup>as <sup>3</sup>exercising lordship over [your] possessions, but

τύποι γινόμενοι τοῦ ποιμνίου. 4 καὶ φανερωθέντος  
patterns being of the flock. And <sup>2</sup>having <sup>3</sup>been <sup>4</sup>manifested

τοῦ ἀρχιεπισκόπου, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης  
the <sup>2</sup>chief <sup>3</sup>shepherd, ye shall receive the unfading <sup>4</sup>of <sup>5</sup>glory

στέφανον.  
<sup>1</sup>crown.

5 Ὅμοιως, νεώτεροι, ὑποτάγῃτε πρεσβυτέροις πάντες  
Likewise, [ye] younger [ones], be subject to [the] elder [ones], <sup>2</sup>all

δὲ ἀλλήλοις ὑποτασσόμενοι τὴν ταπεινωφροσύνην ἐγκομβώ-  
<sup>1</sup>and one to another being subject <sup>2</sup>humility <sup>3</sup>bind

σασθε· ὅτι ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς  
<sup>2</sup>on; because God [the] proud sets himself against, <sup>3</sup>to [the] <sup>4</sup>humble

δὲ δίδωσιν χάριν. 6 ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν  
<sup>1</sup>but gives grace. Be humbled therefore under the mighty

χειρὰ τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. 7 πᾶσαν  
hand of God, that you he may exalt in [due] time; all

τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ  
your care having cast upon him, because with him

μέλει περὶ ὑμῶν. νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος  
there is care about you. Be sober, watch, because <sup>2</sup>adversary

ὑμῶν διάβολος, ὃς λέων ὠρυόμενος, περιπάτει, ζητῶν πρῖνα  
<sup>1</sup>your [the] devil, <sup>2</sup>lion <sup>3</sup>roaring, goes about, seeking whom

καταπίη. 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ  
he may swallow up. Whom resist, firm in faith, knowing the

αὐτὰ τῶν παθημάτων τῶν ἐν κόσμῳ ὑμῶν ἀδελφότητι  
same sufferings <sup>2</sup>which [is] in [the] world <sup>3</sup>in <sup>4</sup>your <sup>5</sup>brotherhood

τὸ νόματι. 8 ὡς λέων ὠρυόμενος, περιπάτει, ζητῶν πρῖνα  
<sup>1</sup>τὸ νόματι. 8 ὡς λέων ὠρυόμενος, περιπάτει, ζητῶν πρῖνα

εὐαγαθοποιίας. 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ  
<sup>1</sup>εὐαγαθοποιίας. 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ

ψαντες. 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ  
ψαντες. 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ

καταπίειν. 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ  
καταπίειν. 9 ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ

man suffer ■ a Chris-  
tian, let him not ■  
ashamed; but let him  
glorify God on this  
behalf. 17 For the time  
is come that judgment  
must begin at the  
house of God; and if  
it first begin at us, what  
shall the end be of  
them that obey not the  
gospel of God? 18 And  
if the righteous scarce-  
ly be saved, where  
shall the ungodly and  
the sinner appear? 19 Wherefore let them  
that suffer according  
to the will of God  
commit the keeping of  
their souls to him in  
well doing, as unto a  
faithful Creator.

V. The elders which  
among you I ex-  
hort, who am also  
elder, and witness  
of the sufferings of  
Christ, and also a par-  
taker of the glory that  
shall be revealed: 2 Feed  
the flock of God which  
is among you, taking the  
oversight thereof, not by  
constraint, but willingly;  
not for filthy lucre, but of a ready  
mind; neither as being  
lords over God's herit-  
age, but being examples  
to the flock. 4 And when  
the chief Shepherd shall  
appear, ye shall receive  
a crown of glory that  
fadeth not away.

5 Likewise, ye young-  
er, submit yourselves  
unto the elder. Yea,  
all of you be subject  
one to another, and be  
clothed with humility;  
for God resisteth the  
proud, and giveth  
grace to the humble. 6  
Humble yourselves  
therefore under the  
mighty hand of God,  
that he may exalt you  
in due time: 7 casting  
all your care upon him;  
for he careth for you. 8  
Be sober, be vigilant;  
because your adver-  
sary the devil, as a  
roaring lion, walketh  
about, seeking whom  
he may devour: 9 whom  
resist steadfast in the  
faith, knowing that the  
afflictions are

αὐτῶν LITtrAW.

— ἐπι-

— τὸν LITtr.

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-

— ἐπι-





φυγόντες τῆς ἐν <sup>1</sup>κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. 5 καὶ  
 ing escaped the <sup>2</sup>in [the] <sup>4</sup>world <sup>5</sup>through <sup>6</sup>lust <sup>1</sup>corruption. <sup>12</sup>also  
<sup>11</sup>αὐτοῦ. τοῦτο" δέ, σπουδὴν πᾶσαν παρεισενέγκαν-  
<sup>2</sup>for <sup>3</sup>this <sup>10</sup>very <sup>11</sup>reason <sup>12</sup>but, <sup>13</sup>diligence, <sup>17</sup>all <sup>18</sup>having <sup>14</sup>brought <sup>15</sup>in <sup>16</sup>be-  
 τες, ἐπιχορηγήσατε ἐν τῇ πίστει. ὑμῶν τὴν ἀρετὴν. ἐν δὲ τῇ ἀρετῇ  
 sides, supply ye in your faith virtue, and in virtue  
 τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-  
 knowledge, and in knowledge self-control, and in self-con-  
 τείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ  
 trol endurance, and in endurance piety, and in  
 τῇ εὐσέβειᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.  
 piety brotherly love, and in brotherly love love:

8 ταῦτα γὰρ ὑμῖν <sup>11</sup>ὑπάρχοντα" καὶ πλεονάζοντα, οὐκ  
 for these things <sup>2</sup>in <sup>3</sup>you <sup>4</sup>being and <sup>5</sup>abounding [<sup>6</sup>to <sup>7</sup>be] <sup>8</sup>neither  
 ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν  
<sup>9</sup>idle <sup>10</sup>nor <sup>11</sup>unfruitful <sup>12</sup>knowledge [<sup>13</sup>you] as to the <sup>14</sup>of <sup>15</sup>our <sup>16</sup>Lord  
 Ἰησοῦ χριστοῦ ἐπίγνωσιν. 9 ὥ γὰρ μὴ παρέστιν ταῦτα  
<sup>2</sup>Jesus <sup>3</sup>Christ <sup>4</sup>knowledge; for with whom are not present these things  
 τυφλός ἐστιν, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν  
 blind he is, short sighted, having forgotten the purification  
 πάλα αὐτοῦ ἁμαρτιῶν. 10 Διὸ μᾶλλον, ἀδελφοί, σπου-  
 of <sup>2</sup>old <sup>3</sup>of <sup>4</sup>this <sup>5</sup>sins. Wherefore rather, brethren, be dili-  
 δάσατε <sup>6</sup>βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι." <sup>7</sup>Thus  
 gent <sup>8</sup>sure <sup>9</sup>your <sup>10</sup>make [<sup>11</sup>you] as to the <sup>12</sup>of <sup>13</sup>our <sup>14</sup>Lord  
 ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσῃτε. 11 οὕτως  
 for these things doing in no wise shall ye stumble at any time.  
 γὰρ πλουσίως ἐπιχορηγήθησεται ὑμῖν ἡ εἵσοδος εἰς τὴν αἰώ-  
 for <sup>2</sup>richly <sup>3</sup>shall <sup>4</sup>be supplied to you the entrance into the eter-  
 νιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.  
 nal kingdom of our Lord and Saviour Jesus Christ.

12 Διὸ <sup>1</sup>οὐκ ἀμελήσω" ὑμᾶς αἰεὶ" ὑπομνήσκειν  
 Wherefore I will not neglect <sup>2</sup>you <sup>3</sup>always <sup>4</sup>to <sup>5</sup>put in remembrance  
 περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν  
 concerning these things, although knowing [them] and having been established in  
 τῇ παρουσίᾳ ἀληθείᾳ. 13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν  
 the present truth. But right I esteem it, as long as I am in  
 τούτῃ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει.  
 this tabernacle, to stir up you by putting [you] in remembrance,  
 14 εἰδὼς ὅτι ταχυνή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου,  
 knowing that speedily is the putting off of my tabernacle  
 καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς ἐδήλωσέν μοι.  
 [to be], = also our Lord Jesus Christ signified to me;  
 15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ  
 but I will be diligent also at every time for you to have [it in your power] after  
 τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιεῖσθαι. 16 οὐ γὰρ  
 my departure <sup>2</sup>these <sup>3</sup>things <sup>4</sup>to <sup>5</sup>have <sup>6</sup>in <sup>7</sup>remembrance. For not  
 σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν  
<sup>8</sup>cleverly-imagined <sup>9</sup>fables <sup>10</sup>having <sup>11</sup>followed <sup>12</sup>you the  
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'  
<sup>3</sup>of <sup>4</sup>our <sup>5</sup>Lord <sup>6</sup>Jesus <sup>7</sup>Christ <sup>8</sup>power <sup>9</sup>and <sup>10</sup>coming, but  
 ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος. 17 λαβὼν  
 eye-witnesses having been of his majesty. <sup>2</sup>Having <sup>3</sup>received  
 γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθεί-  
 for from God [the] Father honour and glory, <sup>2</sup>a <sup>3</sup>voice <sup>4</sup>having <sup>5</sup>been

corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 and to knowledge temperance; and to temperance patience; and to patience godliness; 7 and to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory when there came such a voice to him from the excellent glory; This is my be-

1 + τῷ the LITR.  
 ο ἁμαρτημάτων GTTR.  
 ποιήσθε ye make L.

αὐτοὶ (read but ye also) L  
 + ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων that by your good works L.  
 μελήσω I will take care LITRAW.

παρόντο being present L.  
 ὑμῶν ὑμῶν GTTRAW.





ἰσμεν <sup>1</sup>τεθεικώς· 7 <sup>2</sup>καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς  
 'ungodly 'having <sup>2</sup>set; and righteous Lot, oppressed by the  
 τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, <sup>3</sup>ἡρρύσατο· 8 βλέμ-  
 'of 'the 'lawless <sup>3</sup>in 'licentiousness <sup>3</sup>conduct he delivered, ('through  
 ματι γὰρ καὶ ἀκοῇ 8<sup>ο</sup> δίκαιος, <sup>4</sup>ἡγκατοικῶν<sup>1</sup> ἐν αὐτοῖς,  
 'seeing 'for and hearing, the righteous [man], dwelling among them,  
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις  
 day by day [his] 'soul 'righteous 'with 'their] 'lawless 'works  
 ἐβασάνιζεν· 9 οἶδεν κύριος εὐσεβεῖς ἐκ <sup>5</sup>πειρασμοῦ<sup>1</sup>  
 'tormented,) <sup>5</sup>knows [the] 'Lord [how the] pious out of temptation  
 ῥύσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους  
 to deliver, and [the] unrighteous to a day of judgment <sup>6</sup>to 'be 'punished  
 τηρεῖν· 10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ  
 'to 'keep; and specially those who after [the] flesh in [the] lust  
 of pollution walk, and lordship despise. [They

Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουντες βλασφημοῦντες·  
 are] daring, self-willed; 'glories 'they 'tremble 'not 'speaking 'evil 'of;

11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέ-  
 where angels <sup>7</sup>in 'strength and 'power <sup>7</sup>greater 'being, 'not 'do

ρουντες κατ' αὐτῶν <sup>8</sup>παρὰ κυρίῳ<sup>1</sup> βλάσφημον κρίσιν.  
 bring against them, before [the] Lord, a railing charge.

12 οὗτοι δέ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα<sup>1</sup> εἰς ἕλ-  
 But these, ■ 'irrational 'animals 'natural born for cap-

σιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν  
 ture and corruption, <sup>9</sup>in 'what 'they 'are 'ignorant 'of 'speaking 'evil, in

τῇ φθορᾷ αὐτῶν <sup>10</sup>καταφθαρῆσονται,<sup>1</sup> 13 κομιούμενοι  
 their corruption shall utterly perish, being about to receive [the]

μισθὸν ἀδικίας, ἡδονὴν ἡγοῦμενοι τὴν ἐν ἡμέρᾳ τρυφῇ,  
 reward of unrighteousness; 'pleasure 'esteeming 'ephemeral 'indulgence;

σπίλοι καὶ μῶμοι, ἐντρυφόντες ἐν ταῖς ἀπάταις<sup>1</sup> αὐτῶν, συν-  
 spots and blemishes, luxuriating in 'deceits 'their, feast-

ευνοχούμενοι ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεσοῦς μοιχαλίδος  
 ing with you; eyes having full of an adulteress, and that

καὶ ἀκαταπαύστους<sup>1</sup> ἁμαρτίας, δელεάζοντες ψυχὰς ἀσθηρίκ-  
 and that cease not from sin, alluring souls unestablish-

τους, καρδίαν γεγυμνασμένην <sup>15</sup>πλεονεξίαις<sup>1</sup> ἔχοντες, κατάρ-  
 ed; <sup>2</sup>a 'heart 'exercised 'in 'craving 'having, 'of 'curse

τέκνα, 15 <sup>16</sup>καταλιπόντες<sup>1</sup> τὴν εὐθείαν ὁδόν, ἐπλανήθησαν,  
 children; having left the straight way, they went astray,

ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς  
 having followed in the way of Balaam, [son] of Bosor, who [the]

μισθὸν ἀδικίας ἠγάπησεν, 16 ἔλεγε· δὲ ἔσχεν ἰδίας  
 reward of unrighteousness loved; but reproof had of his own

παρανομίας· ὑποζύγιον ἄφρων, ἐν ἀνθρώπου φωνῇ  
 wickedness, [the] 'beast 'of 'burden 'dumb, in man's voice

φθεγγόμενον, ἐκώλυσεν τὴν τοῦ προφήτου παραφροσύνην.  
 speaking, forbade the 'of 'the 'prophet 'madness.

17 οὗτοι εἰσιν πηγαὶ ἄνδρῳ, νεφέλαι ὑπὸ λαίλαπος ἐλαν-  
 These ■ fountains without water, clouds by storm being

νόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα<sup>1</sup> τετήρηται.  
 driven, to whom the gloom of darkness for ever is kept.

ἔρυστο TrA. — ὁ (read [the]) L. ἡ ἐν· T. <sup>1</sup>πειρασμῶν temptations T.  
 ■ παρὰ κυρίῳ L[Tr]. <sup>2</sup>φυσικὰ γεγεννημένα EG; γεγεννημ. τ) φυσικὰ (read irra-  
 tional animals, born naturally) LITtrAW. <sup>3</sup>καὶ φθαρῆσονται shall even perish LITtrAW.

■ ἀγάταις 'love 'feasts LTr. <sup>4</sup>ἀκαταπάστους insatiable (for sin) L. <sup>5</sup>πλεονεξίας GLITtrAW.  
 ■ καταλείποντες leaving Tr. — τὴν (read [the]) GLITtrAW. <sup>6</sup>καὶ ὀμίχλαι and mists

GLITtrAW. — εἰς αἰῶνα LITtrA.

wicked: ■ (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds); 9 the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 10 but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14 having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 16 but was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. 17 These are wells without water, clouds that are carried with tempest; to whom the mist of darkness is reserved for ever. 18 For when they speak great swelling words of vanity, they

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allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they ~~are~~ again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

III. This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord, and Saviour: 3 knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 where-by the world that then was, being overflown with water, perished:

18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκός, ἡ ἀσελείαις, τοὺς ὄντως ἐν [τῇ] ἐσθλότητι σαρκός, ἡ ἀσελείαις, τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους, 19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τοῖς ἐπιθυμίαις, αὐτοὶ δούλοι ὑπάρχοντες τοῖς ἐπιθυμίαις, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ὧς γὰρ τις ἡττηται, τούτῳ ἡ δόξα. 20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ χριστοῦ, τοῖς ἐπιθυμίαις ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21 κρεῖττον γὰρ ἢν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν, ἐκ τῆς παραδοθείσης αὐτοῖς ἐντολῆς. 22 συμβέβηκεν δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύνων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέρμα· καὶ, ὧς λουσαμένη, εἰς κύλισμα βροβορόου.

3 Ταύτην ἡδὲ, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἥτις ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εὐκρίνην νῆν διάνοιαν, 2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἐντολῆς, τοῦ κυρίου καὶ σωτῆρος. 3 τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἡσυχάτων τῶν ἡμερῶν ἐμπαίκεται, κατὰ τὰς ἰδίους ἐπιθυμίας πορευόμενοι, 4 καὶ λέγοντες, Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. 5 λαμβάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκατά, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ, 6 δι' ὧν ὁ τότε

— ἐν E. ὀλίγως scarcely GLT<sup>1</sup>AW. ἀποφεύγοντας are escaping from LIT<sup>1</sup>AW. — καὶ [τῇ]. ἡμῶν (read our Lord) LT. κρείσσον T. εἰς τὰ ὅπισθω to the [things] behind L. ὑποστρέψαι to have turned back LIT<sup>1</sup>AW. ἀπὸ L. — δε but LIT<sup>1</sup>AW. κυλισμὸν rolling TIT<sup>1</sup>AW. ὑμῶν (read by your apostles) LIT<sup>1</sup>AW. ἑσχατῶν (read in the last days) LIT<sup>1</sup>AW. ἐν ἐμπαίμονῃ (read mockers, with mocking) GLT<sup>1</sup>AW. ἐπιθυμίας αὐτῶν GLT<sup>1</sup>AW.

κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· ἡ οἱ δὲ νῦν οὐρανοὶ  
world with water having been deluged perished. But the now heavens

καὶ ἡ γῆ αὐτοῦ ὁ λόγος τεθησαυρισμένοι εἰσιν, πυρὶ τηρού-  
and the earth by his word <sup>2</sup>treasured up <sup>3</sup>are, for fire being-  
μενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.  
kept to a day of judgment and destruction of ungodly

8 ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα  
But this one thing let not be hidden from you, beloved, that one day

παρὰ κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα  
with [the] Lord [is] as a thousand years, and a thousand years as a day

μία. 9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὡς τινες βρα-  
one. <sup>1</sup>Does not <sup>2</sup>delay <sup>3</sup>the <sup>4</sup>Lord the <sup>5</sup>promise, <sup>6</sup>as some men count slack-  
ness; but is long-

δυστήτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ ἡμᾶς, μὴ βουλό-  
lay <sup>1</sup>esteem, but is longsuffering towards us, not will-

μενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρή-  
ing [for] any to perish, but all to repentance

σαι. 10 ἥξει δὲ ῥῆ ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτί,  
come. But shall come the day of [the] Lord as a thief in [the] night,

ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ  
in which the heavens with rushing noise shall pass away, and [the] elements

καυσούμενα λυθίσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα  
burning with heat shall be dissolved, and [the] earth and the <sup>2</sup>in <sup>3</sup>it <sup>4</sup>works

κατακαήσεται.  
shall be burnt up.

11 Τούτων ὅντων πάντων λυομένων, ποταποὺς  
These things then all being to be dissolved, what kind of [persons]

δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,  
ought <sup>2</sup>to be <sup>3</sup>ye in holy conduct and piety,

12 προσδοκῶντας καὶ σπεύδοντας τῇ παρουσίᾳ τοῦ  
expecting and hastening the coming of the

θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθή-  
of God <sup>1</sup>day by reason of which [the] heavens, being on fire, shall be dis-

σονται, καὶ στοιχεῖα καυσούμενα <sup>2</sup>τήκεται; 13 καινοὺς  
solved, and [the] elements burning with heat shall melt? <sup>2</sup>New

δὲ οὐρανοὺς καὶ τῇ γῇ καινῇ <sup>1</sup>κατὰ <sup>2</sup>τὸ ἐπάγγελμα αὐτοῦ  
but heavens and earth <sup>3</sup>a new according to <sup>4</sup>promise <sup>5</sup>his,

προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14 διό, ἀγαπη-  
we expect, in which righteousness dwells. Wherefore, beloved,

τοί, ταῦτα προσδοκῶντες, σπουδάσατε ἀσπιλοι καὶ ἀμώ-  
ed, these things expecting be diligent without spot and unblam-

μητοὶ αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν τοῦ κυρίου ἡμῶν  
able by him to be found in peace; and the <sup>2</sup>of our Lord

μακροθυμίαν, σωτηρίαν ἡγεῖσθε καθὼς καὶ ὁ ἀγαπητὸς  
longsuffering, <sup>1</sup>salvation <sup>2</sup>esteem ye; according as also <sup>3</sup>beloved

ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν  
our brother Paul according to the <sup>2</sup>to him <sup>3</sup>given <sup>4</sup>wisdom

ἔγραψεν ὑμῖν, 16 ὡς καὶ ἐν πάσαις ἐπιστολαῖς, λαλῶν  
wrote to you, as also in all [his] epistles, speaking

ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἐστὶν δυσνόητά  
in them concerning these things, among which are <sup>2</sup>hard <sup>3</sup>to be <sup>4</sup>understood

7 but the heavens and the earth, which are now, by the same word

are kept in store, re-

served unto fire, against the day of judg-

ment and perdition of ungodly men. 8 But,

beloved, be not ignorant of this one thing,

that one day is with the Lord as a thousand

years, and a thousand years as one day. 9 The

Lord is not slack concerning his promise,

as some men count slackness; but is long-

suffering to us-ward, not willing that any

should perish, but that all should come to re-

pentance. 10 But the day of the Lord will

come as a thief in the night; in the which

the heavens shall pass away with great

noise, and the elements shall melt with

servent heat, the earth also and the works

that are therein shall be burned up.

11 Seeing then that all these things shall

be dissolved, what manner of persons

ought ye to be in all holy conversation and

godliness, 12 looking for and hastening unto

the coming of the day of God, wherein the

heavens being on fire shall be dissolved, and

the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise,

look for new heavens and new earth,

wherein dwelleth righteousness. 14 Where-

fore, beloved, seeing that ye look for such

things, be diligent that ye may be found of him

in peace, without spot, and blameless. 15 And

account that the longsuffering of our Lord is

salvation; even our beloved brother Paul

also according to the wisdom given unto him

hath written unto you; 16 as also in all his

epistles, speaking in them of these things;

in which are some things hard to be

<sup>1</sup> τῷ αὐτῷ (read by the same word) ELT; τῷ αὐτοῦ GTRAW.

LTTAW. <sup>2</sup> δι' because of LT.

<sup>3</sup> ὑμᾶς you LTTAW. <sup>4</sup> — ἡ (read [the]) LTTAW.

<sup>5</sup> — ἐν νυκτί GLTTAW.

<sup>6</sup> — οἱ (read [the]) TA.

<sup>7</sup> ἡγήσεται shall be detected Tr.

<sup>8</sup> οὕτως thus A.

<sup>9</sup> καὶ and L.

<sup>10</sup> ταῖς ἐπαγγέλματα promises LT.

<sup>11</sup> ταῖς LTTAW.

<sup>12</sup> αἷς LTTAW.

<sup>13</sup> — δ (read [the])

<sup>14</sup> — ἡ (read [the]) LTTAW.

<sup>15</sup> — ἐπε-

<sup>16</sup> — ταῖς

understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὥς <sup>as</sup> <sup>some</sup> <sup>things</sup>, which the untaught and unestablished wrest, <sup>as</sup> καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπόλειαν. also the other scriptures, to their own destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, <sup>Ye</sup> <sup>therefore</sup>, beloved, knowing beforehand, beware, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέ- <sup>lest</sup> <sup>with</sup> <sup>the</sup> <sup>of</sup> <sup>the</sup> <sup>lawless</sup> <sup>ones</sup> error having been led away, ye should σῆτε τοῦ ἰδίου στηριγμοῦ. 18 αὐξάνετε δὲ ἐν χάριτι καὶ <sup>fall</sup> <sup>from</sup> <sup>your</sup> <sup>own</sup> <sup>steadfastness</sup> : but grow in grace, and γινώσκει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. <sup>in</sup> <sup>the</sup> <sup>knowledge</sup> <sup>of</sup> <sup>our</sup> <sup>Lord</sup> and Saviour Jesus Christ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν. <sup>To</sup> <sup>him</sup> <sup>be</sup> <sup>glory</sup> <sup>both</sup> <sup>now</sup> <sup>and</sup> <sup>to</sup> <sup>the</sup> <sup>day</sup> <sup>of</sup> <sup>eternity</sup>. Amen.

ἘΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.<sup>1</sup>  
<sup>1</sup>EPISTLE <sup>OF</sup> <sup>JOHN</sup> <sup>GENERAL</sup> <sup>FIRST.</sup>

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full.

Ὅ <sup>That</sup> <sup>which</sup> <sup>was</sup> <sup>from</sup> <sup>the</sup> <sup>beginning</sup>, that which we have heard, that which we <sup>have</sup> <sup>seen</sup> <sup>with</sup> <sup>our</sup> <sup>eyes</sup>, that which we have <sup>looked</sup> <sup>upon</sup>, and <sup>our</sup> <sup>hands</sup> <sup>have</sup> <sup>handled</sup>, of the Word of life; 2 καὶ ἡ ζωὴ <sup>our</sup> <sup>handled</sup> <sup>concerning</sup> <sup>the</sup> <sup>Word</sup> <sup>of</sup> <sup>life</sup>; (and the life <sup>was</sup> <sup>manifested</sup>, and we have seen, and bear witness, and <sup>re-</sup> <sup>port</sup> <sup>to</sup> <sup>you</sup> <sup>the</sup> <sup>life</sup> <sup>eternal</sup>, which was with the Father, and was manifested unto us;) 3 ὁ <sup>and</sup> <sup>which</sup> <sup>we</sup> <sup>have</sup> <sup>seen</sup> <sup>and</sup> <sup>have</sup> <sup>heard</sup> <sup>declare</sup> <sup>we</sup> <sup>unto</sup> <sup>you</sup>, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 καὶ ταῦτα ἠγάγομεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. <sup>we</sup> <sup>report</sup> <sup>to</sup> <sup>you</sup>, that also ye fellowship may have with <sup>us</sup>; and <sup>fellowship</sup> <sup>indeed</sup> <sup>our</sup> <sup>is</sup> <sup>with</sup> <sup>the</sup> <sup>Father</sup>, and <sup>with</sup> <sup>his</sup> <sup>Son</sup> <sup>Jesus</sup> <sup>Christ</sup>. And these things <sup>we</sup> <sup>write</sup> <sup>to</sup> <sup>you</sup> <sup>that</sup> <sup>joy</sup> <sup>our</sup> <sup>may</sup> <sup>be</sup> <sup>full</sup>.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one

5 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ <sup>him</sup>, and announce to you, that God <sup>is</sup>, and σκοτία <sup>darkness</sup> <sup>in</sup> <sup>him</sup> <sup>is</sup> <sup>not</sup> <sup>any</sup> <sup>at</sup> <sup>all</sup>. 6 εἰ ἂν εἰπώμεν ὅτι <sup>darkness</sup> <sup>in</sup> <sup>him</sup> <sup>is</sup> <sup>not</sup> <sup>any</sup> <sup>at</sup> <sup>all</sup>. If we should say that <sup>fellowship</sup> <sup>we</sup> <sup>have</sup> <sup>with</sup> <sup>him</sup>, and in darkness should walk, <sup>we</sup> <sup>lie</sup>, and do not practise the truth. But if in the <sup>light</sup> <sup>we</sup> <sup>should</sup> <sup>walk</sup>, as he <sup>is</sup> <sup>in</sup> <sup>the</sup> <sup>light</sup>, fellowship

■ — ἀμὴν T<sup>Tr</sup>A<sup>L</sup>. ■ + Πέτρον β' 2 Peter T<sup>Tr</sup>A.

1 + τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Ἰωάννου α' LTAW; Ἰωάννου ἐπιστολὴ α' Tr. ■ + καὶ also LT<sup>Tr</sup>A<sup>W</sup>. <sup>h</sup> γράφομεν ἡμεῖς we write T<sup>Tr</sup>A. <sup>i</sup> ὑμῶν your B<sup>W</sup>A.

■ ἔστιν αὕτη T<sup>Tr</sup>A<sup>W</sup>. <sup>i</sup> ἀγγελία GLT<sup>Tr</sup>A<sup>W</sup>. ■ οὐκ ἐστὶν ἐν αὐτῷ Tr.

ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ "χριστοῦ" τοῦ υἱοῦ  
 we have with one another, and the blood of Jesus Christ "Son  
 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 8 ἐὰν εἴπωμεν  
 'his cleanses us from every sin. If we should say  
 ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια  
 that sin we have not, ourselves we deceive, and the truth  
 "οὐκ ἔστιν ἐν ἡμῖν." 9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν,  
 is not in us. If we should confess our sins,  
 πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφ᾽ ἡμῶν τὰς ἁμαρτίας,  
 faithful he is and righteous, that he may forgive us the sins,  
 καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 ἐὰν εἴπωμεν  
 and may cleanse us from all unrighteousness. If we should say  
 ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος  
 that we have not sinned, liar we make him, and word  
 αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.  
 'his is not in us.

2 Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε·  
 "Little children, I write to you, that ye may not sin;  
 καὶ ἐὰν τις ἁμαρτῇ, παρακλητὸν ἔχομεν πρὸς τὸν πατέρα,  
 and if anyone should sin, a Paraclete we have with the Father,  
 Ἰησοῦν χριστὸν δίκαιον. ■ καὶ αὐτὸς ῥίλασμός ἐστιν·  
 Jesus Christ [the] righteous; and he [the] propitiator is.  
 περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον,  
 for our sins; not for ours but only,  
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.  
 but also for whole the world.

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν  
 And by this we know that we have known him, if  
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. 4 ὁ λέγων, "Ἐγνώκα αὐτόν,  
 his commandments we keep. He that says, I have known him,  
 καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ  
 and his commandments is not keeping, a liar is, and in him  
 ἡ ἀλήθεια οὐκ ἔστιν· 5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,  
 the truth is not; but whoever may keep his word,  
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ  
 truly in him the love of God has been perfected. By this  
 γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν. 6 ὁ λέγων ἐν αὐτῷ  
 we know that in him we are. He that says in him [he]  
 μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησεν, καὶ αὐτὸς οὕτως·  
 abides, ought, even as he walked, also himself so  
 περιπατεῖν. 7 Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,  
 to walk. Brethren, not a commandment new I write to you,  
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ  
 but commandment an old, which ye had from [the] beginning: the  
 ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ'  
 commandment old is the word which ye heard from [the]  
 ἀρχῆς. 8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστίν  
 beginning. Again a commandment new I write to you, which is  
 ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται,  
 true in him and in you, because the darkness is passing away,  
 καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 ■ λέγων ἐν τῷ  
 and the light true already shines. He that says in the  
 φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστίν  
 light [he] is, and his brother hates, in the darkness is

with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiator for our sins: and not for ours only, but also for the sins of the whole world.

■ And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked. 7 Brethren, I write no new commandment unto you, but which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in darkness even until

α — χριστοῦ LITTA.

ο ἐν ἡμῖν οὐκ ἔστιν LITW.

■ ἡμῶν our (sins) W.

9 ἐστίν

ἱλασμός L. + ὅτι [L]TITa.

■ — οὕτως LIT[A].

α ἀγαπητὸς beloved GLITTAW.

α — ἀπ' ἀρχῆς LITTA.



now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of

ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ φωτὶ ἀβίδει, καὶ οὐκ ἔστιν ἡ ἐκείνου ἁμαρτία. 11 ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, τέκνιά, ὅτι ἀφίενται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν [the] beginning. I write to you, young men, because ye have overcome the wicked [one]. \*Γράφω ὑμῖν, παῖδια, ὅτι ἐγνώκατε τὸν πατέρα.

14 \*Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. \*Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν. 15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· ἐὰν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ κόσμου. 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ὑαλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστίν. 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα. 18 Παῖδια, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἡκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. 19 ἐξ ἡμῶν ἐβῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενηκέισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς

\* οὐκ ἔστιν ἐν αὐτῷ LTA. \* ἔγραψα I wrote LTTAW. † ὑαλαζονία T. \* ἀλλὰ TTTW.  
 \* — ὁ LTTAW. † ἐβῆλθον LTTAW. ‡ ἐξ ἡμῶν ἦσαν TT.

χοῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.<sup>¶</sup>  
[the] anointing have from the holy [one], and ye know all things.

21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι  
I wrote not to you because ye know not the truth, but because  
οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.  
ye know it, and that any lie of the truth is not is.

22 Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ  
Who is the liar but he that denies that Jesus  
ἐστὶν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος ὁ ἀρνούμενος  
is the Christ? He is the antichrist who denies

τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ ἀρνούμενος τὸν υἱόν,  
the Father and the Son. Everyone that denies the Son,  
οὐδὲ τὸν πατέρα ἔχει. 24 Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ'  
neither the Father has he. Ye therefore what ye heard from

ἀρχῆς, ἐν ὑμῖν μένετω. ἔαν ἐν ὑμῖν μείνῃ ὃ ἀπ'  
[the] beginning, in you let it abide: if in you should abide what from  
ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ  
[the] beginning ye heard, also ye in the Son and in the Father  
μενεῖτε. 25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγ-  
shall abide. And this is the promise which he pro-

γελατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 ταῦτα ἔγραψα ὑμῖν  
wised us, life eternal. These things I wrote to you

περὶ τῶν πλανούντων ὑμᾶς. 27 καὶ ὑμεῖς τὸ χοῖσμα  
concerning those who lead astray you: and you the anointing

ὃ ἐλάβετε ἀπ' αὐτοῦ, ἢ ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε  
which ye received from him, in you abides, and not need ye have  
ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὥς τὸ αὐτὸ χοῖσμα διδάσκει  
that anyone should teach you; but as the same anointing teaches

ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἔστιν ψεῦ-  
you concerning all things, and true is, and is not a  
δος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ἡμενεῖτε ἐν αὐτῷ.  
lie; and even as it taught you, ye shall abide in him.

28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερω-  
And now, little children, abide in him, that when he be mani-  
θῇ, ἡ ἡμεῖς παρρησίαν, καὶ μὴ αἰσχυρθώμεν ἀπ' αὐτοῦ,  
f-sted we may have boldness, and not be put to shame from before him  
ἐν τῇ παρουσίᾳ αὐτοῦ.  
at his coming.

29 Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ  
If ye know that righteous he is, ye know that everyone who  
ποιοῦν τὴν δικαιοσύνην, ἐξ αὐτοῦ, γεγέννηται. 3 Ἰδετε πο-  
practises righteousness of him has been begotten. See

ταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ  
what love has given to us the Father, that children of God  
κληθώμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς,  
we should be called. On account of this the world knows not us,

ὅτι οὐκ ἔγνω αὐτόν. 2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν,  
because it knew not him. Beloved, now children of God are we,  
καὶ οὐπω ἐφανερώθη τί ἐσόμεθα· οὐδαμὲν ᾔδει ὅτι ἔαν  
and not yet was it manifested what we shall be; but we know that if

φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς  
he be manifested, like him we shall be, for we shall see him as

ps. 20 But ye have an unction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denierth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. III. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that if when he shall appear, we shall be like him; for we shall see him

α πάντες (read ye all know) T. ■ + ὁ ὁμολογῶν τὸν υἱὸν τὸν πατέρα ἔχει he that confesses the Son has the Father also GLTTRAW. f — οὖν LTTA. g — ἐν L. h μένει ἐν ὑμῖν LTTA. i αὐτοῦ (read as his anointing) TTA. j μένετε abide LTTA W. k ἐὰν if LTTA. l σχωμεν LTTA. ■ + καὶ also TTA. ■ γεγέννηται in Stephens. o + καὶ ἐσμεν and we are [such] LTTA. • p — δὲ but LTTA W.

as he is. ■ And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. ■ He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15 Whosoever hateth

ἑστί. 3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἡσυχάζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστιν.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 5 καὶ οἴδατε ὅτι ἐκεῖνος καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ εἶδρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

7 Τεκνία, μὴδεὶς πλανᾷτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. 8 ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9 πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. 10 ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἐστὶν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. 11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς

Καὶν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 Μὴ θαναμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. 15 πᾶς ὁ μισῶν τὸν

9 — ἡ λ (misinformed as to codex B).

11 + καὶ And T.

12 — ἡ μὴ LITRA.

13 — μου LITRAW.

14 ὡν δίκαιος (read that is not righteous) L.

15 — μου LITRAW.

ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς  
 "brother "his a murderer is, and ye know that "any (lit. every)

ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ<sup>11</sup> μένουσαν.  
 "murderer "not has life eternal "in "him "abiding.

16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ  
 By this we have known love, because he for  
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν<sup>12</sup> καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν  
 us his life laid down; and we ought for the  
 ἀδελφῶν τὰς ψυχὰς ὑτιθεῖναι.<sup>13</sup> 17 ὃς δ' ἂν ἔχῃ τὸν  
 brethren [our] lives to lay down. But whoever may have

βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφόν αὐτοῦ χρεῖαν  
 "means "of "life "the "world's, and may see his brother "need  
 ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ  
 "having, and may shut up his bowels from him, how "the

ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;  
 "love "of "God "abides in him?

18 Τεκνία "μουν," μὴ ἀγαπῶμεν λόγῳ μὴ δὲ<sup>a</sup> γλώσσῃ,  
 "Little "children "my, we should not love in word, nor with tongue,  
 ἅλλ' <sup>c</sup> ἐργῳ καὶ ἀληθείᾳ. 19 "καὶ" ἐν τούτῳ ἐγινώσκομεν<sup>14</sup>  
 but in work and in truth. And by this we know

ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθεν αὐτοῦ πείσομεν  
 that of the truth we are, and before him shall persuade  
 τὰς καρδίας ἡμῶν. 20 "ὅτι" ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,  
 our hearts, that if "should "condemn "our "heart,

ὅτι μεῖζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.  
 that greater is God than our heart and knows all things.

21 ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν<sup>15</sup> μὴ καταγινώσκῃ ἡμῶν  
 Beloved, if "heart "our should not condemn us,

παρρησίαν ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ ἐὰν αἰτῶμεν,  
 boldness we have towards God, and whatsoever we may ask,

λαμβάνομεν ἡ παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν,  
 we receive from him, because his commandments we keep,

καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη  
 and the things pleasing before him we practise. And this

ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα<sup>16</sup> πιστεύσωμεν<sup>17</sup> τῷ ὀνόματι τοῦ  
 is his commandment, that we should believe on the name

υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς  
 of his Son Jesus Christ, and should love one another, even as

ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ,  
 he gave commandment to us. And he that keeps his commandments,

ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ<sup>18</sup> καὶ ἐν τούτῳ γινώσκειμεν  
 in him abides, and he in "him: and by this we know

ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.  
 that he abides in us, by the Spirit which to us he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμά-  
 Beloved, not "every "spirit "believe, but prove

ζετέ τὰ πνεύματα, εἰ<sup>19</sup> τοῦ θεοῦ ἐστίν<sup>20</sup> ὅτι πολλοὶ ψευδο-  
 the spirits, if of God they are; because many false

προφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 ἐν τούτῳ γινώσκετε  
 prophets have gone out into the world. By this ye know

τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν  
 the Spirit of God: every spirit which confesses Jesus Christ

his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that, we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

IV. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come

<sup>a</sup> ἐαυτῷ himself LIT. <sup>γ</sup> θεῖναι LITtrAW. <sup>z</sup> — μου LITtrAW. <sup>■</sup> + τῇ (read with the tongue) GLITtrAW. <sup>b</sup> ἀλλὰ Ttr. <sup>c</sup> + ἐν in (work) GLITtrAW. <sup>■</sup> — καὶ L[TrA]. <sup>■</sup> γνωσό-μεθα we shall know LITtrAW. <sup>δ</sup> οἶ τῃ (read whatever our heart) L. <sup>■</sup> — ἡμῶν (read the heart) LIT[Δ]. <sup>h</sup> ἀπ' LITtrA. <sup>i</sup> πιστεύωμεν we believe LITtr; πιστεύ[σ]ωμεν Δ.



in the flesh is of God: 3 and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore spake they of the world, and the world heareth them. ¶ We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἐστιν. 3 καὶ πᾶν πνεῦμα  
in flesh come, of God is; and any spirit

ὃ μὴ ὁμολογῇ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ  
which confesses not Jesus Christ in flesh come, of  
τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτο ἐστὶν τὸ τοῦ ἀντιχρίστου,  
God not is: and this is that [power] of the antichrist,

ὃ ἀκρόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡ δὴ.  
[of] which ye heard that it comes, and now in the world is it already.

4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικήκατε αὐτούς·  
Ye of God are, little children, and have overcome them,

ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.  
because greater is he who [is] in you than he who [is] in the world.

5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ἐκ τοῦ κόσμου λα-  
They of the world are; because of this of the world they

λοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς ἐκ τοῦ θεοῦ  
talk, and the world them hears. 6 We of God

ἐσμεν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν  
are; he that knows God, hears us; he that is not

ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα  
of God, hears not us. By this we know the spirit

τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.  
of truth and the spirit of error.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ  
Beloved, we should love one another; because love of

θεοῦ ἐστὶν, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ θεοῦ γεγέννηται,  
God is, and everyone that loves, of God has been begotten,

καὶ γινώσκει τὸν θεόν. 8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν θεόν·  
and knows God. He that loves not, knew not God;

ὅτι ὁ θεὸς ἀγάπη ἐστὶν. 9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη  
because God love is. In this was manifested the love

τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέ-  
of God as to us, that his Son the only-begotten

σταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.  
sent God into the world, that we might live through him.

10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν  
In this is love, not that we loved

θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν  
God, but that he loved us, and sent Son

αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 ἀγαπητοί, εἰ  
his a propitiation for our sins. Beloved,

οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους  
so God loved us, also we ought one another

ἀγαπᾶν. 12 θεὸς οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν  
to love. God no one at any time has seen; if we should love

ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τέτελειω-  
one another, God in us abides, and his love perfect-

μένη ἐστὶν ἐν ἡμῖν. 13 ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ  
ed is in us. By this we know that in him

μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ  
we abide, and he in us, because of his Spirit

δέδωκεν ἡμῖν. 14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι  
he has given to us. And we have seen and bear witness that

ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.

the Father has sent the Son [as] Saviour of the world.

\* — χριστὸν w; — χριστὸν ἐν σαρκὶ ἐληλυθότα (read the Jesus) GLTTR. τετελειωμένα ἐστὶν L; τετελ. ἐν ἡμῖν ἐστὶν TTRa.

1 ἐν ἡμῖν

15 Ὁς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ. ὁ  
 Whosoever may confess that Jesus is the Son of God,  
 θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ. 16 καὶ ἡμεῖς ἐγνω-  
 God in him abides, and he in God. And we have  
 καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.  
 known and have believed the love which God as to us  
 ὁ τοῦ ἀγάπης ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ  
 God love is, and he that abides in love, in God  
 μένει, καὶ ὁ θεὸς ἐν αὐτῷ. 17 ἐν τούτῳ τετελείωται ἡ ἀγάπη  
 abides, and God in him. In this has been perfected love  
 μεθ' ἡμῶν, ἵνα παρρησιάσιν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,  
 with us, that boldness we may have in the day of judgment,  
 ὅτι καθὼς ἐκεῖνος ἐστιν, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.  
 that even as he is, also we are in this world.  
 18 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἡ τελεία ἀγάπη ἔξω  
 Fear there is not in love, but perfect love out  
 βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβοῦ-  
 casts fear; because fear has, and he that fears  
 μενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 19 ἡμεῖς ὁ ἀγαπῶμεν  
 has not been made perfect in love. We love

αὐτὸν· ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς.  
 him because he first loved us.

20 Ἐάν τις εἴπῃ, "Ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελ-  
 If anyone should say, I love God, and bro-  
 φὸν αὐτοῦ μισῶ, ψεῦστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν  
 ther his should hate, a liar he is. For he that loveth  
 ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν,  
 his brother whom he has seen, God whom he has not seen,  
 "πῶς" δύναται ἀγαπᾶν; 21 καὶ ταύτην τὴν ἐντολὴν ἔχο-  
 how is he able to love? And this commandment we

μεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν  
 have from him, that he that loves God should love also  
 ἀδελφὸν αὐτοῦ. 5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ  
 brother his. Everyone that believes that Jesus is the

χριστὸς ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν  
 Christ, of God has been begotten; and everyone that loves him that  
 γεννήσαντα ἀγαπᾷ· καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 ἐν  
 begat, loves also him that has been begotten of him. By

τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν  
 this we know that we love the children of God, when  
 θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 3 αὐτῇ γὰρ  
 God we love and his commandments keep. For this

ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν·  
 is the love of God, that his commandments we should keep;  
 καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. 4 ὅτι πᾶν τὸ γε-  
 and his commandments burdensome are not. Because all that has

γεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν  
 been begotten of God overcomes the world; and this is  
 ἡ νίκη ἣ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5 τίς  
 the victory which overcame the world, our faith. Who

ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς  
 is he that overcomes the world, but he that believes that Jesus  
 ἐστὶν ὁ υἱὸς τοῦ θεοῦ;  
 is the Son of God?

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also. V. Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

■ + μένει abides [L] TA. ■ ἀλλὰ Tr. ■ + οὖν therefore I. ■ — αὐτὸν LTTAW.  
 9 ὁ θεός God L. 'οὐ (read he is not able) LTTA. ■ [καὶ] LTr. 'ποιῶμεν may do LTTAW.  
 ■ + [δὲ] but (who) Tr.

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς. This is he who came by water and blood, Jesus the Christ; not by water only, but by water and blood. And the Spirit it is that beareth witness, because the Spirit is the truth. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι εἰσιν ἓν. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὐτὴ ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ἣν ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12 ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν οὐκ ἔχει.

13 Ταῦτα ἔγραψα ὑμῖν ὅτις πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. 15 καὶ ἐάν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ.

16 Ἐάν τις τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, αἴτις ἐστὶν ἡ μαρτυρία τοῦ υἱοῦ τοῦ θεοῦ, ἣν ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

W — ὁ TTRAW.

verse 8 GLTTRAW.

υἱὸς τοῦ ΣΟΝ L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

W — ὁ TTRAW.

ὅτι L.

ὅτι L.

ὅτι L.

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ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

ὅτι L.

Y + ἐν by LITTRAW.

τὸν θεοῦ of God L.

αὐτῷ him TTRAW.

τῷ τῷ TTRAW.

αἰώνιον GLTTRAW.

αἰώνιον GLTTRAW.

αἰώνιον GLTTRAW.

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αἰώνιον GLTTRAW.

αἰώνιον GLTTRAW.

αἰώνιον GLTTRAW.

W — ἐν τῷ οὐρανῷ . . . τῇ γῇ

αὐτῷ him TTRAW.

αὐτῷ him TTRAW.

αὐτῷ him TTRAW.

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αὐτῷ him TTRAW.

αὐτῷ him TTRAW.

τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία  
for those that sin not to death. There is a sin  
πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ·  
to death; not concerning that do I say that he should beseech.

17 πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς  
Every unrighteousness <sup>is</sup> sin; and there is a sin not to

θάνατον. 18 οἶδμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ  
death. We know that <sup>anyone</sup> that <sup>has</sup> <sup>been</sup> <sup>begotten</sup> of <sup>God</sup>  
(lit. everyone)

οὐχ ἀμαρτάνει· ἄλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ὅταν  
not sins, but he that was begotten of God keeps him-  
self, and the wicked [one] does not touch him. We know that

τόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. 19 οἶδμεν ὅτι  
of God we are, and the <sup>world</sup> <sup>whole</sup> in the wicked [one] lies.

20 Ῥοῖδμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν  
And we know that the Son of God is come, and has given us

διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἔσμεν  
understanding that we might know him that [is] true; and we

ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. οὗτός  
in him that [is] true, in his Son Jesus Christ. He

ἐστίν ὁ ἀληθινὸς θεός, καὶ ἡ ζωὴ αἰώνιος.  
is the true God, and life eternal.

21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.  
Little children, keep yourselves from idols. Amen.

Ἰωάννου ἐπιστολὴ καθολικὴ πρώτη.  
Of <sup>John</sup> <sup>epistle</sup> <sup>general</sup> <sup>first</sup>.

sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin; and there is a sin not unto death. 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Little children, keep yourselves from idols. Amen.

## ἘΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΔΕΥΤΕΡΑ.

ἘΠΙΣΤΟΛΗ

OF JOHN

SECOND.

Ὁ πρεσβύτερος ἡ ἐκλεκτὴ κυρία καὶ τοῖς τέκνοις αὐτῆς,  
The elder to [the] elect lady and her children,

οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ  
whom I love in truth, and not I only, but also

πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν ἀλή-  
all those who have known the truth, for sake of the

θειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·  
truth which abides in us, and with us shall be for ever.

3 ἔσται μεθ' ἡμῶν χάρις, ἔλεος, εἰρήνη παρὰ θεοῦ πατρὸς  
Shall be with us grace, mercy, peace, from God [the] Father,

καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν  
and from [the] Lord Jesus Christ, the Son of the Father, in

ἀληθείᾳ καὶ ἀγάπῃ.  
truth and love.

4 Ἐχάρην λίαν ὅτι εὑρήκα ἐκ τῶν τέκνων σου περιπα-  
I rejoiced exceedingly that I have found of thy children walk-

τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ  
ing in truth, as commandment we received from the

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 for the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father,

ἄλλὰ τρ. αὐτόν him TTrA. P καὶ οἶδμεν GL.  
— ἡ LITrA. εἰ αὐτὰ LITr. — ἀμήν GLITrAW.

γινώσκωμεν we know TTrA.  
— the subscription EGLTW;

Ἰωάννου α' Tr; Ἰωάννου α' A.

+ τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου β' ITAW; Ἰωάννου ἐπιστολὴ β' Tr. Stephens puts a capital 'E, reading the word as a proper name.

Κυρία Cyria (reading the word as a proper name) GLT.

ἡμῶν you EGLW. — κυ-

ρίον LITrAW.



5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 for he that biddeth him God speed is partaker of his evil deeds.

12 Having many things, to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. 13 The children of thy elect sister greet thee. Amen.

πατρός. 5 και νυν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολήν  
Father And now I beseech thee, lady, not as a commandment  
ἔγραψ σοι καινήν, ἀλλὰ ἣν ἔειχομεν ἀπ' ἀρ-  
I wrote to thee new, but that which we were having from [the] begin-  
χῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6 και αὕτη ἐστὶν ἡ ἀγάπη,  
ning, that we should love one another. And this is love,  
ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. αὕτη ἐστὶν ἡ  
commandment, even as ye heard from [the] beginning, that in it  
ἐντολή. καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ  
commandment, even as ye heard from [the] beginning, that in it  
περιπατῆτε. 7 ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν  
ye might walk. Because many deceivers entered into the  
κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν χριστὸν ἐρχόμενον ἐν  
world, those who do not confess Jesus Christ coming in  
σαρκί· οὗτος ἐστὶν ὁ πλάνος και ὁ ἀντίχριστος. 8 βλέπετε  
flesh— this is the deceiver and the antichrist. See to  
ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν αἱ εἰργασάμεθα, ἀλλὰ  
yourselves, that not we may lose what things we wrought, but  
μισθὸν πληρὸν ἀπολάβωμεν. 9 πᾶς ὁ παραβαίνων, και  
a reward full we may receive. Anyone who transgresses, and  
(lit. everyone)  
μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, θεὸν οὐκ ἔχει· ὁ  
abides not in the teaching of the Christ, God not has. He that  
μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, οὗτος και τὸν πατέρα  
abides in the teaching of the Christ, this [one] both the Father  
και τὸν υἱὸν ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς, και ταύτην  
and the Son has. If anyone comes to you, and this  
τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν,  
teaching does not bring, do not receive him into [the] house,  
και χαίρειν αὐτῷ μὴ λέγετε. 11 ὁ γὰρ λέγων αὐτῷ χαίρειν,  
and Hail! to him say not; for he who says to him Hail!  
κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.  
partakes in works his evil.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρι-  
Many things having to you to write, I would not with pa-  
του και μέλανος ἀλλὰ ἐλπίζω ἔλθειν πρὸς ὑμᾶς, και στόμα  
per and ink; but hope to come to you, and mouth  
πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη.  
to mouth to speak, that joy our may be full.  
13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκ-  
Salute thee the children sister of thine elect.  
τῆς. ἀμήν.  
Amen.

Ἰωάννου ἐπιστολὴ δευτέρα.  
Of John epistle second.

ῥ Κυρία Cyria (see verse 1) GLT.  
σοι LTr.

ἔειχον TTr.

ἔντολή ἐστὶν LTTraW.

ἀπολέσθητε ye may lose LTTraW.

ἀπολάβετε ye may receive LTTraW.

προάγων goes forward LTTraW.

τοῦ χριστοῦ LTTraW.

λέγων γὰρ LTTraW.

ἐβουλήθην LTTraW.

ἐλπίζω γὰρ I hope GL.

γενέσθαι LTTraW.

ὑμῶν your LTTra.

ἀμήν GLTTraW.

— the subscription EGLTW;

Ἰωάννου β' Tr; Ἰωάννου β' A.

ἔγραψ (writing) σοι καινήν EGAW; καινήν γράφω  
σοι LTT.

ἡ ἐντολή ἐστὶν LTTraW.

ἵνα that T.

ἀπολέσθητε ye may lose LTTraW.

εἰργασάσθε

ye wrought LTTraW.

αἱ εἰργασίαι

ye wrought LTTraW.

ἐλπίζω γὰρ I hope GL.

γενέσθαι LTTraW.

ὑμῶν your LTTra.

ἀμήν GLTTraW.

— the subscription EGLTW;

Ἰωάννου β' Tr; Ἰωάννου β' A.

Ἡ ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΤΡΙΤΗ.<sup>b</sup>  
<sup>2</sup> EPISTLE <sup>OF</sup> JOHN <sup>1</sup> THIRD.

Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.  
 The elder to Gaius the beloved, whom I love in truth.

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Ἀγαπητέ, περὶ πάντων εὐχομαὶ σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦταί σου ἡ ψυχὴ. 3 ἔχαρον· ἵνα ἴαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 μείζοτεράν τοῦτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμά τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. 4 I have no greater joy than to hear that my children walk in truth. 5 Beloved, thou doest faithfully whatever

ἐργάζῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, ὅ οἱ ἐμαρτύρησάν σοι τῇ ἀγάπῃ ἐν κλησίᾳ· οὓς καλῶς ποιῆσεις προπεμφθῆναι ἀπὸ τῶν ἐθνῶν. 8 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. 9 Ε-

thou mayest have wrought towards the brethren and towards strangers, (who witnessed of thy love before [the] assembly) whom well thou wilt do setting forward worthily of God; 7 but because that for his name's sake they went forth, taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellowhelpers to the truth. 9 I wrote

γὰρ τῇ ἐκκλησίᾳ· ἅλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ τοῦτο, ἐάν ἐλθω,

unto the church; but Diotrophes, who loveth to have the preeminence among them, receiveth us not. 10 Wherefore, if I come, I will remember

ὅτι ἐμαρτύρησα αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς καὶ μὴ ἀρκούμενος ἐπὶ τοῖς οὗτοι ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ τῇ ἐκκλησίᾳ ἐκβάλλει. 11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὃ ἀγαθοποιῶν, ἐκ τοῦ θεοῦ ἐστίν· ὃ δὲ κακοποιῶν οὐχ ἐκ τοῦ θεοῦ ἐστίν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ

his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. 12 Demetrius hath good report of all men,

seen God. To Demetrius witness is borne by all, and

<sup>b</sup> + τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου γ' LTAW; Ἰωάννου ἐπιστολὴ γ' Tr. — γάρ [Tr]. <sup>d</sup> + τῇ the LTTAW. <sup>e</sup> ἐργάζῃ thou workest L. <sup>f</sup> τοῦτο that LTTAW. <sup>g</sup> + αὐτοῦ (read his name) E. <sup>h</sup> ἐξῆλθεν LTT. <sup>i</sup> ἐθνικῶν (read those of the nations) LTTAW. <sup>k</sup> ἀπολαμβάνειν to sustain LTTAW. <sup>l</sup> + τι somewhat LTTAW. <sup>m</sup> Διοτρεφὴς LA. <sup>n</sup> — ἐκ (read [from]) T. <sup>o</sup> — δὲ but GLTTAW.

and of the truth itself: yea, and we also bear record; and ye know that our record is true.

ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ  
by <sup>2</sup>itself <sup>1</sup>the <sup>2</sup>truth; and we also bear witness, and  
<sup>2</sup>οἴδατε <sup>1</sup>ὅτι ἡ-μαρτυρία-ἡμῶν ἀληθὴς ἐστίν.  
ye know that our witness <sup>2</sup>true <sup>1</sup>is.

13 I had many things to write, but I will not with ink and pen write unto thee: 14 but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name

13 Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ  
Many things I had to write, but I will not with ink and  
καλάμου σοι γράψαι. 14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε,  
pen <sup>2</sup>to <sup>1</sup>thee <sup>2</sup>to write; but I hope immediately to see thee,  
καὶ στόμα πρὸς στόμα λαλήσομεν. 15 Εἰρήνη σοι. ἀσπά-  
and mouth to mouth we shall speak. Peace to thee. <sup>2</sup>Sa-  
ζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.  
lute <sup>2</sup>thee <sup>1</sup>the <sup>2</sup>friends. Salute the friends by name.

Ἰωάννου ἐπιστολὴ καθολικὴ τρίτη.  
<sup>2</sup>Of <sup>1</sup>John <sup>2</sup>epistle <sup>2</sup>general <sup>1</sup>third.

## ἘΠΙΣΤΟΛΗ ΤΟΥ ΙΟΥΔΑ ΚΑΘΟΛΙΚΗ. <sup>2</sup>EPISTLE <sup>2</sup>OF <sup>1</sup>JUDE <sup>1</sup>GENERAL.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2 Mercy unto you, and peace, and love, be multiplied.

ἸΟΥΔΑΣ Ἰησοῦ χριστοῦ δούλος, ἀδελφός. δὲ Ἰακώβου, τοῖς  
Jude, of Jesus Christ bondman, and brother of James, to the  
ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ χριστῷ τετηρη-  
in <sup>1</sup>God [the] <sup>2</sup>Father <sup>2</sup>sanctified <sup>2</sup>and <sup>1</sup>in <sup>1</sup>Jesus <sup>2</sup>Christ <sup>2</sup>kept  
μένοις κλητοῖς. 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη  
called <sup>1</sup>ones. Mercy to you and peace, and love  
πληθυνθεῖη.  
be multiplied.

3 Beloved, when I gave, all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν  
Beloved, <sup>2</sup>all <sup>2</sup>diligence <sup>2</sup>using to write to you  
περὶ τῆς κοινῆς σωτηρίας, ἀνάγκη ἐσχον γράψαι ὑμῖν,  
concerning the common salvation, necessity I had to write to you,  
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπασι παραδοθείσῃ τοῖς  
exhorting [you] to contend earnestly for the <sup>2</sup>once <sup>2</sup>delivered <sup>2</sup>to <sup>1</sup>the  
ἀγίοις πίστει. 4 παρειέδυσαν γάρ τινες ἄνθρωποι, οἱ  
saints <sup>1</sup>faith. For came in stealthily certain men, they who  
πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς  
of old have been before marked out to this sentence, ungodly [persons]  
τῇν τοῦ θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν καὶ τὸν  
the <sup>2</sup>of <sup>1</sup>our <sup>2</sup>God <sup>2</sup>grace <sup>2</sup>changing into licentiousness and <sup>2</sup>the  
μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν  
only <sup>2</sup>master— <sup>2</sup>God <sup>2</sup>and <sup>2</sup>our <sup>2</sup>Lord <sup>1</sup>Jesus <sup>1</sup>Christ  
ἀρνούμενοι.  
denying.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed

5 Ὑπομνησαί με ὑμᾶς βούλομαι, εἰδότες ὑμᾶς ἅπασι  
But <sup>2</sup>put in <sup>2</sup>remembrance <sup>2</sup>you <sup>2</sup>I <sup>2</sup>would, <sup>2</sup>knowing <sup>2</sup>you <sup>2</sup>once  
τοῦτο, ὅτι ὁ κύριος λαὸν ἐκ γῆς Αἰγύπτου σώ-  
this, that the Lord a people out of [the] land of Egypt having  
σας, τὸ δεύτερον τοὺς μὴ πιστεῦσαντας ἀπόλεσεν. 6 ἄγ-  
saved, in the second place those who believed not he destroyed.

ὑπὸ T. οἶδας thou knowest LTTA. γράψαι σοι to write to thee LTTAW.  
γράφειν σοι L; σοι γράφειν TTTAW. σε ἰδεῖν LTTAW. — the subscription EGLTW;  
Ἰωάννου γ' T; Ἰωάννου γ' A.

+ ἀποστόλου apostle E; Ἰουδα ἐπιστολὴ GLTAW Ἰούδα TA. ἡγαπημένους beloved LTTAW. ἡμῶν (read our common) LTTA. χάριτα LTTAW. — θεὸν GLTAW.  
— ὑμᾶς LTTAW. πάντα all things LTTAW. ὁ TTA. Ἰησοῦς Jesus LA.





that <sup>■</sup> ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. <sup>■</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference: 23 and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

■ Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

αὐτῶν<sup>1</sup> περὶ πάντων τῶν ἔργων<sup>2</sup> ἀσεβείας<sup>3</sup> αὐτῶν<sup>4</sup> ὧν<sup>5</sup> ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν<sup>6</sup> ὧν<sup>7</sup> ἐλάλησαν κατ' αὐτοῦ<sup>8</sup> ἀμαρτωλοὶ<sup>9</sup> ἀσεβεῖς. 16 οὗτοί εἰσιν<sup>10</sup> γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν<sup>11</sup> πορευόμενοι<sup>12</sup> καὶ τὸ στόμα αὐτῶν<sup>13</sup> λαλεῖ<sup>14</sup> ὑπέρογκα, θαυμάζοντες<sup>15</sup> πρόσωπα ὠφελείας<sup>16</sup> χάριν. 17 ὑμεῖς δέ, ἀγαπητοί, μνήσθητε<sup>17</sup> τῶν ῥημάτων<sup>18</sup> τῶν προειρημένων<sup>19</sup> ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 18 ὅτι ἔλεγον ὑμῖν, ὅτι<sup>20</sup> ἐν<sup>21</sup> ἐσχάτῃ<sup>22</sup> χρόνῳ<sup>23</sup> ἔσονται ἐμπαῖκται, κατὰ τὰς ἐαυτῶν<sup>24</sup> ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 οὗτοί εἰσιν οἱ ἀποδιорίζοντες<sup>25</sup>, ψυχικοί, πνεῦμα μὴ ἔχοντες. 20 ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ἡμῶν πίστει<sup>26</sup> ἐποικοδομοῦντες ἑαυτοὺς, ἐν<sup>27</sup> πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν ἀγάπῃ<sup>28</sup> θεοῦ τηροῦσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, εἰς ζωὴν αἰώνιον. 22 καὶ οὓς μὲν<sup>29</sup> ἐλέειτε διακρινόμενοι<sup>30</sup>, 23 ἄλλους δέ ἐν φόβῳ<sup>31</sup> σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, μισοῦντες<sup>32</sup> καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον<sup>33</sup> χιτῶνα.

24 Τῷ δὲ δυναμένῳ φυλάξει<sup>34</sup> αὐτοὺς<sup>35</sup> ἀπταιστοὺς, καὶ στήσαι<sup>36</sup> κατενώπιον τῆς δόξης αὐτοῦ<sup>37</sup> ἀμώμους ἐν ἀγαλλιάσει, 25 μόνῳ<sup>38</sup> θεῷ σοφῷ<sup>39</sup> ἡμῶν σωτῆρὶ ἡμῶν, δόξα<sup>40</sup> καὶ μεγαλυσύνῃ, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας<sup>41</sup> τοὺς αἰῶνας. ἀμήν.

<sup>1</sup> Ἐπιστολὴ Ἰουδα καθολικῇ.

<sup>2</sup> Epistle <sup>3</sup> of Jude <sup>4</sup> general.

7 — αὐτῶν LITTA. <sup>2</sup> [ἀσεβείας] Tr. <sup>■</sup> + λόγων speeches T. <sup>b</sup> προειρημένων ῥημάτων words having been spoken before L. <sup>■</sup> — ὅτι LITr. <sup>d</sup> ἐπ' ἐσχάτου τοῦ (— τοῦ τῆ[α]w) χρόνου at the end of the time LITraw. <sup>■</sup> + ἐαυτοὺς themselves K. <sup>i</sup> ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ἡμῶν πίστει LITraw. <sup>■</sup> ἐλέγχετε διακρινομένους [who] dispute, convict LITraw. <sup>h</sup> οὓς δὲ σώζετε <sup>■</sup> πυρὸς ἀρπάζοντες, οὓς δὲ ἐλέετε (ἐλέειτε w) ἐν φόβῳ but others save, from [the] fire snatching [them], and others pity in fear LITraw. <sup>i</sup> ὑμᾶς you (and read set [you] before) EGLTTrw. <sup>k</sup> — σοφῷ GLITraw. <sup>l</sup> + διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν through Jesus Christ our Lord GLITraw. <sup>m</sup> — καὶ LITraw. <sup>n</sup> + πρὸ παντὸς τοῦ αἰῶνος before the whole age (read καὶ and) LITraw. <sup>o</sup> — the subscription EGLTw; Ἰουδα TrA.

**ἈΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.<sup>α</sup>**  
**REVELATION OF JOHN THE DIVINE**

**ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός,**  
 Revelation of Jesus Christ, which <sup>2</sup>gave <sup>1</sup>to <sup>1</sup>him <sup>1</sup>God,  
 δεῖξαι τοῖς δούλοις αὐτοῦ ὃ δεῖ γενέσθαι ἐν τάχει, καὶ  
 to shew to his bondmen <sup>1</sup> what things must take place shortly: and  
 ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ  
 he signified [it], having sent by his angel to his bondman  
 Ἰωάννῃ, <sup>2</sup> ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν  
 John, who testified the word of God and the  
 μαρτυρίαν Ἰησοῦ χριστοῦ, ὅσα <sup>2</sup>τε <sup>1</sup>εἶδεν. <sup>3</sup> μακά-  
 testimony of Jesus Christ, <sup>2</sup>whatsoever <sup>2</sup>things <sup>1</sup>and he saw. Bless-  
 ριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τῶν λόγων<sup>β</sup>  
 ed [is] he that reads, and they that hear the words  
 τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα.  
 of the prophecy, and keep the things <sup>2</sup>in <sup>1</sup>it <sup>1</sup>written;  
 ὁ γὰρ καιρὸς ἐγγύς.  
 for the time [is] near.

4 Ἰωάννης<sup>β</sup> ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ<sup>α</sup>  
 John to the <sup>α</sup>in assemblies which [are] in Asia:  
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ  
 Grace to you and peace from him who is and who was and who [is]  
 ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων <sup>β</sup>ἃ<sup>γ</sup> ἔστιν ἐνώπιον  
 to come; and from the seven Spirits which are before  
 τοῦ θρόνου αὐτοῦ· 5 καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ  
 his throne; and from Jesus Christ, the <sup>2</sup>witness  
 πιστός, ὁ πρωτότοκος <sup>β</sup>ἐκ<sup>δ</sup> τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν  
 faithful, the firstborn from among the dead, and the ruler of the  
 βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι<sup>δ</sup> ἡμᾶς, καὶ <sup>ε</sup>λου-  
 kings of the earth. To him who loved us, and wash-  
 σαντι<sup>δ</sup> ἡμᾶς <sup>ε</sup>ἀπὸ<sup>δ</sup> τῶν ἁμαρτιῶν<sup>δ</sup> ἡμῶν<sup>δ</sup> ἐν τῷ αἵματι αὐτοῦ·  
 ed us from our sins in his blood,  
 6 καὶ ἐποίησεν ἡμᾶς<sup>δ</sup> βασιλεῖς καὶ<sup>ε</sup> ἱερεῖς τῷ θεῷ καὶ πατρὶ  
 and made us kings and priests to God and Father  
 αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας <sup>ε</sup>τῶν  
 'his: to him [be] the glory and the might to the ages of the  
 αἰῶνων.<sup>ε</sup> ἀμήν.  
 ages. Amen.

7 Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς  
 Behold, he comes with the clouds, and shall see him every  
 ὀφθαλμός, καὶ οἷτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται  
 eye, and they which <sup>2</sup>him <sup>1</sup>perced, and <sup>2</sup>shall <sup>1</sup>wall  
 ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.  
 on <sup>1</sup>account <sup>2</sup>of <sup>2</sup>him <sup>1</sup>all <sup>2</sup>the <sup>2</sup>tribes <sup>1</sup>of <sup>2</sup>the <sup>1</sup>earth. Yea, <sup>1</sup>amēn.

8 Ἐγὼ εἰμι τὸ Ἀ<sup>α</sup> καὶ τὸ Ω,<sup>β</sup> ἀρχὴ καὶ τέλος<sup>γ</sup> λέγει  
 I am the A and the Ω, beginning and ending, says

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 and from Jesus Christ, who the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith

<sup>α</sup> Ἀποκάλυψις ■; Ἀποκάλυψις Ἰωάννου (Ἰωάννου Tr) LITtrAW. <sup>β</sup> Ἰωάνη Tr. <sup>γ</sup> — τε  
 GLITtrAW. <sup>δ</sup> ἶδεν Tr. <sup>ε</sup> τὸν λόγον the word Tr. <sup>ζ</sup> Ἰωάνης Tr. <sup>η</sup> — τοῦ (read [him])  
 GLITtrAW. <sup>θ</sup> τῶν Tr. <sup>ι</sup> — ἔστιν (read [are]) LITtrAW. <sup>κ</sup> — ἐκ (read τῶν of the)  
 GLITtrAW. <sup>λ</sup> ἀγαπῶντι loves GLITtrAW. <sup>μ</sup> λύσαντι freed LITtr; λ[ο]ύσαντι A. <sup>ν</sup> ἐκ LITtrA.  
 ο [ἡμῶν] A. <sup>π</sup> ἡμῶν L; ἡμῖν for us Tr. <sup>ρ</sup> βασιλεῖαν, a kingdom, GLITtrAW. <sup>σ</sup> — τῶν  
 αἰῶνων A. <sup>τ</sup> ἀλφα Alpha LITtrAW. <sup>θ</sup> Ω LA. <sup>ι</sup> — ἀρχή ■■ τέλος GLITtrAW.

the Lord, which is, and which was, and which is to come, the Almighty.

ὁ κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. the Lord, who is and who was and who [is] to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, of trumpet, 11 saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book; and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 and in the midst of the seven candlesticks one like unto the Son of man, clothed with garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet dead. And he

9 Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνός ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ χριστοῦ, ἔγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ. 10 ἔγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγούσης, Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ, Ὅ βλέπεις γράφον εἰς βιβλίον, καὶ πέμψον ταῖς ἐκκλησίαις· ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικεάν. 12 καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἧτις ἐλάλησεν μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον τὴν ὁμοίον υἱοῦ ἀνθρώπου, ἐνδεδυμένον ὅμοιον ἑνὶ υἱῷ τοῦ ἀνθρώπου, περιεζωσμένον πρὸς τοὺς ἡμᾶστας ζώνην χρυσοῦν. 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσπερ ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· 15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· 16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χερὶ ἄστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὃς εἶα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 17 καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ

κ. κύριος ὁ θεός [the] Lord God GLTFAW. x. Ἰωάννης Tr. — καὶ GLTFAW. \* συν. T. — ἐν τῇ GLTFAW. b + ἐν in (Jesus) LTTFAW. \* χριστῷ Ἰησοῦ w; — χριστοῦ LTTFA. d — διὰ LTT[A]. \* — χριστοῦ LTTFA. \* ἐγὼ εἰμι... ἔσχατος· καὶ GLTFAW. e + ἐπτά seven GLTFAW. h — ταῖς ἐν Ἀσίᾳ GLTFAW. i Σμύρναν T. k Θυάτειραν IAW. l Φιλαδελφίαν T. m Λαοδικίαν T. n ἐλάλει was speaking LTTFAW. o — ἐπτά LTTFA. p υἱὸν T. q μαζοῖς L; μασθοῖς T. r χρυσῶν LTTFA. s ὡς as GLTFAW. t πεπυρωμένης (-enfy T) [it] glowed LTT. v χερὶ αὐτοῦ LTTFA.

ἔπιθεκεν<sup>1</sup> τὴν δεξιὰν αὐτοῦ<sup>2</sup> χεῖρα<sup>3</sup> ἐπ' ἐμέ, λέγων ὧμοι,<sup>4</sup>  
 he laid his right hand upon me, saying to me,  
 Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, 18 καὶ ὁ  
 Fear not; I am the first and the last, 18 I am he that liveth,  
 ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς  
 living [one]: and I became dead, and behold alive I am to the  
 αἰῶνας τῶν αἰώνων· ἁμήν<sup>5</sup>· καὶ ἔχω τὰς κλείς τοῦ ᾠδου καὶ  
 ages of the ages, Amen; and have the keys of the gates of  
 τοῦ θανάτου.<sup>6</sup> 19 γράψον<sup>7</sup> ἃ εἶδες, καὶ ἃ  
 of death. Write the things which thou sawest and the things  
 εἰσιν, καὶ ἃ μέλλει γίνεσθαι<sup>8</sup> μετὰ ταῦτα· 20 τὸ  
 which are, and the things which are about to take place after these. The  
 μυστήριον τῶν ἑπτὰ ἀστέρων<sup>9</sup>· εἶδες ἐπὶ τῆς δεξιᾶς<sup>10</sup>  
 mystery of the seven stars which thou sawest on the right hand  
 μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς· οἱ ἑπτὰ ἀστέρες  
 my, and the seven lampstands golden. The seven stars  
 ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν<sup>11</sup>· καὶ αἱ ἑπτὰ λυχνίαι<sup>12</sup>  
 angels of the seven assemblies are; and the seven lampstands  
 ἃς εἶδες<sup>13</sup> ἑπτὰ ἐκκλησίαι εἰσιν.  
 which thou sawest seven assemblies are.

2 Τῷ ἀγγέλῳ τῆς<sup>14</sup> ἐφεσίνης<sup>15</sup> ἐκκλησίας γράψον, Τάδε  
 To the angel of the Ephesian assembly write: These things  
 λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ  
 says he who holds the seven stars in his right hand, who  
 περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσαῶν<sup>16</sup>  
 walks in [the] midst of the seven lampstands golden.  
 2 Οἶδα τὰ ἔργά σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν  
 I know thy works, and thy labour, and thy patience,  
 σου, καὶ ὅτι οὐδὲν βαστάσαι κακοῦς, καὶ ἡπειράσω<sup>17</sup>  
 thy, and that thou canst not bear evil [ones]; and thou didst try  
 τοὺς φάσκοντας εἶναι ἀποστόλους<sup>18</sup> καὶ οὐκ εἰσιν,  
 those who declare [themselves] to be apostles and are not,  
 καὶ εἶδες αὐτοὺς ψευδεῖς, 3 καὶ ἐβόησας καὶ ὑπομονήν  
 and didst find them liars; and didst bear and endurance  
 ἔχεις, καὶ διὰ τὸ ὄνομά μου<sup>19</sup> κεκοπίακας καὶ οὐ κέκηκας.<sup>20</sup>  
 hast, and for the sake of my name hast laboured and hast not wearied:  
 4 ἄλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην<sup>21</sup>  
 but I have against thee, that thy love first  
 ἠφῆκας.<sup>22</sup> 5 μνημόνευε οὖν πόθεν ἐπέπτωκας, καὶ  
 thou didst leave. Remember therefore whence thou hast fallen from, and  
 μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαι  
 repent, and the first works do: but if not, I am coming  
 σοι τάχει, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου  
 to thee quickly, and I will remove thy lampstand out of place  
 αὐτῆς, ἐὰν μὴ μετανόησῃς. 6 ἀλλὰ τοῦτο ἔχεις, ὅτι  
 its, except thou shouldest repent. But this thou hast, that  
 μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. 7 ὁ  
 thou hatest the works of the Nicolaitanes, which I also hate. He that

laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

II. Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. 7 He that hath

<sup>1</sup> ἔθηκεν GLTTAW. <sup>2</sup> — χεῖρα (read δεξιὰν right hand) GLTTAW. <sup>3</sup> — μοι GLTTAW.  
<sup>4</sup> — ἁμήν GLTTAW. <sup>5</sup> θανάτου καὶ τοῦ ᾠδου GLTTAW <sup>6</sup> + οὖν therefore GLTTAW.  
<sup>7</sup> γενέσθαι TA. <sup>8</sup> οὐς LTTA. <sup>9</sup> ἐν (in) τῇ δεξιᾷ L. <sup>10</sup> — αἱ W. <sup>11</sup> λυχνίαι αἱ ἑπτὰ GLTTAW. <sup>12</sup> — ἃς εἶδες GLTTAW. <sup>13</sup> τῷ (read ἑκκλ. of the assembly) LTR. <sup>14</sup> ἐν GLTTAW in Ephesus GLTTAW. <sup>15</sup> χρυσῶν LTA. <sup>16</sup> — σου LTTA <sup>17</sup> ἐπειράσας GLTTAW.  
<sup>18</sup> λέγοντας ἑαυτοὺς ἀποστόλους εἶναι declare themselves to be apostles (— εἶναι LTTA) GLTTAW. <sup>19</sup> ὑπομονὴν ἔχεις καὶ ἐβόησας GLTTAW. <sup>20</sup> καὶ οὐ κεκοπίακας and hast not wearied LTTA; καὶ οὐκ ἐκοπίασας and didst not weary GW. <sup>21</sup> ἄλλὰ TRW. <sup>22</sup> ἠφῆκας TTR.  
<sup>23</sup> πέπτωκας thou hast fallen GLTTAW; πέπτωκας T. <sup>24</sup> ταχὺ EGW; — τάχει LTTA.





15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδασχὴν τῶν Νικολαϊτῶν ἣδ μισῶ. 16 μετανόησον· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. 17 ὁ ἔχων οὖς ἀκούσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ ἡνικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἐγνώ· εἰ μὴ ὁ λαμβάνων.

hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. 16 Repent! but if not, I am coming quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Ἄνδρες λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοβάνῳ. 19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην, καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα πλείονα τῶν πρώτων. 20 Ἰάλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἡὲς τὴν γυναῖκα σου ἡ Ἰεζαβήλ, ἣν λέγουσαν ἑαυτήν προφήτιν, διδάσκει καὶ πλανᾷ τοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν. 21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανόησιν ἡ πόρνη αὐτῆς, καὶ οὐ μετενόησεν. 22 ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν. 23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, καὶ γνώσονται πάντες αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἔρευνων.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezabel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he who searcheth the

And to the angel of the in Thyatira assembly write: These things says the Son of God, he who has eyes These things says the Son of God, he who has eyes as a flame of fire, and his feet like fine brass. I know thy works, and love, and service, and faith, and thy patience, and thy works; and the last to be more than the first. But I have against thee a few things that thou sufferest the woman Jezabel, her who calls herself a prophetess, to teach and to lead my bondmen to commit fornication and things sacrificed to idols. And I gave her time that she might repent of her fornication; and she repented not. Lo, I cast her into a bed, and them that commit adultery with her into great tribulation, except they should repent of their works. And her children I will kill with death; and shall know all the assemblies that I am he who searches

— τῶν the L[Tr]AW. ὁμοίως in like manner GLTTAW. + σὺν therefore GLT[Tr]AW. νικοῦντι LTT. φαγεῖν ἀπὸ GLTTAW. οἷον knows GLTTAW. τῷ (read ἐκκλ. of the assembly) L. αὐτοῦ L. φλὸς T. ἀγάπην, καὶ τὴν πίστιν καὶ τὴν διακονίαν GLTA; πίστιν καὶ τὴν ἀγάπην καὶ τὴν διακονίαν Tt. — τὴν L. — T. — καὶ (read thy last works) GLTTAW. ἀλλὰ TAW. — ὀλίγα GLTTAW. ἀφ' οὗ thou lettest alone GLTTAW. + σου (read thy wife) GL[Tr]AW. τὴν Ἰεζαβὴλ L; Ἰεζαβὴλ GT; Ἰεζαβὴλ TAW. ἣ λέγουσα she who calls GLTTAW. αὐτὴν T. καὶ διδάσκει καὶ πλανᾷ τοὺς and she teaches and misleads GLTTAW. φαγεῖν εἰδωλόθυτα GLTTAW. καὶ οὐ θέλει μετανόησαι ἐκ τῆς πορνείας αὐτῆς and she will not to repent of her fornication GLTTAW. ἐγὼ (read βάλλω I cast) GLTTAW. μετανόησουσιν they shall repent TTA. αὐτῆς her GLTTAW. ἐρευνῶν LTT.

reins and hearts : and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many have not this doctrine, and which have not known the depths of Satan, they speak ; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : 27 and he shall rule them with a rod of iron ; the vessels of a potter shall they be broken to shivers : even I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

νεφρούς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστω κατὰ τὰ reins and hearts ; and I will give to you each according to  
ἔργα ὑμῶν. 24 ὑμῖν δὲ λέγω <sup>a</sup>καὶ <sup>b</sup>λοιποῖς τοῖς ἐν <sup>c</sup>θυατείροις. But to you I say, and to [the] rest who [are] in  
Thyatira, many have not this teaching, and  
οἵτινες οὐκ ἔγνωσαν τὰ βάθη <sup>d</sup>τοῦ σατανᾶ, ὡς λέγουσιν, Οὐ <sup>e</sup>βαλῶ <sup>f</sup>ἐφ' ὑμᾶς ἄλλο βάρος· 25 πλὴν ὃ <sup>g</sup>ἔχετε κρατή- I will cast upon you any other burden ; but what ye have hold  
σατε, <sup>h</sup>ἄχρις <sup>i</sup>οὐδ' ἂν ἤξω. 26 καὶ ὁ νικῶν καὶ ὁ fast till I shall come. And he that overcomes, and he that  
τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν keeps until [the] end my works, I will give to him authority  
ἐπὶ τῶν ἐθνῶν· 27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σι- over the nations, and he shall shepherd them with rod an  
δηρᾶ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ ὁ iron, vessels of pottery are broken in pieces ; I also  
εἰληφα παρὰ τοῦ πατρὸς μου· 28 καὶ δώσω αὐτῷ τὸν have received from my Father ; and I will give to him the  
ἀστέρα τὸν πρωῒνον. 29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ star morning. He that has an ear, let him hear what the  
πνεῦμα λέγει ταῖς ἐκκλησίαις. Spirit says to the assemblies.

III. And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee : thou shalt not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, And to the angel of the in Sardis assembly write :  
Τὰδε λέγει ὁ ἔχων τὰ πνεύματα τοῦ θεοῦ καὶ τοὺς These things says he who has the Spirits of God and the  
ἑπτὰ ἀστέρας· Οἰδᾶ σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι seven stars. I know thy works, that the name thou hast that  
ζῆς, καὶ νεκρὸς εἶ. 2 γίνου γρηγορῶν, καὶ ἰστηρίζον thou livest, and dead art. Be watchful, and strengthen  
τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν· οὐ γὰρ εὗρηκά the things that remain, which about to die, for I have not found  
σου ἰτά <sup>a</sup>ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ. 3 μνημόνευε thy works complete before God. Remember  
οὖν <sup>b</sup>πῶς εἰληφας καὶ ἤκουσας, καὶ τήρει. καὶ therefore how thou hast received and heard, and keep [it] and  
μετανόησον· ἔάν οὖν μὴ γρηγορήσῃς, ἤξω ἐπὶ σέ <sup>c</sup>repent. If therefore thou shalt not watch I will come upon thee  
ὡς κλέπτης, καὶ οὐ μὴ <sup>d</sup>γνῶς ποίαν ὥραν ἤξω as thief, and in no wise shalt thou know what hour I shall come  
ἐπὶ σέ. 4 ὅ <sup>e</sup>ἔχεις ὀλίγα ὀνόματα <sup>f</sup>καὶ ἐν Σάρδεσιν, ἃ οὐκ upon thee. Thou hast a few names also in Sardis which not  
ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν defiled their garments, and they shall walk with me in  
λευκοῖς, ὅτι ἄξιοί εἰσιν. 5 ὁ νικῶν, ὁδοτος <sup>g</sup>περι- white, because worthy they are. He that overcomes, he shall  
βαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ <sup>h</sup>ἐξαλείψω τὸ ὄνομα be clothed in garments white ; and in no wise will I blot out name

<sup>a</sup> τοῖς to the (rest) GLTT<sup>a</sup>W.

<sup>b</sup> — καὶ GLTT<sup>a</sup>W.

<sup>c</sup> βαθέα GLTT<sup>a</sup>W.

<sup>d</sup> βάλλω

I cast (not) LTT<sup>a</sup>W.

<sup>e</sup> ἄχρι LTT<sup>a</sup>.

<sup>f</sup> + ἑπτὰ seven EGLTT<sup>a</sup>W.

<sup>g</sup> — τὸ (read a

name) GLTT<sup>a</sup>W.

<sup>h</sup> ἰστηρίζον GLTT<sup>a</sup>W.

<sup>i</sup> ἐμελλον wero about GLTT<sup>a</sup>W.

<sup>j</sup> — τὰ

LTT<sup>a</sup>W.

<sup>k</sup> + μου (read my God) GLTT<sup>a</sup>W.

<sup>l</sup> [οὖν] Δ.

<sup>m</sup> — ἐπὶ σέ LTT<sup>a</sup>W.

<sup>n</sup> γνώση

TTr. <sup>o</sup> + ἀλλὰ (ἀλλ' α) But LTT<sup>a</sup>W.

<sup>p</sup> ὀλίγα ἔχεις T.

<sup>q</sup> — καὶ GLTT<sup>a</sup>W.

<sup>r</sup> οὕτως

thus LTT<sup>a</sup>W.

αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξομολογήσομαι τὸ ὄνομα  
 'his from the book of life, and will confess 'name  
 αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων  
 'his before my Father and before 'angels  
 αὐτοῦ. 6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει  
 'his, He that has an ear, let him hear what the Spirit says

name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

ταῖς ἐκκλησίαις.  
 to the assemblies.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον,  
 And to the angel of the 'in 'Philadelphia 'assembly write:

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα<sup>1</sup>  
 These things says the Holy, the True; he who has the key

τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει<sup>2</sup> καὶ  
 of David, who opens and no one shuts, and shuts and

οὐδεὶς ἀνοίγει. 8 Οἶδά σου τὰ ἔργα<sup>3</sup> ἰδοῦ, δέδωκα ἐνώπιόν  
 no one opens. I know thy works. Lo, I have set before

σου θύραν ἀνεωγμένην, καὶ οὐδεὶς δύναται κλείσαι αὐτήν<sup>4</sup>  
 thee 'door 'an 'opened, and no one is able to shut it,

ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον,  
 because 'a 'little 'thou 'hast power, and didst keep my word,

καὶ οὐκ ἤρνήσω τὸ ὄνομά μου. 9 ἰδοῦ, δίδωμι<sup>5</sup> ἐκ τῆς συνα-  
 and didst not deny my name. Lo, I give of the syna-

γωγῆς τοῦ σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,  
 gogue of Satan those that declare themselves 'Jews 'to 'be,

καὶ οὐκ εἰσίν, ἀλλὰ ψεύδονται ἰδοῦ, ποιήσω αὐτοὺς ἵνα  
 and are not, but do lie; lo, I will 'make them that

ἔξῃωσιν<sup>6</sup> καὶ προσκυνήσωσιν<sup>7</sup> ἐνώπιον τῶν ποδῶν σου,  
 they should come and should do homage before thy feet,

καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. 10 ὅτι ἐτήρησας τὸν  
 and should know that I loved thee. Because thou didst keep the

λόγον τῆς ὑπομονῆς μου, καγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ  
 word of my endurance, I also thee will keep out of the hour

πειρασμοῦ τῆς μελλούσης ἐρχεσθαι ἐπὶ τῆς οἰκουμένης  
 of trial 'which [is] about to come upon the 'habitable 'world

ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 Ἰδοῦ,  
 'whole, to try them that dwell upon the earth. Behold,

ἐρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν  
 I come quickly: hold fast what thou hast, that no one take

στέφανόν σου. 12 ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ  
 'crown 'thy. He that overcomes, I will make him a pillar in the

ναῶ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω  
 temple of my God, and out not at all shall he go more; and I will write

ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως  
 upon him the name of my God, and the name of the city

τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα<sup>8</sup>  
 of my God, the new Jerusalem, which comes down

ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ  
 out of heaven from my God, and my 'name

καινόν. 13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει  
 'new. He that has an ear, let him hear what the Spirit says

7 And to the angel of the church in Philadelphia write: These things saith he that is true, he that hath the key of David, he that openeth, and no man shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is now Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

\* ὁμολογήσω GLITRAW.    † Φιλαδέλφεια T.    ‡ ὁ ἀληθινός, ὁ ἅγιος A.    § κλεῖν GLITRAW.  
 ■ — τοῦ LIT[A.]    ¶ Δαυεὶδ LITRA; Δαυὶδ GW.    \*\* κλείσει shall shut LITRAW.    ■ [καὶ] L.  
 † κλείων shutting LITR.    ‡ ἀνοίξει shall open TITRAW.    § ἠνεωγμένην T.    ¶ ἦν  
 which GLITRAW.    † δίδω I will give LTA; δίδω Tr.    § ἔξουσιν they shall come LITRA.  
 † προσκυνήσουσιν shall do homage LITRA.    † — Ἰδοῦ. GLITRAW.    † καταβαίνει B.



14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

IV. After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2 And imme-

14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γραψον, Ἄνδρες αὐτοῦ τοῦ θεοῦ. 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὀφελον ψυχρὸς ἢ ζεστός· 16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστός, 17 μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. 18 ὅτι λέγεις, Ὅτι πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδέν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἔλεηνός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός· 18 συμβουλευῶ σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκά, ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχυνὴ τῆς γυμνότητός σου· καὶ ὀφθαλμοῖς σου ἵνα ἀνοίξῃς τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. 19 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ἵνα ἁγιάσωσιν οὖν καὶ μετανόησιν. 20 Ἰδοὺ, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτόν, καὶ δεῖπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. 21 ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. 22 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

4 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλοῦσης μετ' ἐμοῦ, λέγουσα, Ἀνάβα ὧδε, καὶ δεῖξω σοι δεῖ γενέσθαι μετὰ ταῦτα. καὶ εὐθὺς

<sup>1</sup> ἐν Λαοδικείᾳ (Λαοδικίᾳ Τ) ἐκκλησίας assembly in Laodicea GLTTRAW. <sup>2</sup> ἢς GLTTRAW. <sup>3</sup> ζεστός οὔτε ψυχρὸς GTTRAW. <sup>4</sup> — ὅτι [Α]W. <sup>5</sup> οὐδέν ἢ no <sup>6</sup> wise LTTRAW. <sup>7</sup> + ὁ the OL[A]. <sup>8</sup> ἐλεηνός A. <sup>9</sup> κολλύριον TTRAW. <sup>10</sup> ἐγγρίσαι GW; ἐγγρίσαι to anoint with LA; ἐγγρίσαι anoint with TTR. <sup>11</sup> ἡ λέγουσα LTTRAW. <sup>12</sup> + καὶ (read I will both come in) T[A]W. <sup>13</sup> ἰδὼν T. <sup>14</sup> ἀνεψυμένη GLV. <sup>15</sup> λέγων GLTTRAW. <sup>16</sup> Ἀνάβαθι L. <sup>17</sup> ὅσα whatsoever things L. <sup>18</sup> Punctuate so as to read Immediately after these things L. <sup>19</sup> — καὶ LTTRAW.

Ἰγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῇ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· 3 καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ ἑσαρδίῳ· καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. 4 καὶ κυκλόθεν τοῦ θρόνου ἑθρόνοι· εἴκοσι καὶ ἑτέσσερες, καὶ ἐπὶ τοὺς ἑθρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρες πρεσβυτέρους καθήμενους, περιβεβλημένους ἑν ἱματίοις λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ ὧρονται καὶ φωναὶ· καὶ ἐπὶ λαμπάδες πυρὸς καίονται ἐνώπιον τοῦ θρόνου, αἳ ἑῖςιν ἑπτὰ πνεύματα τοῦ θεοῦ. 6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὅμοια κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῶ· 8 καὶ ἑτέσσαρα ζῶα, ἑν ἑκάστῃ ἑαυτοῦ ἔχει ἑξά πτέρυγας, καὶ κυκλόθεν καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνάπαισιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτός, λέγοντα, Ἅγιος, ἅγιος, ἅγιος, κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. 9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, τῷ

dintely I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. 3 And he that sat, was to look upon like a jasper and sardine stone: and *there was* a rainbow round about the throne, in sight like unto a jasperal. 4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings and voices: and *there were* seven lamps of fire burning before the throne, which *are* the seven Spirits of God. 6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. 7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. 8 And the four beasts had each of them six wings about them; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne

■ τὸν θρόνον LITtrAw.    <sup>1</sup> — ἤν GLITtrAw.    ■ σαρδίῳ GLITtrAw.    ■ ὁμοία Ε.    <sup>2</sup> ἰ θρόνους LT.  
 ■ — καὶ GLITtrAw.    <sup>1</sup> τέσσερας L; τέσσαρας Θ.    ■ θρόνους τοὺς (— τοὺς GTT) ἔκιστοι  
 τέσσαρας GLTrW; ἔκιστοι τέσσαρας (τέσσαρας Α) θρόνους LA.    ■ — ἐν βρονταῖς with  
 garments) L.    ■ — ἔχον GLITtrAw.    P χρυσεύς Tr.    ■ φωναὶ καὶ βρονταὶ GLITtrAw.  
<sup>1</sup> + [αὐτοῦ] (read his throne) Δ.    ■ ἄ LT.    <sup>2</sup> ἔστιν L.    <sup>3</sup> [τὰ] A.    <sup>4</sup> + ὡς AS  
 GLITtrAw.    <sup>5</sup> τέσσερα LITtr.    <sup>6</sup> ἐντροπὴν L.    <sup>7</sup> ἔχων ITra.    <sup>8</sup> — ὡς Q[A]w.    <sup>9</sup> ἀνθρώ-  
 πον of a man GLITtrAw.    <sup>10</sup> πεπομένῳ GLITtrAw.    <sup>11</sup> + τὰ the GLITtrAw.    ■ τέσσερα  
 LITtr.    <sup>12</sup> καθ' ἐν αὐτῶν (ἐκαστον αὐτῶν Tr) (read each of them) GLTA.    ■ ἔχον (ἔχων  
 Tr) A) having GLW.    ■ γέμουσιν ar3 full GLITtrAw.    <sup>13</sup> λέγοντες GLITtrAw.    <sup>14</sup> καὶ τοῖς

throne, who liveth for ever and ever, 10 the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσούνται οἱ ἑξκοσι <sup>1</sup>καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου, καὶ <sup>m</sup>προσκυνοῦσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ <sup>n</sup>βάλλουσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, 11 Ἄξιός εἰ, ὁ κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δυνάμιν ὅτι σὺ ἐκτίσας τὰ

πάντα, καὶ διὰ τὸ θέλημά σου <sup>q</sup>εἰσὶν καὶ ἐκτίσθησαν. all things, and for thy will they are, and were created.

V. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of

Καὶ εἶδον ἐπὶ τὴν δεξιάν τοῦ καθήμενου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἑσωθεν καὶ ὀπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτὰ. 2 καὶ εἶδον ἄγγελον ἰσχυρόν κηρύσσοντα φωνῇ μεγάλῃ, Τίς ἔστιν ἄξιός ἀνοίξει τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξει τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. 4 καὶ ἔγνων ἔκλαιον πολλόν, ὅτι οὐδεὶς ἄξιός εὐρέθη ἀνοίξει καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό. 5 καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαίει· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰουδα, ἡ ρίζα Δαβὶδ, ἀνοίξει τὸ βιβλίον, καὶ λύσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ. 6 καὶ εἶδον καὶ ἰδοὺ, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστῆκός ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμούς ἑπτὰ, οἳ εἰσὶν τὰ ἑπτὰ τοῦ θεοῦ πνεύματα, τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν, καὶ εἴληφεν τὰ

<sup>1</sup> — καὶ GLTT<sup>rw</sup>. <sup>m</sup> προσκυνήσουσιν shall worship EGLTT<sup>rw</sup>. <sup>n</sup> βαλοῦσιν shall cast EGLTT<sup>rw</sup>. <sup>o</sup> ὁ κύριος καὶ ὁ θεὸς ἡμῶν O Lord and our God LTT<sup>rw</sup>. <sup>p</sup> — τὴν L. <sup>q</sup> ἦσαν they were GLTT<sup>rw</sup>. <sup>r</sup> + ἐν in (a loud voice) GLTT<sup>rw</sup>. <sup>s</sup> — ἐστιν (read [is]) LTT<sup>rw</sup>. <sup>t</sup> ἐδύνατο T. <sup>v</sup> οὔτε T. <sup>w</sup> οὔτε LTT<sup>rw</sup>. <sup>x</sup> — ἐγὼν (read ἔκλαιον I was weeping) [Tt]. <sup>y</sup> πολὺ LTT<sup>rw</sup>. <sup>z</sup> — καὶ ἀναγνῶναι GLTT<sup>rw</sup>. <sup>aa</sup> — ὢν (read [is]) GLTT<sup>rw</sup>. <sup>ab</sup> Δαυεὶδ LTT<sup>a</sup>; Δαυὶδ GW. <sup>ac</sup> — λύσαι GLTT<sup>rw</sup>. <sup>ad</sup> — καὶ GTT<sup>rw</sup>. <sup>ae</sup> — ἰδοὺ GLTT<sup>rw</sup>, <sup>af</sup> ἑστῆκός Tt<sup>r</sup>. <sup>ag</sup> ἔχων Tt<sup>ra</sup>. <sup>ah</sup> ἄ W. <sup>ai</sup> — ἑπτὰ L. <sup>aj</sup> πνεύματα τοῦ θεοῦ GLTT<sup>rw</sup>. <sup>ak</sup> — τὰ (read ἀπεστ. having been sent) LTT<sup>a</sup>. <sup>al</sup> ἀπεσταλμένοι LTT<sup>a</sup>; ἀποστελλόμενα [are] being sent w. <sup>am</sup> — τὸ βιβλίον (read [it]) LTT<sup>a</sup>.

βιβλίον<sup>1</sup> ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.  
book out of the right hand of him who sits on the throne.  
■ Καὶ ὅτε ἔλαβεν τὸ βιβλίον τὰ ὀτέσσαρα<sup>2</sup> ζῶα καὶ οἱ  
And when he took the book the four living creatures and the  
ῥεῖκοσιτέσσαρες<sup>3</sup> πρεσβύτεροι ἔπεσον<sup>4</sup> ἐνώπιον τοῦ ἀρνίου,  
four-and-twenty elders fell before the Lamb,  
ἔχοντες ἕκαστος<sup>5</sup> κithάρας<sup>6</sup> καὶ φιάλας<sup>7</sup> χρυσᾶς<sup>8</sup> γεμούσας θυ-  
having each harps and bowls golden full of  
μιμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων<sup>9</sup> 9 καὶ ᾄδουσιν  
incenses, which are the prayers of the saints. And they sing  
ὡδὴν καινὴν, λέγοντες, Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ  
a song new, saying, Worthy art thou to take the book, and  
ἀνοῖξαι τὰς σφραγίδας αὐτοῦ ὅτι ἰσφάγης καὶ ἡγόρασας  
to open its seals; because thou wast slain, and didst purchase  
τῷ θεῷ ἡμᾶς<sup>10</sup> ἐν τῷ αἱματί σου, ἐκ πάσης φυλῆς καὶ γλώσ-  
to God us by thy blood, out of every tribe and tongue  
σης καὶ λαοῦ καὶ ἔθνους, 10 καὶ ἵποίησας ἡμᾶς<sup>11</sup> τῷ θεῷ ἡμῶν<sup>12</sup>  
and people and nation, and didst make us to our God  
βασιλεῖς<sup>13</sup> καὶ ἱερεῖς<sup>14</sup> καὶ βασιλεύσομεν<sup>15</sup> ἐπὶ τῆς γῆς. 11 Καὶ  
kings and priests; and we shall reign over the earth. And  
εἶδον, καὶ ἤκουσα<sup>16</sup> φωνὴν ἀγγέλων πολλῶν<sup>17</sup> κυκλόθεν<sup>18</sup> τοῦ  
I saw, and I heard [the] voice of angels many around the  
θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων<sup>19</sup> καὶ χιλι-  
throne and of the living creatures and of the elders; and thou-  
άδες χιλιάδων, 12 λέγοντες φωνῇ μεγάλῃ, Ἄξιόν<sup>20</sup> ἐστίν  
sands of thousands; saying with a voice loud, Worthy is  
τὸ ἀρνίον τὸ ἰσφαγμένον λαβεῖν τὴν δύναμιν καὶ<sup>21</sup> πλοῦτον  
the Lamb that has been slain to receive power, and riches,  
καὶ σοφίαν καὶ ἰσχύιν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.  
and wisdom, and strength, and honour, and glory, and blessing.  
13 Καὶ πᾶν κτίσμα ὃ ἐστίν<sup>22</sup> ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ,  
And every creature which is in the heaven and under the  
καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης<sup>23</sup> αὗται<sup>24</sup> ἐστίν,  
and under the earth, and on the sea those that are,  
καὶ τὰ ἐν αὐτοῖς<sup>25</sup> πάντα, καὶ ἤκουσα λέγοντας, Τῷ  
and the things in them all, heard I saying, To him who  
καθημένῳ ἐπὶ τοῦ θρόνου<sup>26</sup> καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ  
sits on the throne, and to the Lamb, Blessing, and  
τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.  
honour, and glory, and might, to the ages of the ages.  
14 Καὶ τὰ ὀτέσσαρα<sup>27</sup> ζῶα ἔλεγον, Ἀμήν<sup>28</sup> καὶ οἱ ῥεῖκοσι-  
And the four living creatures said, Amen; and the four-and-  
τέσσαρες<sup>29</sup> πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν  
twenty elders fell down and worshipped [him who]  
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.  
lives to the ages of the ages.

him that sat upon the throne. ■ And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 and hast made us unto our God kings and priests: and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times, ten thousand, and thousands of thousands; 12 saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

■ Καὶ ὅτε εἶδον<sup>30</sup> ὅτε ἠνοίξεν<sup>31</sup> τὸ ἀρνίον μίαν ἐκ τῶν σφρα- VI. And I saw when  
And I saw when opened the Lamb one of the seals, the Lamb opened one

ο τέσσαρα LTTT. π εἰκοσι τέσσαρες LTA. ■ ἔπεσαν LTTTAW. ■ κithάραν a harp LTTTAW.  
χρυσᾶς Tr. ἡμᾶς LTAW. αὐτοὺς them GLTTTAW. τῷ θεῷ ἡμῶν A.  
βασιλείαν a kingdom LTTA. βασιλευσούντων they reign LTTAW; βασιλεύουσιν they  
shall reign GT. ὡς as TTT[A]. κύκλω GLTTTAW. b + καὶ ἡν ὁ ἀριθμὸς αὐτῶν μυ-  
ριάδες μυριάδων and the number of them was myriads of myriads EGLTTAW. c Ἀξιός T.  
d + τὸν W. ἐστίν (read [is]) LTTTAW. ἐπὶ τῆς γῆς on the earth GLTTTAW.  
ε — ἃ LTTT. ἡ — ἐστίν TTT. i πάντα (read I heard all) W. k + καὶ also T.  
f λέγοντα L. m τῷ θρόνῳ LTA. n τέσσαρα LTTT. o + τὸ W. p — εἰκοσι-  
τέσσαρες GLTTTAW. q — ζῶντι to end of verse GLTTTAW. r εἶδον T. s + ἐπὶ  
seven GLTTTAW.



of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

γίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγον-  
and I heard one of the four living creatures say-  
τος, ὡς φωνῆς βροντῆς, Ἐρχου καὶ βλέπε. 2 Καὶ εἶδον,  
ing, as a voice of thunder, Come and see. And I saw,  
καὶ ἰδοῦ, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων  
and behold, a horse white, and he sitting on it having  
τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν, καὶ  
a bow; and was given to him a crown, and he went forth overcoming and  
ἵνα νικήσῃ.  
that he might overcome.

■ And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

3 Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα ἤκουσα τοῦ  
And when he opened the second seal I heard the  
δευτέρου ζώου λέγοντος, Ἐρχου καὶ βλέπε. 4 Καὶ  
second living creature saying, Come and see. And  
ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ  
went forth another horse red; and to him sitting on it  
ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα  
given to him to take peace from the earth, and that  
ἀλλήλους σφάζωσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.  
another they should slay; and was given to him a sword great.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and thou hurt not the oil and the wine.

5 Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα ἤκουσα τοῦ τρίτου  
And when he opened the third seal I heard the third  
ζώου λέγοντος, Ἐρχου καὶ βλέπε. Καὶ εἶδον, καὶ  
living creature saying, Come and see. And I saw, and  
ἰδοῦ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν  
behold, a horse black, and he sitting on it having a balance  
ἐν τῇ χειρὶ αὐτοῦ. 6 καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν  
in his hand. And I heard a voice in [the] midst of the  
τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου,  
four living creatures, saying, A chenix of wheat for a denarius,  
καὶ τρεῖς χοίνικες ἱκριθῆς δηναρίου καὶ τὸ ἐλαιον καὶ τὸν  
and three chenixes of barley for a denarius: and the oil and the  
οἶνον μὴ ἀδικήσῃς.  
wine thou mayest not injure.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα  
And when he opened the seal fourth, I heard [the]  
φωνὴν τοῦ τετάρτου ζώου λέγουσαν, Ἐρχου καὶ  
voice of the fourth living creature saying, Come and  
βλέπε. 8 Καὶ εἶδον, καὶ ἰδοῦ, ἵππος χλωρός, καὶ ὁ καθήμενος  
see. And I saw, and behold, a horse pale, and he sitting  
ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ᾄδης ἁκό-  
on it, name his [was] Death, and hades fol-  
λουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτείνειν  
lows with him; and was given to them authority to kill  
ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν  
over the fourth of the earth with sword and with famine and with  
θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.  
death, and by the beasts of the earth.

■ And when he had opened the fifth seal,

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα εἶδον ὑποκάτω  
And when he opened the fifth seal I saw under

τ φωνῇ (read without the numerals) GLTTAW. καὶ ἴδε and behold GW; — καὶ βλέπε  
LTTA. \* ἰδοῦ T. αὐτὸν GLTTAW. σφραγίδα τὴν δευτέραν GLTTAW. 2 — καὶ  
βλέπε GLTTAW. [αὐτῷ] L. ἐκ GLTTAW. σφάζουσιν they shall slay LTTA.  
σφραγίδα τὴν τρίτην GLTTAW. + ὡς AS LTTA. κριθῶν LTTAW. 8 — φωνῇ  
(read I heard the fourth) GLTTAW. λέγοντος (connect λέγουσαν with φωνῇ; λέγοντος with  
ζώου) GLTTAW. 1 — ὁ T[A]. ἠκολούθει followed GLTTAW. αὐτῷ to him G.  
ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει GLTTAW.

τοῦ θυσιαστηρίου· τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν  
 the altar the souls of those having been slain because of the  
 λόγον τοῦ θεοῦ, καὶ ὅδι<sup>α</sup> τὴν μαρτυρίαν ἦν εἶχον, 10 καὶ  
 word of God, and because of the testimony which they held; and  
 ῥέκραζον<sup>1</sup> φωνῇ μεγάλῃ, λέγοντες, Ἔως πότε, ὁ δεσ-  
 they were crying with a voice loud, saying, Until when, O Mas-  
 πότης ὁ ἅγιος καὶ ὁ<sup>2</sup> ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς  
 ter, the holy and the true, dost thou not judge and avenge  
 τὸ αἷμα ἡμῶν ἀπὸ<sup>3</sup> τῶν κατοικούντων ἐπὶ τῆς γῆς; 11 Καὶ  
 our blood on those who dwell on the earth? And  
 ἐδόθησαν<sup>4</sup> ἑκάστῳ<sup>5</sup> ῥοβαὶ λευκαί, καὶ ἔρρέθη αὐτοῖς ἵνα  
 were given to each robes white; and it was said to them that  
 ἀναπαύσονται ἔτι χρόνον<sup>6</sup> ὡς ὁ<sup>7</sup> πληρώσονται<sup>8</sup>  
 they should rest yet a time little, until shall be fulfilled  
 καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες  
 both their fellow-bondmen and their brethren, those being about  
 ἀποκτείνεσθαι<sup>9</sup> ὡς καὶ αὐτοί.  
 to be killed as also they.

12 Καὶ εἶδον<sup>10</sup> ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην<sup>11</sup> καὶ  
 And I saw when he opened the seal sixth, and  
 εἶδον<sup>12</sup> σεισμός<sup>13</sup> μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας<sup>14</sup>  
 behold, earthquake great there was, and the sun became black  
 ὡς σάκκος τρίχινος, καὶ ἡ σελήνη<sup>15</sup> ἐγένετο ὡς αἷμα, 13 καὶ  
 as sackcloth hair, and the moon became as blood, and  
 οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ<sup>16</sup> βάλλει<sup>17</sup>  
 the stars of the heaven fell unto the earth, as fig-tree casts  
 τοὺς ὀλύνθους αὐτῆς, ὑπὸ<sup>18</sup> μεγάλῳ ἀνέμῳ<sup>19</sup> σειομένη<sup>20</sup>. 14 καὶ  
 its untimely figs, by great wind being shaken. And  
 ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον<sup>21</sup> εἰλισσόμενον<sup>22</sup>, καὶ πᾶν<sup>23</sup>  
 heaven departed as a book being rolled up, and every  
 ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν<sup>24</sup>. 15 καὶ  
 mountain and island out of their places were moved. And  
 οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ  
 the kings of the earth, and the great, and the rich, and  
 οἱ χιλιάρχοι, καὶ οἱ ὀδυνᾶτοί<sup>25</sup>, καὶ πᾶς δοῦλος καὶ πᾶς<sup>26</sup>  
 the chief captains, and the powerful, and every bondman, and every  
 ἐλεύθερος<sup>27</sup> ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς  
 free [man] hid themselves in the caves and in the  
 πέτρας τῶν ὄρεων, 16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς  
 rocks of the mountains; and they say to the mountains and to the  
 πέτραις, Ὁ Πέσετε<sup>28</sup> ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ<sup>29</sup> προσ-  
 rocks, Fall on us, and hide us from [the] face  
 ὡποῦ τοῦ καθήμενου ἐπὶ τοῦ θρόνου<sup>30</sup>, καὶ ἀπὸ τῆς ὀργῆς  
 of him who sits on the throne, and from the wrath  
 τοῦ ἀρνίου<sup>31</sup>. 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς  
 of the Lamb; because is come the day great wrath  
 τοῦ αὐτοῦ<sup>32</sup>; καὶ τίς δύναται σταθῆναι;  
 of his, and who is able to stand?

I under the altar the souls of them that were slain for the word of God, and for the testimony which they held; 10 and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, those should be killed they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 and the stars of heaven fell unto the earth, even as fig-tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of his wrath is come; and who shall be able to stand?

ο — διὰ [A]. ῥέκραζον they cried GLTTAW. ὁ — ὁ GLTTAW. ἑκ from LITAW.  
 ἐδόθη was given GLTTAW. + αὐτοῖς to them GLTTAW. — ἐκάστοις GW; ἐκάστῳ each LIT[A]. στολὴ λευκὴ a white robe GLTTAW. χρόνον ἐτι L. — μὲν κρόν G. — οὐ GLTTAW. πληρωθῶσιν should be fulfilled LW; πληρώσωσιν should fulfil [it] GLTTA. ἀποκτείνεσθαι GLTTA. ἶδον T. ἰδοὺ GLTTAW.  
 μέλας ἐγένετο GT. + ὅλη whole (moon) GLTTAW. βάλλουσα casting T.  
 ἀνέμου μεγάλου GLTTAW. + ὁ the GLTTAW. ἐλισσόμενον LITAW. χιλιάρχοι, καὶ οἱ πλούσιοι GLTTAW. ισχυροὶ strong GLTTAW. — πᾶς LITAW. Πέσετε LITAW. τῷ θρόνῳ TA. αὐτῶν of their TIT.

VII. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow <sup>on</sup> the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, <sup>■</sup> saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 3 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

■ After this I beheld, and, lo, <sup>■</sup> great multitude, which no man could number, of all nations, and

7 <sup>■</sup>Καὶ<sup>■</sup> μετὰ ταῦτα<sup>■</sup> ἔιδον<sup>■</sup> τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἀνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ <sup>■</sup>πᾶν<sup>■</sup> δένδρον. 2 Καὶ ἔιδον<sup>■</sup> ἄλλον ἀγγελὸν ἀναβάντα ἀπὸ ἀνατολῆς<sup>■</sup> ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος· καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων, Μὴ ἀδικήσητε τὴν γῆν, καὶ τὴν θάλασσαν, μήτε τὰ δένδρα, ἕως ἡμεῶν<sup>■</sup> σφραγίζωμεν<sup>■</sup> τοὺς δούλους τοῦ θεοῦ<sup>■</sup> ἐπὶ τῶν μετώπων αὐτῶν. 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ἑκατὸν τεσσαράκοντα, 5 ἐκ φυλῆς Ἰούδα, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γάδ, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἀσέρ, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλείμ, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσὴ, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Συμεὼν, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσασάαρ, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ζαβουλὼν, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, 12 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, 12 χιλιάδες ἐσφραγισμένοι.

9 Μετὰ ταῦτα ἔιδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ

■ — καὶ [TrA]. ■ τοῦτο this LITTAW. ἶδον T. ■ τι any LT[Α]W. ἀναβαίνοντα ascending GLTTAW. ἀνατολῶν L. ἄχι LTA. — οὐ LITTA. σφραγίζωμεν we may have sealed EGLTTAW. ἑκατὸν τεσσαράκοντα (τεσσαρ- GW) τέσσερις a hundred and forty-four GLTTAW. δώδεκα twelve LITTAW. — ἐσφραγισμένων LITTAW. Νεφθαλίμ A. Μανασσὴ Tr. Ἰσασχάρ E; Ἰσασχάρ TrA; Ἰσασχάρ T. Βενιαμὴν LITtr. — καὶ L. — ἰδοὺ L. — ὄχλον πολὺν L. ἠδύνατο LITTAW.

φυλῶν καὶ λαῶν καὶ γλωσσῶν, ὁἰστώτες ἐνώπιον τοῦ θρόνου  
tribes, and peoples, and tongues, standing before the throne  
καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι<sup>1</sup> στολὰς λευκάς, καὶ  
and before the Lamb, clothed with robes white, and  
φοινικες ἐν ταῖς χερσίν αὐτῶν. 10 καὶ κρᾶζοντες<sup>2</sup> φωνῇ  
palms in their hands; and crying with a voice  
μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ καθήμενῳ ἐπὶ τοῦ  
loud, saying, Salvation to him who sits on the  
θρόνου τοῦ θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ. 11 Καὶ πάντες οἱ ἄγ-  
throne of our God, and to the Lamb. And all the an-  
γелоὶ ἑστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ  
gels stood around the throne and the elders and  
τῶν τεσσάρων ζώων, καὶ ἔπεσον<sup>3</sup> ἐνώπιον τοῦ θρόνου  
the four living creatures, and fell before the throne  
ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ, 12 λέγον-  
upon face their, and worshipped God, say-  
τες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία  
ing, Amen. Blessing, and glory, and wisdom, and thanksgiving,  
καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς  
and honour, and power, and strength, to our God to the  
αἰῶνας τῶν αἰώνων. Ἀμήν.  
ages of the ages. Amen.

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οἶτοι  
And answered one of the elders, saying to me, These  
οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσίν, καὶ  
who are clothed with the robes white, who are they, and  
πόθεν ἤλθον; 14 Καὶ εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας. Καὶ  
whence came they? And I said to him, [My] lord, thou knowest. And  
εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς<sup>4</sup>  
he said to me, These are they who come out of the tribulation  
μεγάλης, καὶ ἐπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν  
great, and they washed their robes, and made them white  
στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου. 15 διὰ τοῦτο  
robes their in the blood of the Lamb. Because of this  
εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ  
are they before the throne of God, and serve him  
ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ  
day and night in his temple; and he who sits on  
τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. 16 οὐ πεινάσουσιν  
the throne shall tabernacle over them. They shall not hunger  
ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πῆσῃ ἐπ' αὐ-  
any more, neither shall they thirst any more, nor at all shall fall upon  
τοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα. 17 ὅτι τὸ ἀρνίον τὸ  
them the sun, nor any heat; because the Lamb which [is]  
ἀνάμεσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὀδηγήσει αὐτούς  
in [the] midst of the throne will shepherd them, and will lead them  
ἐπὶ ἐξώσας<sup>5</sup> πηγὰς ὕδατων, καὶ ἔξαλείψει ὁ θεὸς πᾶν  
to living fountains of waters, and will wipe away God every  
δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.  
tear from their eyes.

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 saying, Amen: Blessing, and glory, and wisdom, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

<sup>1</sup> ὁἰστώτας AW. <sup>2</sup> περιβεβλημένους GLTTAW. <sup>3</sup> φοίνικας T. <sup>4</sup> κρᾶζουσιν they cry GLTTAW. <sup>5</sup> τῷ θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ (τοῦ θρόνου EG) to our God who sits on the throne EGLTAW. <sup>6</sup> εἰστήκεισαν LTTA; ἑστήκεισαν W. <sup>7</sup> ἔπεσαν LTTAW. <sup>8</sup> τὰ πρόσωπα faces GLTTAW. <sup>9</sup> — ἀμήν L. <sup>10</sup> + μου my (lord) G[L]TTAW. <sup>11</sup> ἀπὸ θλίψεως from tribulation L. <sup>12</sup> — στολὰς GLTTAW. <sup>13</sup> αὐτὰς them GLTT[A]W. <sup>14</sup> τῷ θρόνῳ T. <sup>15</sup> + μὴ (read neither at all) L. <sup>16</sup> οὐδ' οὐ A. <sup>17</sup> ἀνὰ μέσον EGLTAW. <sup>18</sup> ζωῆς (read to fountains of waters of life) GLTTAW. <sup>19</sup> ἐκ GLTTAW.



VIII. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and an earthquake.

■ And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees ■■ burnt up, and all green grass was burnt up.

8 And the second angel sounded, and ■ it was ■ a great mountain burning with fire ■ cast into the sea: and the third part of the sea became blood; ■ and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there

8 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο  
And when he opened the <sup>seventh</sup>, <sup>was</sup>  
σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμίμιλλον. ■ Καὶ εἶδον τοὺς ἑπτὰ  
<sup>silence in the heaven about half-an-hour.</sup> And I saw the seven  
ἀγγέλους, οἳ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν  
angels, who <sup>before</sup> <sup>God</sup> <sup>stand</sup>, and were given  
αὐτοῖς ἑπτὰ σάλπιγγες. 3 καὶ ἄλλος ἄγγελος ἦλθεν, καὶ  
to them seven trumpets. And another angel came and  
ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ  
stood at the altar, having a <sup>censer</sup> <sup>golden</sup>; and  
ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα <sup>δῶσιν</sup> ταῖς  
<sup>was given to him</sup> <sup>incense</sup> <sup>much</sup>, that he might give [it] to the  
προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ  
prayers of the <sup>saints</sup> <sup>all</sup> upon the <sup>altar</sup>  
χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ ἀνέβη ὁ καπνὸς  
<sup>golden which [was] before the throne.</sup> And went up the smoke  
τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς  
of the incense with the prayers of the saints, out of [the] hand  
τοῦ ἀγγέλου, ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν ὁ ἄγγελος τὸ  
of the angel, before God. And <sup>took</sup> the <sup>angel</sup> the  
λιβανωτὸν, καὶ ἐγένισεν αὐτῷ ἐκ τοῦ πυρὸς τοῦ θυσιαστη-  
censer, and filled it from the fire of the  
ριου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ  
and cast [it] into the earth: and there were voices, and  
βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.  
thunders, and lightnings, and an earthquake.

6 Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοί-  
And the seven angels having the seven trumpets pre-  
μασαν ἑαυτοὺς ἵνα σαλπίσωσιν.  
pared themselves that they might sound [their] trumpets.

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισεν, καὶ ἐγένετο  
And the first angel sounded [his] trumpet; and there was  
χάλαζα καὶ πῦρ ἡμεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν  
hail and fire mingled with blood, and it was cast upon the  
γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος  
earth: and the third of the trees ■■ burnt up, and all <sup>grass</sup>  
χλωρὸς κατεκάη.  
<sup>green</sup> was burnt up.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν, καὶ ὡς  
And the second angel sounded [his] trumpet; and ■ [it were]  
ὄρος μέγα πυρὶ καίμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ  
a <sup>mountain</sup> <sup>great</sup> <sup>with</sup> <sup>fire</sup> <sup>burning</sup> was cast into the sea, and  
ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. 9 καὶ ἀπέθανεν τὸ  
<sup>became</sup> <sup>the</sup> <sup>third</sup> <sup>of</sup> <sup>the</sup> <sup>sea</sup> <sup>blood</sup>; and <sup>died</sup> <sup>the</sup>  
τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα  
<sup>third</sup> <sup>of</sup> <sup>the</sup> <sup>creatures</sup> <sup>which</sup> <sup>in</sup> <sup>the</sup> <sup>sea</sup> <sup>which</sup> <sup>have</sup>  
ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.  
<sup>life</sup>; and the third of the ships was destroyed.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν, καὶ ἔπεσεν ἐκ  
And the third angel sounded [his] trumpet; and <sup>fell</sup> <sup>out</sup> <sup>of</sup>

1 ὅταν LITTA. ■ ἡμίμιλλον LITTA. 1 ἶδον T. ■ τοῦ θυσιαστηρίου TTA. ■ δῶ-  
σει he shall give LITTA. ° τὸν EGLTTAW. P αὐτὸν EGLTTAW. 9 βρονταὶ καὶ  
ἀστραπαὶ καὶ φωναὶ L; βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ TTA. ■ + οἱ (read who have)  
GLTTAW. ■ αὐτοὺς LITTA. ■ — ἄγγελος GLTTAW. ■ ἡμεμιγμένον T. ■ + ἐν  
with (blood) GLTTAW. ■ + καὶ τὸ τρίτον τῆς γῆς κατεκάη, and the third of the earth was  
burnt up GLTTAW. ■ διεφθάρησαν were destroyed LITTA.

τοῦ οὐρανοῦ ἀστήρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν  
 'the 'heaven 'a 'star 'great, burning as a lamp, and it fell  
 ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.  
 upon the third of the rivers, and upon the fountains of waters.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὡς Ἀψινθος· καὶ γίνεται  
 And the name of the star is called Wormwood; and becomes  
 τὸ τρίτον εἰς Ἀψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον  
 'the 'third into wormwood, and 'many 'of 'men died  
 ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.  
 of the waters, because they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη  
 And the fourth angel sounded [his] trumpet; and was smitten  
 τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον  
 the third of the sun, and the third of the moon, and the third  
 τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ  
 of the stars; that should be darkened the third of them, and the  
 ἡμέρα μὴ φαίνηται τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.  
 day 'not 'should appear [for] the third of it, and the night likewise.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἁγγέλου πετωμένου ἐν  
 And I saw, and heard one angel flying in  
 μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαί,  
 mid-heaven, saying with a 'voice 'loud, Woe, woe, woe,  
 τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν  
 to those who dwell on the earth, from the remaining voices  
 τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλ-  
 of the trumpet of the three angels who [are] about to sound  
 πίζειν.  
 [their] trumpets.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον  
 And the fifth angel sounded [his] trumpet; and I saw  
 ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἑδόθη  
 a star out of the heaven fallen to the earth, and there was  
 ἡ ἀσὴρ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. 2 καὶ ἤνοιξεν  
 given to it the key of the pit of the abyss. And it opened  
 τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος  
 the pit of the abyss; and there went up smoke out of the pit  
 ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος  
 as [the] smoke of a 'furnace 'great; and 'was 'darkened 'the 'sun  
 καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 καὶ ἐκ τοῦ καπνοῦ  
 and the air by the smoke of the pit. And out of the smoke  
 ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία,  
 forth locusts unto the earth, and was given to them power,  
 ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς. 4 καὶ ἐρρέθη  
 as 'have 'power 'the 'scorpions 'of 'the 'earth; and it was said  
 αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν  
 to them, that 'not 'they 'should injure the grass of the earth, nor any  
 χλωρόν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους.  
 green thing, nor any tree, but the men only  
 οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων  
 who have not the seal of God on 'foreheads  
 αὐτῶν. 5 καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς,  
 'their. And it was given to them that they should not kill them,

fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the river, and upon the fountains of waters; 11 and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for the third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the trumpet of the three angels which are yet to sound!

IX. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given

■ + τῶν of the (waters) GLTTRAW.

■ + ὁ GLTAW.

■ ἐγένετο became LITRAW.

■ + τῶν ὑδάτων of the waters EGLTTRAW.

■ + τῶν of the (men) GLTTRAW.

■ φάνη

LITW; φανή TR.

■ ἰδον T.

■ ἔατοῦ πετομένου eagle flying GLTTRAW.

■ τοὺς

■ ματοικούντας TTR.

■ ἰδον T.

■ ἐσκοτώθη LTA.

■ αὐτοὺς T.

■ ἀδικήσουσιν 'thev

■ shall injure LTA.

■ — μόνους GLTTRAW.

■ — αὐτῶν (read on the foreheads) LITR.

■ αὐτοῖς LT.

that they should not kill them, but that they should be tormented five months; and their torment *was* as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. 8 And they had hair as the hair of women, and their teeth *were* as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there *were* stings in their tails: and their power *was* to hurt men five months. 11 And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

ἀλλ' ἵνα βασανισθῶσιν ἡμέρας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖς ἀνθρώπου· 6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐκ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν. 7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὡς ἵπποις ἡτοιμασμένοι εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι παρεσκευασμένοι ὡς ἡλυστὴς χρυσοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων· 8 καὶ ἔχον τριχὰς ὡς τριχὰς γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λέόντων ἦσαν· 9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν περυγῶν αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. 10 καὶ ἔχουσιν οὐράς ὡς σκορπίους, καὶ κέντρα ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους· καὶ ἡ ἐξουσία αὐτῶν ὡς ἐξουσία τοῦ ἀγγέλου τοῦ ἀβύσσου· ὄνομα αὐτοῦ ἐν ἑβραϊστί· Ἀβaddon, καὶ ἐν τῇ ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν, καὶ ἤκουσα φωνὴν

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour,

And the sixth angel sounded [his] trumpet; and I heard voice *one* from the *four* horns of the *altar* golden *which [is]* before God, saying to the sixth angel *who* had the trumpet, Loose the *four* angels *who* *are* bound at the *river* great Euphrates. And *were* loosed the *four* angels who had been prepared for the hour and

α βασανισθήσονται they shall be tormented LTTra. οὐ μὴ in no wise GLTTraW. εὐρήσουσιν should find L. φεύγει flees LTTra. ἀπ' αὐτῶν ὁ θάνατος G. ὅμοιοι T. χρυσοὶ golden G. εἶχον LTTra. ὁμοίους Tr. Πunctuate so as to read and stings were in their tails Text. Rec. and G. καὶ and LTTraW. — καὶ GLTTraW. ἐπ' αὐτῶν LTTra. — τὸν (read an angel) A. — καὶ LTTraW. whom T. ἔρχεται LTTra. — τεσσαρῶν LTTra. λέγοντα LTTraW. ὁ ἔχων who has LTTraW.

ἡμέραν καὶ μῆνα καὶ ἔνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον  
day add month and year, that they might kill the third  
τῶν ἀνθρώπων. 16. καὶ ὁ ἀριθμὸς ἡ στρατευμάτων τοῦ ἵππου  
of men; and the number of [the] armies of the caval-  
κοῦ ὁ δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν  
ry [was] two myriads of myriads, and I heard the number  
αὐτῶν. 17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ  
them. And thus I saw the horses in the vision, and  
τοὺς καθημένους ἐπὶ αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ  
those sitting on them, having breastplates fiery, and  
ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων  
hyacinthine, and brimstone-like; and the heads of the horses [were]  
ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύε-  
heads of lions, and out of their mouths goes  
ται πῦρ καὶ καπνὸς καὶ θεῖον. 18 ὅτι τῶν τριῶν τούτων  
out fire and smoke and brimstone. By these three  
ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρός καὶ  
were killed the third of the men, by the fire and  
ἑκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου, τοῦ ἐκπορευομένου ἐκ  
by the smoke and by the brimstone, which goes forth out of  
τῶν στομάτων αὐτῶν. 19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῇ  
their mouths. For the powers of them in  
στόματι αὐτῶν εἰσιν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,  
mouth their are; for their tails [are] like serpents,  
ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν. 20 καὶ οἱ λοιποὶ  
having heads, and with them they injure. And the rest  
τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,  
of the men who were not killed by these plagues,  
οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ  
not even repented of the works of their hands, that not  
προσκυνήσωσιν τὰ δαιμόνια, καὶ εἰδῶλα τὰ χρυσᾶ καὶ  
they should do homage to the demons, and idols the golden and  
τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα,  
silver and brazen and stone and wooden,  
οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν·  
which neither to see are able, nor to hear, nor to walk.  
21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν  
And they repented not of their murders, nor of  
φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ  
sorceries their, nor of their fornications, nor of  
τῶν κλεμμάτων αὐτῶν.  
their thefts.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ  
And I saw another angel strong coming down out of the  
οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἱρις ἐπὶ τῆς κεφ-  
heaven, clothed with cloud, and a rainbow on the  
αἰῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ  
head, and his face as the sun, and his feet  
ὡς στῦλοι πυρός· 2 καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον  
pillars of fire, and he had in his hand a little book

and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the horsemen were two hundred thousand; and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face as it were the sun, and his feet as pillars of fire: and he had in his hand a little book

+ τῶν of the (armies) GLTTAW. P — καὶ GLTTAW.  
εἶδον T. ἀπὸ GLTTAW. + πληγῶν plagues GLTTAW. — ἐκ  
GLTTAW. ἡ γὰρ ἐξουσία τῶν ἵππων For the power of the horses (αὐτῶν for τῶν ἵππων  
w) ἐν τῇ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν is in their mouth and in their tails  
GLTTAW. οὐ not GW; οὐδὲ TA. προσκυνήσωσιν they shall do homage to GLTTAW.  
+ τὰ GLTTAW. δύναται LTTAW. φαρμακίων T; φαρμάκων A. + ἡ the  
(rainbow) GLTTAW. τὴν κεφαλὴν LTTAW. d + αὐτοῦ (read his head) GLTTAW  
ἔχων having GLTTAW.



open: and he set his right foot upon the sea, and his left foot on the earth, 3 and cried with a loud voice, **■** when a lion roareth: and when he had cried, seven thunders uttered their voices. **■** And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things which are therein, that there should be time no longer: 7 but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon

<sup>1</sup> ἀνεφωγμένον<sup>1</sup> καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν ὀφθαλμοῦ. And he placed his <sup>2</sup> foot <sup>3</sup> right upon the <sup>4</sup> θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν, 3 καὶ ἔκραξεν <sup>5</sup> sea, and the left upon the earth, and cried <sup>6</sup> φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, with a <sup>7</sup> voice <sup>8</sup> loud <sup>9</sup> ■ a lion roars. And when he cried, <sup>10</sup> ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἐκ τῶν φωνῶν· 4 καὶ ὅτε <sup>11</sup> spoke <sup>12</sup> the <sup>13</sup> seven <sup>14</sup> thunders their voices, And when <sup>15</sup> ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἐκ τῶν, <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> 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<sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</</sup>

ὅτε εἶφαγον αὐτό, ἔπικράνθη ἡ κοιλία μου. 11 καὶ ἔλεγεν<sup>as</sup> <sup>when I did eat it, <sup>2</sup>was <sup>made</sup> bitter <sup>my</sup> belly.</sup> μοι, Δεῖσε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.<sup>And, he says to me, Thou must again prophesy as to peoples, and nations, and tongues, and kings many.</sup>

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, ἔλεγων, Ἐγεί-  
ραι, καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον,  
And was given to me a reed like a staff, saying, Rise,

καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν  
and those who worship in it. And the court which

ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς,  
[is] within the temple cast out, and not it measure;

ὅτι ἐδόθη τοῖς ἔθνεσιν καὶ τὴν πόλιν τὴν ἁγίαν  
because it was given [up] to the nations, and the city holy

πατήσουσιν μῆνας ἑσσεράκοντα. 3 καὶ δώσω  
shall they trample upon months forty two. And I will give

τοῖς δυσιν μάρτυσίν μου, καὶ προφητεῦσουσιν ἡμέρας  
[power] to my two witnesses, and they shall prophesy days

χιλίας διακοσίας ἐξήκοντα, περιβεβλημένοι σάκ-  
thousand two hundred [and] sixty, clothed in sack-

κους. 4 οὗτοί εἰσιν αἱ δύο ἐλαίαι, καὶ δύο λυχνίαι  
cloth. These are the two olive trees, and [the] two lampstands

αἱ ἐνώπιον τοῦ θεοῦ τῆς γῆς ἑστῶσαι. 5 καὶ εἴ τις  
which before the God of the earth stand. And if anyone

αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος  
them should will to injure, fire goes out of mouth

αὐτῶν, καὶ κατασθίει τοὺς ἐχθροὺς αὐτῶν καὶ εἴ τις αὐτούς  
their, and devours their enemies. And if anyone them

θέλῃ ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. 6 οὗτοι  
should will to injure, thus must he be killed. These

ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ βρέχῃ  
have authority to shut the heaven, that no may fall

ὕετός ἐν ἡμέραις αὐτῶν τῆς προφητείας καὶ ἐξουσίαν  
rain in [the] days of their prophecy; and authority

ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα. καὶ πατά-  
they have over the waters, to turn them into blood; and to

ξαι τὴν γῆν πάσῃ πληγῇ, ὅσάκις ἐὰν θελήσωσιν. 7 καὶ  
smite the earth with every plague, as often as they may will. And

ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ  
when they shall have completed their testimony, the beast who

ἀναβαίνειν ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν,  
comes up out of the abyss will make war with them,

καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς. 8 καὶ τὰ  
and will overcome them, and will kill them: and

πτώματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς με-  
bodies their [will be] on the street of city the

as I had eaten it, my belly bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

XI. And there

given a reed like unto a rod: and the angel stood, saying,

Rise, and measure the temple of God, and the altar, and them that

worship therein. 2 But the court which is without the temple

leave out, and measure it not; for it is given unto the Gentiles: and

the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they

shall prophesy thousand and two hundred and threescore days, clothed

in sackcloth. 4 These are the two olive trees, and the two candle-

sticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their

mouth, and devoureth their enemies: and if any man will hurt

them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of

their prophecy: and have power over waters to turn them to

blood, and to smite the earth with all plagues, as often as

they will. 7 And when they shall have finished their testimony, the

beast that ascendeth out of the bottomless pit shall make

war against them, and shall overcome them, and kill them. 8 And

their dead bodies shall lie in the street of the great city, which

c λέγουσιν they say LITRA. d + ἐπὶ as in T. e + καὶ ὁ ἄγγελος εἰστίκει and the angel stood E. f ἔγειρε LITRAW. g ἔξωθεν outside ERLITRAW. h ἔξωθεν outside LITRA.

i + καὶ and LAW. j + καὶ and LAW. k περιβεβλημένοι Tr. m + αἱ the GLITRAW. n — τοῦ L. o κυρίου Lord GLITRAW. p ἐστῶτες GLITRAW.

q θέλει wills GLITRAW. r αὐτοὺς θέλει them wills G; θέλει αὐτοὺς LAW; βελήσῃ αὐτοὺς should have willed them T; αὐτοὺς θελήσῃ Tr. s + τὴν the LITRAW. t τὸν οὐρανόν should have willed them T; αὐτοὺς θελήσῃ Tr. u ἐξουσίαν κλεῖσαι G. v ὑέτος βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν (αὐτῶν τῆς προφ. w) (read [during] the days) GLITRAW. x + ἐν with (every) LITRA. y ὅσάκις ἐὰν θελήσωσιν ἐν πάσῃ πληγῇ GW. z μετ' αὐτῶν πόλεμον GLITRAW. a τὸ πῶμα body GLITRAW.

b + τῆς LITRAW. c λέγουσιν they say LITRA. d + ἐπὶ as in T. e + καὶ ὁ ἄγγελος εἰστίκει and the angel stood E. f ἔγειρε LITRAW. g ἔξωθεν outside ERLITRAW. h ἔξωθεν outside LITRA.

i + καὶ and LAW. j + καὶ and LAW. k περιβεβλημένοι Tr. m + αἱ the GLITRAW. n — τοῦ L. o κυρίου Lord GLITRAW. p ἐστῶτες GLITRAW.

q θέλει wills GLITRAW. r αὐτοὺς θέλει them wills G; θέλει αὐτοὺς LAW; βελήσῃ αὐτοὺς should have willed them T; αὐτοὺς θελήσῃ Tr. s + τὴν the LITRAW. t τὸν οὐρανόν should have willed them T; αὐτοὺς θελήσῃ Tr. u ἐξουσίαν κλεῖσαι G. v ὑέτος βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν (αὐτῶν τῆς προφ. w) (read [during] the days) GLITRAW. x + ἐν with (every) LITRA. y ὅσάκις ἐὰν θελήσωσιν ἐν πάσῃ πληγῇ GW. z μετ' αὐτῶν πόλεμον GLITRAW. a τὸ πῶμα body GLITRAW.

b + τῆς LITRAW. c λέγουσιν they say LITRA. d + ἐπὶ as in T. e + καὶ ὁ ἄγγελος εἰστίκει and the angel stood E. f ἔγειρε LITRAW. g ἔξωθεν outside ERLITRAW. h ἔξωθεν outside LITRA.

i + καὶ and LAW. j + καὶ and LAW. k περιβεβλημένοι Tr. m + αἱ the GLITRAW. n — τοῦ L. o κυρίου Lord GLITRAW. p ἐστῶτες GLITRAW.

q θέλει wills GLITRAW. r αὐτοὺς θέλει them wills G; θέλει αὐτοὺς LAW; βελήσῃ αὐτοὺς should have willed them T; αὐτοὺς θελήσῃ Tr. s + τὴν the LITRAW. t τὸν οὐρανόν should have willed them T; αὐτοὺς θελήσῃ Tr. u ἐξουσίαν κλεῖσαι G. v ὑέτος βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν (αὐτῶν τῆς προφ. w) (read [during] the days) GLITRAW. x + ἐν with (every) LITRA. y ὅσάκις ἐὰν θελήσωσιν ἐν πάσῃ πληγῇ GW. z μετ' αὐτῶν πόλεμον GLITRAW. a τὸ πῶμα body GLITRAW.

spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell upon the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before

γάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος ἡμῶν ἑσταυρώθη. 9 καὶ ἐβλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσιν τεθῆναι εἰς μνήματα. 10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς ἡγαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐπ' αὐτούς, καὶ ἑστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, ὅλεγουσαν αὐτοῖς, Ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας, καὶ τὰ δέκατον τῆς πόλεως ἔπεσαν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ ἔμβοιοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

14 Ἡ οὐαί ἡ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαί ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν, καὶ ἐγένοντο φωναὶ μεγάλας ἐν τῷ οὐρανῷ, λέγουσαι, Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου τοῦ κυρίου ἡμῶν, καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ θεοῦ καθή-

αὐτῶν their GLTTAW.      βλέπουσιν see GLTTAW.      τὸ πτώμα body GLTTAW.  
 [καὶ] A.      ἀφίσουσιν they suffer LTTA; ἀφίσουσιν W.      μνήμα tomb GLTTAW.  
 χαίρουσιν rejoice GLTTAW.      εὐφραίνονται make merry LTTAW.      πέμπουσιν send T.  
 ἐν (— ἐν T[A]) αὐτοῖς GLTTAW.      ἐπέπεσεν LTTAW.      φωνὴν μεγάλῃς TRA.      λε-  
 γούσης TRA.      Ἀνάβητε LTTAW.      — ἡ W.      λέγοντες GLTTAW.      Ἐγένετο ἡ  
 βασιλεία 'is' become 'the' kingdom GLTTAW.      — οἱ L[A].      — καὶ GLTTAW.  
 — οἱ (read καθή. sitting) T[A].      οἱ καθήμεναι (read who [are] before God who sit) TTA.

μενοι<sup>1</sup> ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν,  
 on their thrones, fell upon their faces,  
 καὶ προσεκύνησαν τῷ θεῷ, 17 λέγοντες, Εὐχαριστοῦμέν σοι,  
 and worshipped God, saying, We give thanks to thee,  
 κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ  
 Lord God Almighty, [He] who is, and who was, and who [is]  
 ἐρχόμενος, \* ὅτι εἰληφας τὴν δύναμιν σου τὴν μεγάλην.  
 coming, that thou hast taken <sup>2</sup>power <sup>3</sup>thy <sup>4</sup>great,  
 καὶ ἐβασίλευσας. 18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ  
 and reigned. And the nations were angry, and is come  
 ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν  
 "wrath <sup>1</sup>thy, and the time of the dead to be judged, and to give the  
 μισθὸν τοῖς δούλοις σου τοῖς προφῆταις, καὶ τοῖς ἁγίοις καὶ  
 reward to thy bondmen the prophets, and to the saints, and  
 τοῖς φοβουμένοις τὸ ὄνομά σου, \* τοῖς μικροῖς καὶ τοῖς  
 to those who fear thy name, the small and the  
 μεγάλοις, \* καὶ διαφθεῖραι τοὺς <sup>2</sup>διαφθείροντας<sup>3</sup> τὴν γῆν.  
 great; and to bring to corruption those who corrupt the earth.

19 Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ<sup>c</sup> ἐν τῷ οὐρανῷ, καὶ ὤφ-  
 And was opened the temple of God in the heaven, and was  
 θη ἡ κιβωτὸς τῆς διαθήκης<sup>d</sup> αὐτοῦ<sup>e</sup> ἐν τῷ ναῷ αὐτοῦ<sup>e</sup> καὶ  
 seen the ark of his covenant in his temple: and  
 ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ  
 there were lightnings and voices and thunders and an earthquake and  
 χάλαζα μεγάλη.  
 hail <sup>1</sup>great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περι-  
 And a <sup>1</sup>sign <sup>2</sup>great was seen in the heaven; a woman cloth-  
 βεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,  
 ed with the sun, and the moon under her feet,  
 καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα. 2 καὶ  
 and on her head a crown of <sup>3</sup>stars <sup>4</sup>twelve; and  
 ἐν γαστρὶ ἔχουσα, \* <sup>5</sup>κράζει<sup>6</sup> ὠδίνουσα καὶ βασανιζομένη  
 being with child she cries being in travail, and being in pain  
 τεκεῖν.  
 to bring forth.

3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δρά-  
 And was seen another sign in the heaven, and behold, <sup>1</sup>dra-  
 κων <sup>2</sup>μέγας πυρρός, <sup>3</sup>ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα<sup>4</sup> καὶ  
 gon <sup>1</sup>great <sup>2</sup>rod, having <sup>3</sup>heads <sup>4</sup>seven and <sup>5</sup>horns <sup>6</sup>ten, and  
 ἐπὶ τὰς κεφαλὰς αὐτοῦ <sup>7</sup>διαδήματα ἑπτὰ. 4 καὶ ἡ οὐρὰ αὐτοῦ  
 upon his heads <sup>8</sup>diadems <sup>9</sup>seven; and his tail  
 σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς  
 drags the third of the stars of the heaven, and he cast them  
 εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναίκος τῆς  
 to the earth. And the dragon stands before the woman who  
 μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς  
<sup>1</sup>about to bring forth, that when she should bring forth, her child  
 καταφάγῃ. 5 καὶ ἔτεκεν υἱὸν <sup>2</sup>ἄρρενα, <sup>3</sup>ὃς μέλλει ποι-  
 he might devour. And she brought forth a <sup>4</sup>son <sup>5</sup>male, who is about to  
 μαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ<sup>6</sup> καὶ ἡρπάσθῃ  
 shepherd all the nations with <sup>7</sup>rod <sup>8</sup>an <sup>9</sup>iron: and was caught away

God on their seats, fell upon their faces, and worshipped God; 17 saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

XII. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 and she being with child cried, travailling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her

\* — καὶ ὁ ἐρχόμενος GLTTTAW. \* + καὶ and T. \* τοὺς μικροὺς καὶ τοὺς μεγάλους  
 LTrA. <sup>b</sup> διαφθείραντας corrupted L. \* + ὁ which [is] LTrT. <sup>d</sup> τοῦ κυρίου (read  
 the covenant of the Lord) G. \* + καὶ and LT[A]. <sup>e</sup> ἔκραζεν was crying L. <sup>f</sup> πυρρός  
 μέγας LTrA. <sup>h</sup> ἑπτὰ διαδήματα GLTTTAW. <sup>i</sup> ἄρσεν LTTTAW.



child was caught up into God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ αὐτὴν ἡμέρας

χιλίας διακοσίας ἐξήκοντα.

<sup>1</sup> a <sup>2</sup> thousand <sup>3</sup> two <sup>4</sup> hundred [<sup>5</sup> and] <sup>6</sup> sixty.

7 And there war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 and prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ. <sup>8</sup> Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησεν, καὶ οἱ ἄγγελοι αὐτοῦ. 8 καὶ οὐκ ἔσχυσαν, <sup>9</sup> οὐτε τόπος εὐρέθη αὐτῶν ἐν τῷ οὐρανῷ. 9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ ὁ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην

ὄλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. 10 Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ ὅτι κατεβλήθη ὁ κατηγορὸς τῶν ἀδελφῶν ἡμῶν,

ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσιν τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρρενα. 14 καὶ

he persecuted the woman which brought forth the male [child]. And

he persecuted the woman which brought forth the male [child]. And

he persecuted the woman which brought forth the male [child]. And

he persecuted the woman which brought forth the male [child]. And

he persecuted the woman which brought forth the male [child]. And

he persecuted the woman which brought forth the male [child]. And

he persecuted the woman which brought forth the male [child]. And

he persecuted the woman which brought forth the male [child]. And

he persecuted the woman which brought forth the male [child]. And

<sup>1</sup> + πρὸς το GLTT<sup>1</sup>AW.

ἐκτρέφουσιν W.

GLTT<sup>1</sup>AW.

GLTT<sup>1</sup>AW.

W οὐχ L.

<sup>2</sup> ἄρσαν L; ἄρσενα TTA.

<sup>1</sup> + ἐκεῖ there GTAW.

<sup>2</sup> ὅ τε both L.

ἐπολέμησαν he prevailed G.

<sup>3</sup> ἐβλήθη is cast [out] LTT<sup>1</sup>A.

<sup>4</sup> κατήγορος GLT<sup>1</sup>A.

<sup>5</sup> — τοῖς κατοικοῦσιν GLTT<sup>1</sup>AW.

<sup>6</sup> τῇ γῇ καὶ τῇ θαλάσῃ GW.

<sup>7</sup> τρέφουσιν they nourish TT<sup>1</sup>;

<sup>8</sup> τοῦ (— τοῦ T[A]) πολέμησαι μετὰ warred with

GLTT<sup>1</sup>AW.

<sup>9</sup> ἐν τῷ οὐρανῷ λέγουσαν

<sup>10</sup> αὐτοῦς LTA.

<sup>11</sup> τῇ γῇ καὶ τῇ θαλάσῃ GW.

ἐδόθησαν τῇ γυναικὶ ὁ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,  
 were given to the woman two wings of the eagle great,  
 ἵνα πέτηται εἰς τὴν ἐρήμον εἰς τὸν τόπον αὐτῆς, ὅπου τρέ-  
 that she might fly into the wilderness into her place, where she is  
 φεται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ  
 nourished there a time, and times, and half a time, from [the]  
 προσώπου τοῦ ὄφως. 15 καὶ ἔβαλεν ὁ ὄφης ὀπίσω τῆς  
 face of the serpent. And cast the serpent after the  
 γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα  
 woman out of his mouth water as a river, that  
 ταύτην ποταμοφόρητον ποιήσῃ. 16 καὶ  
 her [as one] carried away by a river he might make. And  
 ἐβόηθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα  
 helped the earth the woman, and opened the earth mouth  
 αὐτῆς, καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων  
 its, and swallowed up the river which cast the dragon  
 ἐκ τοῦ στόματος αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων ἐπὶ  
 out of his mouth. And was angry the dragon with  
 τῇ γυναικί, καὶ ἀπῆλθεν ποιεῖσαι πόλεμον μετὰ τῶν λοιπῶν  
 the woman, and went to make war with the rest  
 τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολάς τοῦ  
 of her seed, who keep the commandments

θεοῦ, καὶ ἔχοντων τὴν μαρτυρίαν τοῦ Ἰησοῦ χριστοῦ.  
 of God, and having the testimony of Jesus Christ.

18 Καὶ ἑστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ  
 And I stood upon the sand of the sea; and  
 εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς  
 I saw out of the sea a beast rising, having heads  
 ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια-  
 seven and horns ten, and on its horns ten dia-  
 δήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.  
 deins, and upon its heads [the] name of blasphemy.  
 2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες  
 And the beast which I saw was like to a leopard, and feet  
 αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος.  
 its of a bear, and its mouth as [the] mouth of a lion;  
 καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον  
 and gave to it the dragon his power, and throne  
 αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ εἶδον μίαν τῶν κεφα-  
 his, and authority great. And I saw one heads  
 λῶν αὐτοῦ ὃς ἐσφαγμένῃ εἰς θάνατον, καὶ ἡ πληγὴ τοῦ  
 of its was slain to death; and the wound  
 θανάτου αὐτοῦ ἰερατεύθη, καὶ ἐθαυμάσθη ἅλη τῇ  
 death of its was healed: and there was wonder in whole the  
 γῇ ὀπίσω τοῦ θηρίου. 4 καὶ προσεκύνησαν τὸν δράκοντα  
 earth after the beast. And they did homage to the dragon,  
 ὅς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ  
 who gave authority to the beast; and they did homage to the  
 θηρίον, λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται  
 beast, saying, Who [is] like to the beast? who is able

the woman given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

XIII. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able

b + ai the LTT[A]W. c ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς GLTTAW. d αὐτὴν GLTTAW. e — ἐπὶ (read τῇ with the) L. f — τοῦ GLTTAW. g — χριστοῦ GLTTAW. h ἐστάθην it stood LTTA. i κέρατα δέκα καὶ κεφαλὰς ἑπτὰ GLTTAW. j ὀνόματα names GLTTAW. k ἄρκτου GLTTAW. l λέόντων of lions T. m — εἶδον GLTTAW. n + ἐκ of (its) GLTTAW. o θαύμασεν (read the whole earth wondered) EGTAW. p — ἐν GLTTAW. q ὅλη ἡ γῆ EGTAW. r τῷ δράκοντι GLTTAW. s ὅτι (read because he gat z) GLTTAW. t + τὴν the GLTTAW. u τῷ θηρίῳ GLTTAW. v + καὶ and GLTTAW.

ο make with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

πολεμῆσαι μετ' αὐτοῦ; 5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν to make war with it? And was given to it a mouth, speaking μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας· τεσσαράκοντα δύο. 6 καὶ ἡνοιξεν τὸ στόμα αὐτοῦ ἐῖς βλασφημίαν· πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πάντων φυλῶν καὶ γλῶσσαν καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται κατὰ ὀνόματα· ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. 9 Εἰ τις ἔχει οὖς, ἀκουσάτω. 10 Εἰ τις αἰχμαλωσίαν ποιᾷ, εἰς αἰχμαλωσίαν ὑπάγει· εἰ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδε ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 and deceiveth them that dwell on the earth by the means of those miracles which

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. 12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσιν τὸ θηρίον τὸ πρῶτον, οὗ ἔθερα πεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. 14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα αὐτῶν.

ἡ βλάσφημα blasphemous [things] LA. + πόλεμον war (read ποιῇ. to make) E. + τεσσαρακοτα δύο E; τεσσαράκοντα δύο LTTA. + [καὶ] and L. + βλασφημίας LTTA. — καὶ LTTA. — καὶ ἐδόθη... νικῆσαι αὐτούς L. + ποιεῖσαι πόλεμον TT.A. + καὶ λαὸν and people GLTTA. W. αὐτὸν GLTTA. W. οὗ (read [everyone] of whom has not been written) LTTA. τὸ ὄνομα αὐτοῦ his name LTTA; τὸ ὄνομα the name GW. τῷ βιβλίῳ GLTTA. W. + τοῦ (read which was slain) GLTTA. W. + εἰς [is] for LTTA. — αἰχμαλωσίαν (read εἰς for) TT. — συνάγει LTTA. W. μαχαίρᾳ LTTA. ἀποκταίνει kills L; ἀποκτανθῆναι to be killed A. — δεῖ A. κατοικοῦντας GTTA. προσκυνήσουσιν they shall do homage LTTA. καὶ πῦρ ἵνα GW. ἐκ τοῦ οὐρανοῦ καταβαίνειν (καταβῇ G; καταβαίη should come down W) GLTTA. W.

ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς  
it was given to it to work before the beast, saying to those who  
κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι <sup>2</sup>εἰκόνα<sup>1</sup> τῷ θηρίῳ <sup>3</sup>ὅ<sup>1</sup>  
dwell on the earth, to make an image to the beast, which  
ἔχει τὴν πληγὴν τῆς <sup>4</sup>μαχαίρας<sup>1</sup> καὶ ἔζησεν. 15 καὶ ἐδόθη  
has the wound of the sword, and lived. And it was given  
<sup>5</sup>αὐτῷ <sup>6</sup>δοῦναι πνεῦμα<sup>1</sup> τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λα-  
to it to give breath to the image of the beast, that <sup>7</sup>also <sup>8</sup>should

λήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, <sup>9</sup>ἅσοι <sup>10</sup>ἴαν<sup>1</sup> μὴ  
<sup>11</sup>speak <sup>12</sup>the <sup>13</sup>image <sup>14</sup>of <sup>15</sup>the <sup>16</sup>beast, and should cause as many as <sup>17</sup>not  
<sup>18</sup>προσκυνήσωσιν<sup>1</sup> τῇ εἰκόνι<sup>2</sup> τοῦ θηρίου<sup>3</sup> ἵνα<sup>4</sup> ἀποκτανθῶσιν.  
<sup>5</sup>would do homage to the image of the beast that they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ  
And it causes all, the small and the great, and  
τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ  
the rich and the poor, and the free and

τοὺς δούλους, ἵνα <sup>1</sup>δώσῃ<sup>2</sup> αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς  
the bondmen, that it should give them a mark on  
αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ <sup>3</sup>τῶν μετώπων<sup>4</sup> αὐτῶν, 17 <sup>5</sup>καὶ<sup>6</sup> ἵνα  
<sup>7</sup>their <sup>8</sup>right, or on <sup>9</sup>foreheads <sup>10</sup>their; and that

μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ  
no one should be able to buy or to sell, except he who has the  
χάραγμα <sup>1</sup>ἢ <sup>2</sup>τὸ ὄνομα<sup>3</sup> τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ  
mark or the name of the beast, or the number of

ονόματος αὐτοῦ. 18 Ὡς <sup>1</sup>ἡ σοφία ἐστίν. ὁ ἔχων <sup>2</sup>ῤτόν<sup>3</sup>  
the name of its. Here <sup>4</sup>wisdom <sup>5</sup>is. He who has  
νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γάρ  
understanding let him count the number of the beast: for number

ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ <sup>1</sup>᾿χξς<sup>2</sup>.  
<sup>3</sup>a man's it is; and its number [is] 666.

14 Καὶ <sup>1</sup>εἶδον, <sup>2</sup>καὶ ἰδοῦ, <sup>3</sup>ἄρνιον <sup>4</sup>ἑστηκὸς<sup>5</sup> ἐπὶ τὸ ὄρος  
And I saw, and behold, [the] Lamb standing upon mount

Σιών, καὶ μετ' αὐτοῦ <sup>1</sup>εκατὸν <sup>2</sup>τεσσαράκοντα <sup>3</sup>τέσσαρες<sup>4</sup>  
Sion, and with him <sup>5</sup>hundred [and] <sup>6</sup>forty <sup>7</sup>four

χιλιάδες, ἔχουσαι τὸ ὄνομα <sup>1</sup>τοῦ πατρὸς αὐτοῦ γεγραμμένον  
thousand, having the name of his Father written

ἐπὶ τῶν μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐ-  
on their foreheads. And I heard a voice out of the hea-

ρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς  
ven <sup>1</sup>a voice of <sup>2</sup>waters <sup>3</sup>many, and <sup>4</sup>a voice of <sup>5</sup>thunder

μεγάλῃς<sup>1</sup> καὶ <sup>2</sup>φωνῇν ἤκουσα<sup>3</sup> <sup>4</sup>κιθαριστῶν <sup>5</sup>κιθαριζόντων ἐν  
<sup>6</sup>great: and a voice I heard of harpers harping with

ταῖς <sup>1</sup>κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν <sup>2</sup>ὥς<sup>3</sup> <sup>4</sup>ψῶδὴν <sup>5</sup>καινὴν ἐνώ-  
their harps. And they sing <sup>6</sup>a <sup>7</sup>song <sup>8</sup>new be-

πιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων <sup>1</sup>ζώων<sup>2</sup> καὶ  
fore the throne, and before the four living creatures and

τῶν πρεσβυτέρων<sup>1</sup> καὶ οὐδεὶς <sup>2</sup>ἠδύνατο<sup>3</sup> μαθεῖν τὴν <sup>4</sup>ψῶδην,  
the elders. And no one <sup>5</sup>was able to learn the song

he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred and six.

XIV. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads, 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and

<sup>1</sup> εἰκόνα L. <sup>2</sup> ὅς who LTTAW.

<sup>3</sup> μαχαίρης LTTA.

<sup>4</sup> αὐτῇ (that is, the image) L.

<sup>5</sup> πνεῦμα δοῦναι W. <sup>6</sup> + ἵνα that LTT[A]W.

<sup>7</sup> ἴαν LTTA.

<sup>8</sup> προσκυνήσωσιν shall do

homage T. <sup>9</sup> τῇ εἰκόνι GTTAW. <sup>10</sup> — ἵνα (omit that they) LTTAW.

<sup>11</sup> δῶσιν they should

give GLTTAW. <sup>12</sup> τὸ μέτωπον forehead GLTTAW.

<sup>13</sup> — καὶ LT[A].

<sup>14</sup> — ἡ GLTTAW.

<sup>15</sup> τοῦ ονόματος of the name L. <sup>16</sup> P — τὸν GLTTAW.

<sup>17</sup> + ἐστίν IS Tr. <sup>18</sup> ἑξακόσιοι ἐξήκοντα

ἑξ six hundred [and] sixty-six LA.

<sup>19</sup> ἰδὼν T. <sup>20</sup> + τὸ the GLTTAW.

<sup>21</sup> ἐστὸς LTTAW.

<sup>22</sup> τεσσαρακοντατέσσαρες EGV; τεσσαράκοντα τέσσαρες LTTA.

<sup>23</sup> + αὐτοῦ καὶ τὸ ὄνομα

(read his name and the name) GLTTAW.

<sup>24</sup> ἡ φωνὴ ἣν ἤκουσα the voice which I heard

[was] GLTTAW. <sup>25</sup> + ὥς as GLTTAW.

<sup>26</sup> — ὥς GTT[A].

<sup>27</sup> ἐδύνατο LIT.A.



forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they were without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ except the hundred [and] forty four thousand, who ἡγορασμένοι ἀπὸ τῆς γῆς. 4 οὗτοί εἰσιν οἱ μετὰ have been purchased from the earth. These are they who with γυναῖκων οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν· οὗτοί ἐσιν women were not defiled, for virgins they are: these are οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ᾖ ἡ πόλις. οὗτοι they who follow the Lamb whithersoever he may go. These ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ θεῷ καὶ were purchased from among [as] firstfruits to God and τῷ ἀρνίῳ. 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὗρέθη ὀδολογία to the Lamb: and in their mouth was not found guile: ἄμωμοι· ὅτι ἐσὶν ἑνώπιον τοῦ θρόνου τοῦ θεοῦ. for blameless they are before the throne of God.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι heaven, having [the] glad tidings everlasting to announce [to] τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν those who dwell on the earth, and every nation and tribe καὶ γλῶσσαν καὶ λαόν, 7 λέγοντα ὅτι φωνῇ μεγάλῃ, and tongue and people, saying with a voice loud, Φοβήθητε τὸν θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα Fear God, and give to him glory, because is come the hour τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν of his judgment; and do homage to him who made the οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὰς πηγὰς ὑδάτων. heaven and the earth and sea and fountains of waters.

8 Καὶ ἄλλος ἄγγελος ἠκολούθησεν, λέγων, Ἐπεσεν Ἐπείσεν Ἄβυλὼν ἡ πόλις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ fallen Babylon city the great, because of the wine of the θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα ἔθνη fury of her fornication she has given to drink all nations.

9 Καὶ ἄλλος ἄγγελος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις τὸ θῆριον προσκυνῇ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, image its, and receives a mark on his forehead ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου or upon his hand, also he shall drink of the wine τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ of the fury of God, which is mixed undiluted in the ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ cup of his wrath, and he shall be tormented in fire and θείῳ. ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ brimstone, before the holy angels, and before the

<sup>c</sup> τεσσαρακοντατέσσαρες EGW; τεσσαράκοντα τέσσαρες LTTra. <sup>d</sup> — εἰσιν [read are]] LTTra. <sup>e</sup> ὑπάγει he goes LTTra. <sup>f</sup> ψεύδος falsehood GLTTraW. <sup>g</sup> — γὰρ for LA. <sup>h</sup> — ἐνώπιον τοῦ θρόνου τοῦ θεοῦ GLTTraW. <sup>i</sup> [ἀλλοῦ] A. <sup>j</sup> πετόμενον GLTTraW. <sup>k</sup> + ἐπὶ LTTraW. <sup>l</sup> καθήμενος sit GLTTraW. <sup>m</sup> + ἐπὶ unto GLTTraW. <sup>n</sup> λέγων GLTTraW. <sup>o</sup> — ἐν [read φωνῇ with a voice] L. <sup>p</sup> + τὴν the GLTW. <sup>q</sup> δευτερός ἄγγελος a second angel LTTraW; ἀγ. δευ. T. <sup>r</sup> [ἔπεσεν] A. <sup>s</sup> Βαβυλὼν B. <sup>t</sup> — ἡ πόλις GLTTraW. <sup>u</sup> ἡ which [read πετ. has given to drink] LTTraW. <sup>v</sup> + τὰ the LTTraW. <sup>w</sup> + ἄλλος another GLTTraW. <sup>x</sup> ἄγγελος τρίτος GLTTraW. <sup>y</sup> προσκυνεῖ GLTTraW. <sup>z</sup> θῆριον GLTTraW. <sup>aa</sup> — τῶν LTTra. <sup>ab</sup> ἀγγέλων ἁγίων LTTra; — ἁγίων A.

ἀρνιου· 11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει  
 Lanib. And the smoke of their torment goes up  
 εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ  
 to ages of ages, and they have no respite day and  
 νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ  
 night who do homage to the beast and its image, and  
 εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὡδε  
 if anyone receives the mark of its name. Here [the]  
 ὑπομονὴ τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐν-  
 endurance of the saints is, here they who keep the command-  
 τολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.  
 ments of God and the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι,  
 And I heard a voice out of the heaven, saying to me,  
 Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες  
 Write, Blessed the dead who in [the] Lord die  
 ἁπάρτι. Naί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται· ἐκ  
 from henceforth. Yea, saith the Spirit, that they may rest from  
 τῶν κόπων αὐτῶν· τὰ ἰδέ· ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.  
 their labours; and works their follow with them.

14 Καὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλῃν  
 And I saw, and behold, a cloud white, and upon the cloud  
 καθήμενος ὅμοιος νιψὶ ἀνθρώπου, ἔχων ἐπὶ τῆς  
 [one] sitting like [the] Son of man, having on  
 κεφαλῇ αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ ὀρέ-  
 head his crown golden; and in his hand  
 πανον ὀξύ. 15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ,  
 sickle sharp. And another angel came out of the temple,  
 κράζων ἐν μεγάλῃ φωνῇ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης,  
 crying with loud voice to him sitting on the cloud,  
 Πέμψον τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἤλθεν ῥοσι· ἡ  
 Send thy sickle and reap; because is come to thee the  
 ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ  
 hour to reap, because is dried the harvest of the earth. And  
 ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλῃν τὸ δρέπανον αὐτοῦ  
 put forth he sitting upon the cloud his sickle  
 ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.  
 upon the earth, and was reaped the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ  
 And another angel came out of the temple which [is] in the  
 οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18 καὶ ἄλλος ἄγ-  
 heaven, having also he a sickle sharp. And another an-  
 γελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ  
 gel came out of the altar, having authority over  
 πυρός, καὶ ἐφώνησεν κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον  
 fire, and he called with a cry loud to him having sickle  
 τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγη-  
 the sharp, saying, Send thy sickle sharp, and gather  
 σου τοὺς βότρυας τῆς γῆς, ὅτι ἤκμασαν· αἱ σταφυλαὶ  
 the bunches of the earth; because are fully ripe grapes

11 and the smoke of  
 their torment ascend-  
 eth up, for ever and  
 ever: and they have  
 no rest day nor night,  
 who worship the beast  
 and his image, and  
 whosoever receiveth  
 the mark of his name.  
 12 Here is the patience  
 of the saints: here are  
 they that keep the  
 commandments of  
 God, and the faith of  
 Jesus.

13 And I heard a  
 voice from heaven  
 saying unto me, Write,  
 Blessed are the dead  
 which die in the Lord  
 from henceforth: Yea,  
 saith the Spirit, that  
 they may rest from  
 their labours; and  
 their works do follow  
 them.

14 And I looked,  
 and behold a white  
 cloud, and upon the  
 cloud sat like  
 unto the Son of man,  
 having on his head a  
 golden crown, and in  
 his hand a sharp sick-  
 le. 15 And another  
 angel came out of the  
 temple, crying with a  
 loud voice to him that  
 sat on the cloud,  
 Thrust in thy sickle,  
 and reap: for the time  
 is come for thee to  
 reap; for the harvest  
 of the earth is ripe.  
 16 And he that sat  
 on the cloud thrust in  
 his sickle on the earth;  
 and the earth was  
 reaped.

17 And another an-  
 gel came out of the  
 temple which is in  
 heaven, he also hav-  
 ing a sharp sickle.  
 18 And another angel  
 came out from the al-  
 tar, which had power  
 over fire; and cried  
 with a loud cry to him  
 that had the sharp  
 sickle, saying, Thrust  
 in thy sharp sickle,  
 and gather the clusters  
 of the vine of the  
 earth; for her grapes

■ εἰς αἰῶνας αἰώνων ἀναβαίνει GLTTaW.

■ — μοι GLTTaW. ■ ἀπ' ἁρτι GLA. ■ ἀναπαύσονται they shall rest LITa; ἀναπαύονται

they shall rest w. ■ γὰρ for LITa. ■ ἰδὼν T. ■ καθήμενον ὅμοιον GLTTaW.

■ υἱὸν T. ■ τὴν κεφαλὴν LT. ■ φωνῇ μεγάλῃ GLTTaW. P — σοι GLTTaW.

■ — τοῦ LITTaW. ■ τῆς νεφέλης LITa. ■ — ἐξῆλθεν L. ■ τὸ ὅ who (read ἔχων

has) LAw, ■ φωνῇ with a voice LITa, ■ — τῆς ἀμπέλου of the vine EGLTTaW

d + ἡ the LITaW.

■ — ὧδε GLTTaW.

■ fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

XV. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God:

■ And I saw ■ it was a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nation shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the testimony in heaven was opened: 6 and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the

αὐτῆς. 10 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην. 20 καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ οὗ τοῦ ἀμπελοῦ ὡς ἡ χιλιὰς ἑξακοσίων. 15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἃ ἄγγελοι ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ. 2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ. 3 καὶ ᾄδουσιν τὴν ψῆδὴν Μωσέως δούλου τοῦ θεοῦ, καὶ τὴν ψῆδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ δι- 4 τίς οὐ μὴ φοβηθῇ σε, κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι ὁ μόνος ὁ ἅγιος ὅτι πάντα τὰ ἔθνη ἡξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

because in them was completed the fury of God.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. 6 καὶ ἐξῆλθον οἱ ἐπτά ἄγγελοι ἔχοντας τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι ἴλινον καθαρὸν καὶ λαμπρόν, καὶ περιζωσμένοι περὶ τὰ στήθη ζώνας χρυαῖς. 7 καὶ ἐν ἐκ τῶν τεσσάρων ἐφανερώθησαν.

5 And after these things I saw, and behold, was opened the temple of the testimony in the heaven; and came forth the seven angels having the seven plagues, out of the temple, clothed in linen pure and bright, and girt with golden girdles. 7 And one of the

\* τὸν μέγαν GLTFAW.

γ ἔξωθεν GLTFAW.

α ἶδον π.

β — ἐκ τοῦ χαράγματος

αὐτοῦ GLTFAW.

γ Μωσέως GLTFAW.

δ + τοῦ τοῦ LTTA.

ε ἐθνῶν of nations

GLTFAW.

ζ — σε LTTA.

η δοξάσει shall glorify LTTFAW.

θ — ἰδοὺ GLTFAW.

ι + οἱ those GLTT[A]W.

κ λίθον stone LTR.

λ — καὶ GLTFAW.

ζῶων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσοῦς, living creatures gave to the seven angels seven bowls golden, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας full of the fury of God, who lives to the ages τῶν αἰώνων. ■ καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης of the ages. And was filled the temple with smoke from the glory τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο of God, and from his power: and no one was able εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν to enter into the temple until were completed the seven plagues of the ἑπτὰ ἀγγέλων. seven angels.

16 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης And I heard a voice loud out of the temple, saying τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε, καὶ ἐκχέετε τὰς φιάλας τοῦ to the seven angels, Go, and pour out the bowls of the θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν. fury of God into the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ And departed the first, and poured out his bowl ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς on to the earth; and came a sore, evil and grievous, upon the ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς men who had the mark of the beast, and those τῇ εἰκόνι αὐτοῦ προσκυνούντας. to his image doing homage.

■ Καὶ ὁ δεύτερος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς And the second angel poured out his bowl into τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ the sea; and it became blood, as of one dead; and every soul ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ. living died in the sea.

4 Καὶ ὁ τρίτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς And the third angel poured out his bowl into τοὺς ποταμοὺς καὶ ἰεῖς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο the rivers, and into the fountains of waters; and they became αἷμα. 5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, blood. And I heard the angel of the waters saying, Δίκαιος, κύριε, εἰ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὢσις, ὅτι Righteous, O Lord, art thou, who art and who wast and the holy one, that ταῦτα ἔκρινας· ὅτι αἷμα ἁγίων καὶ προ- these things thou didst judge; because [the] blood of saints and of prophets ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πίνειν· ἅξιοι photos they poured out, and blood to them thou didst give to drink; worthy γάρ εἰσιν. 7 Καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου λέ- for they are. And I heard another out of the altar say- γοντος, Naί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι ing, Yes, Lord God Almighty, true and righteous ai κρίσεις σου. [are] thy judgments.

8 Καὶ ὁ τέταρτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ And the fourth angel poured out his bowl upon τὸ ἔδυστο LTTrA. ὁ μεγάλης φωνῆς LTAW. ὁ ἐκχέετε LTA. ■ + ἑπτὰ seven GLTTAW. εἰς into LTTAW. ἐπὶ upon LTTAW. ■ προσκυνούντας τῇ εἰκόνι αὐτοῦ GLTTAW. ὁ ἄγγελος LTTAW. ζῶης (read soul of life) GLTTAW. ■ + τὰ the [things] LTTAW. ὁ ἄγγελος GLTTAW. εἰς LTTAW. ἐγένοντο L. ■ κύριε GLTTAW. b — καὶ GT; — καὶ ὁ (read ὁσος holy) LTTAW. αἷματα bloods T. ■ δέδωκας thou hast given LTTAW. πίν L; πίν TA. γάρ GLTTAW. ■ ἄλλον ἐκ GLTTAW.

four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

■ And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the which had the mark of the beast, and upon them which worshipped his image.

■ And the second angel poured out his vial upon the sea; and it became as the blood of dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. ■ And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. ■ For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.





<sup>2</sup>εἰς<sup>1</sup> τὸν αέρα<sup>2</sup> καὶ ἐξῆλθεν φωνὴ ἡμεγάλη<sup>3</sup> <sup>4</sup>ἀπὸ<sup>5</sup> τοῦ ναοῦ  
into the air; and came out a voice loud from the temple  
<sup>6</sup>τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονεν. 18 Καὶ  
of the heaven, from the throne, saying, It is done. And  
ἐγένοντο <sup>7</sup>φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, καὶ <sup>8</sup>σεισμός  
there were voices and thunders and lightnings; and earthquake  
ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγέ-  
there was a great, such as was not since men  
νοντο<sup>9</sup> ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτως μέγας. 19 καὶ  
were on the earth so mighty an earthquake, as great. And  
ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν  
became the city great into three parts; and the cities of the  
ἐθνῶν <sup>10</sup>ἐπέσον. καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνὸς πινος  
nations fell; and Babylon the great was remembered before  
τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς  
God, to give her the cup of the wine of the fury  
ὀργῆς αὐτοῦ. 20 καὶ πᾶσα νῆσος ἐφυγεν, καὶ ὄρη οὐχ  
wrath of his. And every island fled; and mountains no  
εὐρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει  
were found; and a hail great as of a talent weight comes down  
ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ  
out of the heaven upon men; and blasphemed  
ἄνθρωποι τὸν θεόν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι με-  
men God, because of the plague of the hail, for  
γάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.  
great is its plague exceeding.

17 Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἔχόντων τὰς  
And came one of the seven angels of those having the  
ἐπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων μοι, Δεῦρο,  
seven bowls, and spoke with me, saying to me, Come here,  
δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθη-  
I will shew thee the sentence of the harlot great, who sits  
μένης ἐπὶ τῶν ὕδατων τῶν πολλῶν. 2 μεθ' ἧς ἐπόρνευ-  
upon the waters many; with whom committed for-  
σαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου  
nication the kings of the earth; and were made drunk with the wine  
τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. 3 Καὶ  
of her fornication those that dwell on the earth. And  
ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι καὶ εἶδον γυναῖκα  
he carried away me to a wilderness in [the] Spirit; and I saw a woman  
καθήμενη ἐπὶ θηρίον κόκκινον, ἰγέμον ὀνομάτων· βλασφημίας,  
sitting upon a beast scarlet, full of names, of blasphemy,  
ἔχον κεφαλὰς ἐπτὰ καὶ κέρατα δέκα. 4 καὶ ἡ γυνὴ ἡ  
having heads seven and horns ten. And the woman  
περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ κεχρυσωμένη  
clothed in purple and scarlet, and decked (lit. gilded)  
ᾠ χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν  
with gold and stones precious and pearls, having golden  
ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθ-  
cup in her hand, full of abominations and of unclean-

vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

XVII. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and

■ ἐπὶ upon GLTtrAW.    7 — μεγάλη LA.    ■ ἐκ out of LTrA.    ■ — τοῦ οὐρανοῦ LTTtrAW.    ■ ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ GLTtrAW.    ■ ἄνθρωπος ἐγένετο man was LTTtrAW.    ■ ἐπέσαν LTTtrAW.    ■ — μοι GLTtrAW.    ■ — τῶν LTT[A].    ■ οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς GLTtrAW.    ■ εἶδα L.    ■ ἰγέμονα ὀνόματα LTA: γέμον τὰ (— ■ W) ὀνόματα T:W.    ■ ἔχοντα TA.    ■ ἦν was GLTtrAW.    ■ πορφυροῦν GLTtrAW.    ■ κόκκινον GLTtrAW.    ■ [καὶ] A.    ■ χρυσῷ GLAW.    ■ ποιήριον χρυσοῦν LTTtrAW.    ■ γέμων T.    ■ τὰ ἀκάθαρτα τῆς the unclean things GLTtrAW.

filthiness of her fornication: 5 And upon her forehead was <sup>name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.</sup> 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which hath wisdom. The <sup>heads are</sup> <sup>seven</sup> <sup>mountains, on which the woman sitteth.</sup> 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue <sup>short space.</sup> 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall

ἀρετης<sup>ness</sup> πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς <sup>of her fornication; and upon her forehead</sup> <sup>ονομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.</sup> 6 Καὶ εἶδον<sup>mo:her of the harlots and of the abominations of the earth. And</sup> τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν<sup>with the blood of the witnesses of Jesus. And I wondered, having</sup> αὐτήν, θαῦμα μέγα. 7 Καὶ εἶπέν μοι ὁ ἄγγελος, ὁ <sup>her, with "wonder "great. And "said "to "me "the "angel, "Why</sup> <sup>θαύμασας; ἔγωγ "σοι ἐρῶ τὸ μυστήριον τῆς γυναίκος,</sup> <sup>didst thou wonder? I thee will tell the mystery of the woman,</sup> καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς <sup>and of the beast which carries her, which has the</sup> <sup>ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.</sup> <sup>Θηρίον δ. εἶδες,</sup> <sup>seven heads and the ten horns.</sup> ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, <sup>was, and is not, and is about to come up out of the abyss,</sup> καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμάσονται<sup>" οἱ κατοικοῖ</sup> <sup>and into destruction to go; and shall wonder they who dwell</sup> <sup>κοῦντες ἐπὶ τῆς γῆς, ὧν "οὐ γέγραπται" τὰ ὀνόματα" ἐπὶ</sup> <sup>on the earth, of whom are not written the names in</sup> <sup>τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,</sup> <sup>the book of life from [the] foundation of [the] world,</sup> <sup>ποντες" τὸ θηρίον ὃ τι" ἦν, καὶ οὐκ ἔστιν, "καίπερ ἔστιν."</sup> <sup>ing the beast which was and "not "is, and yet is.</sup> 9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαί, ὅρη<sup>Here [is] the mind which has wisdom: The seven heads "mountains</sup> <sup>εἰσιν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.</sup> <sup>are "seven, where the woman sits of them.</sup> 10 καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε ἔπεσαν, ἑκαὶ<sup>" οἱ εἰς ἔστιν, ο</sup> <sup>"kings "seven "there "are: the five are fallen, and the one is, the</sup> ἄλλος οὐπω ἦλθεν· καὶ ὅταν ἔλθῃ, <sup>ἄλιγον αὐτὸν δεῖ</sup> <sup>other "not "yet "is come: and when he shall have come, a little while he must</sup> <sup>μεῖναι.</sup> 11 καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστιν, καὶ αὐτὸς<sup>remain. And the beast which was, and "not "is, "also "he</sup> <sup>ὀγδοὺς ἔστιν, καὶ ἐκ τῶν ἑπτὰ εἰσιν, καὶ εἰς ἀπώλειαν</sup> <sup>"an "eighth "is, and of the seven is, and into destruction</sup> <sup>ὑπάγει.</sup> 12 καὶ τὰ δέκα κέρατα αὐτοῦ εἶδες, δέκα βασιλεῖς <sup>goes. And the ten horns which thou sawest ten kings</sup> <sup>εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ἡ</sup> <sup>are, which "a "kingdom "not "yet "received, but authority as</sup> <sup>βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.</sup> 13 οὗτοι <sup>kings one hour receive with the beast. These</sup> <sup>μίαν ἰγνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν</sup> <sup>one mind have, and the power and the authority</sup> <sup>ἑαυτῶν τῷ θηρίῳ διαδιδώσουσιν.</sup> 14 οὗτοι μετὰ τοῦ <sup>of themselves to the beast they shall give up. These with the</sup>

<sup>εἶδα</sup> LITRA. <sup>Διὰ τί</sup> LITRA. <sup>ἐρῶ σοι</sup> LITRA. <sup>+ τὸ</sup> The GLTTAW. <sup>ὑπάγει</sup> goes LAW. <sup>θαυμαστήσονται</sup> L. <sup>οὐκ ἐγγέγραπτο</sup> was not written L. <sup>τὸ ὄνομα</sup> <sup>(read the name is not written)</sup> LITRA. <sup>βλεπόντων</sup> GLTTAW. <sup>ὅτι</sup> <sup>(read that it was)</sup> GLTTAW. <sup>καὶ παρόνται</sup> and shall be present GLTTAW. <sup>ἑπτὰ ὅρη εἰσιν</sup> GLTTAW. <sup>οὗτος</sup> this Tr. <sup>οὐκ</sup> not L. <sup>ἀλλὰ</sup> LITRAW. <sup>ἐχθροὺς</sup> γνώμην G. <sup>διδόσων</sup> they give GLTTAW. <sup>αὐτῶν</sup> <sup>(read their authority)</sup> LITRAW.





that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit as queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour,

ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν in her sins, and that ye may not receive of <sup>2</sup>plagues αὐτῆς. 5 ὅτι ἡκολούθησαν<sup>1</sup> αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ <sup>2</sup>her: for <sup>3</sup>followed <sup>4</sup>her <sup>5</sup>sins as far as the οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς. 6 ἀπό- heaven, and <sup>7</sup>remembered <sup>8</sup>God her unrighteousnesses. Ren- δοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε<sup>9</sup> αὐτῇ<sup>10</sup> der to her as also she rendered to you; and double ye to her <sup>11</sup>διπλᾶ κατὰ τὰ ἔργα αὐτῆς. ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν, double, according to her works. In the cup which she mixed, κεράσατε αὐτῇ διπλοῦν. 7 ὅσα ἐδόξασεν<sup>12</sup> ἑαυτὴν<sup>13</sup> καὶ mix ye to her double. So much <sup>14</sup>she glorified herself and <sup>15</sup>ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. lived luxuriously, so much give to her torment and mourning. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, <sup>16</sup>Κάθηναι βασιλίσσα, καὶ Because in her heart she says, I sit <sup>17</sup>queen, and <sup>18</sup>χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω. 8 Διὰ τοῦτο <sup>19</sup>widow I am not: and mourning in no wise may I see. On account of this <sup>20</sup>ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος in one day shall come her plagues, death and mourning <sup>21</sup>καὶ λιμός. καὶ ἐν πυρὶ κατακαυθήσεται. ὅτι ἰσχυρὸς ὁ κύριος and famine, and with fire she shall be burnt; for strong [is the] Lord <sup>22</sup>ὁ θεὸς ὁ κρινῶν αὐτήν. 9 καὶ κλαύσουσιν<sup>23</sup> αὐτήν, καὶ God who judges her. And shall weep for her, and <sup>24</sup>κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορ- shall bewail for her, the kings of the earth, who with her commit- <sup>25</sup>τεύσαντες καὶ στρηνίασαντες, ὅταν βλέπωσιν τὸν καπνὸν ted fornication and lived luxuriously, when they see the smoke <sup>26</sup>τῆς πυρώσεως αὐτῆς, 10 ἀπὸ μακρόθεν ἐστηκότες διὰ of her burning, <sup>27</sup>from <sup>28</sup>afar <sup>29</sup>standing on account of <sup>30</sup>τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί, οὐαί, ἡ the fear of her torment, saying, Woe, woe, the πόλις ἡ μεγάλη Βαβυλῶν, ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν<sup>31</sup> μιᾷ ὥρᾳ <sup>32</sup>city <sup>33</sup>great, Babylon, the <sup>34</sup>city <sup>35</sup>strong! for in one hour <sup>36</sup>ἦλθεν ἡ κρίσις σου. 11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ is come thy judgment. And the merchants of the earth weep and <sup>37</sup>πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει mourn for her, because their lading <sup>38</sup>no one buys <sup>39</sup>οὐκέτι. 12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, any more; <sup>40</sup>lading of gold, and of silver, and of <sup>41</sup>stone <sup>42</sup>precious, (iii, no more) <sup>43</sup>καὶ <sup>44</sup>μαργαρίτον, καὶ <sup>45</sup>βύσσον, καὶ πορφύρας, καὶ <sup>46</sup>σηρικοῦ, and of pearl, and of fine linen, and of purple, and of silk, <sup>47</sup>καὶ κοκκίνου. καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάν- and of scarlet, and all <sup>48</sup>wood <sup>49</sup>thyine, and every article of <sup>50</sup>τινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ ivory, and every article of <sup>51</sup>wood <sup>52</sup>most <sup>53</sup>precious, and of brass, and <sup>54</sup>σιδήρου, καὶ μαρμάρου, 13 καὶ <sup>55</sup>κινάμωμον, καὶ <sup>56</sup>θυμιάματα of iron, and of marble, and cinnamon, and incense, <sup>57</sup>καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, and ointment, and frankincense, and wine, and oil, and finest flour,

<sup>1</sup> ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε GLTTAW.

GLTTAW. <sup>2</sup> — ὑμῖν GLTTAW.

LTTRAW. <sup>3</sup> + ὅτι LTTRAW.

<sup>4</sup> — αὐτήν GLTTAW.

<sup>5</sup> αὐτήν TTRAW.

<sup>6</sup> αὐτῇ TTRAW.

<sup>7</sup> σιρικοῦ LT.

<sup>8</sup> — αὐτῇ TTRAW.

<sup>9</sup> — ἐν (read [in]) GLTTAW.

<sup>10</sup> αὐτῇ TTRAW.

<sup>11</sup> — αὐτῇ TTRAW.

<sup>12</sup> — αὐτῇ TTRAW.

<sup>13</sup> — αὐτῇ TTRAW.

<sup>14</sup> — αὐτῇ TTRAW.

<sup>15</sup> — αὐτῇ TTRAW.

<sup>16</sup> — αὐτῇ TTRAW.

<sup>17</sup> ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε GLTTAW.

<sup>18</sup> — αὐτῇ LTTRAW.

<sup>19</sup> + τὰ τὰ TTRAW.

<sup>20</sup> αὐτῇ

<sup>21</sup> αὐτῇ

<sup>22</sup> αὐτῇ

<sup>23</sup> αὐτῇ

<sup>24</sup> αὐτῇ

<sup>25</sup> αὐτῇ

<sup>26</sup> αὐτῇ

<sup>27</sup> αὐτῇ

<sup>28</sup> αὐτῇ

<sup>29</sup> αὐτῇ

<sup>30</sup> αὐτῇ

<sup>31</sup> αὐτῇ

<sup>32</sup> αὐτῇ

καὶ σῖτον, καὶ κτηνὴν, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν,  
and wheat, and cattle, and sheep, and of horses, and of chariots,  
καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. 14 καὶ ἡ ὀπώρα τῆς  
and of slaves, and souls of men. 14 And the fruits that

ἐπιθυμίας τῆς ψυχῆς σου<sup>d</sup> ἀπῆλθεν<sup>e</sup> ἀπὸ σοῦ, καὶ πάντα τὰ  
desire of thy soul are departed from thee, and all the  
λίπαρά καὶ ἑτα<sup>a</sup> λαμπρά ἄπῆλθεν<sup>e</sup> ἀπὸ σοῦ, καὶ οὐκέτι<sup>b</sup>  
fat things and the bright things are departed from thee, and any more  
(lit. of bodies)

οὐ μὴ εὐρήσῃς αὐτά. 15 οἱ ἔμποροι τούτων οἱ  
in no wise shouldst thou find them. The merchants of these things, who

πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ  
were enriched from her, from afar shall stand because of

τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,  
the fear of her torment, weeping and mourning,

16 καὶ λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περι-  
and saying, Woe, woe, the city great, which [was] clothed

βεβλημένη βύσσινον<sup>a</sup> καὶ πορφυροῦν καὶ κόκκινον, καὶ  
ed with fine linen and purple and scarlet, and

κεχρυσωμένη ἱν<sup>b</sup> χρυσῷ<sup>c</sup> καὶ λίθῳ τιμίῳ καὶ μαργαρί-  
decked with gold and stone precious and pearls  
(lit. gilded)

ταις. 17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ  
for in one hour was made desolate so great wealth. And

πᾶς κυβερνήτης, καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος, καὶ  
every steersman, and all in ships the company, and

ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν  
sailors, and as many as trade by sea, afar off

ἔστησαν, 18 καὶ ἔκραζον, ὁρῶντες τὸν καπνὸν τῆς πυρώ-  
stood, and cried, seeing the smoke burn-

σεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;  
ing of her, saying, What [city] is like to the city great?

19 Καὶ ἔβαλον<sup>a</sup> χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον<sup>b</sup>  
And they cast dust upon their heads, and cried,

κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ  
weeping and mourning, saying, Woe, woe, the city

μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ  
great, in which were enriched all who had ships in the

θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώ-  
through her costliness for in one hour she was made

θη. 20 Εὐφραίνου ἐπ' αὐτήν, οὐρανέ, καὶ οἱ ἄγιοι ἀπο-  
desolate. Rejoice over her, O heaven, and [ye] holy apo-

στολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ  
stles and [ye] prophets; for did judge God your judgment upon

αὐτῆς. 21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον<sup>a</sup>  
her. And took up one angel strong a stone, as a millstone

μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμή-  
great, and cast [it] into the sea, saying, Thus with

ματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ  
violence shall be cast down Babylon the great city, and not at all

and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly departed from thee, and thou shalt find them no more at all. 15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 for in one hour so great riches are come to nought. And every shipmaster, and all the company in ships, and sailors, and many trade by sea, stood afar off, 18 and cried when they saw the smoke of her burning, saying, What city like unto this great city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate: 20 Rejoice over her, thou heaven, and holy apostles and prophets; for God hath avenged you on her. 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more

<sup>a</sup> σου τῆς ἐπιθυμίας τῆς ψυχῆς LITTAW.

<sup>b</sup> ἀπώλετο (-λοντο T) are destroyed GLTTTAW.

σουσιν (shall they find) (εὐρῆς W) LAW; οὐ μὴ αὐτὰ εὐρήσουσιν TTr.

<sup>c</sup> βύσσινον and κόκκινον transposed L.

<sup>d</sup> μαργαρίτη pearl LITTA.

<sup>e</sup> GLTTTAW. P ἔκραξαν LITTA.

<sup>f</sup> city L. ἔβαλον L; [ἐπ]έβαλον A.

<sup>g</sup> + καὶ οἱ (read [ye] saints and [ye] apostles) GLTTTAW.

<sup>h</sup> ἀπώλετο are destroyed W.

<sup>i</sup> — οὐκέτι Tr.

<sup>j</sup> — ἐν (read [with]) LT[A].

<sup>k</sup> + ταύτη (read this great)

<sup>l</sup> αὐτῇ GLTTTAW.

<sup>m</sup> + τὰ LITTAW.

<sup>n</sup> μύλον L.

at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

εὐρεθῇ ἔτι. 22 καὶ φωνὴ κιθαρισδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ ὅτι ἐν τῇ φωνῇ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ ὡς λύχνου οὐ μὴ φαίνῃ σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἐμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλάνηθησαν πάντα τὰ ἔθνη. 24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

19 Καὶ μετὰ ταῦτα ἤκουσα ἡ φωνὴ ὄχλου

And after these things I heard a voice of a multitude

XIX. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever. 4 And the four and the twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of

πολλοῦ μεγάλου ἐν ἡψὺ οὐρανῷ, λέγοντος, Ἄλληλουῖα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις κυρίῳ τῷ θεῷ ἡμῶν. 2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἐκρίνεν τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθίρειν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς. 3 Καὶ δεύτερον εἶρηκαν, Ἄλληλουῖα. Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. 4 Καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν· Ἄλληλουῖα. 5 Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθεν λέγουσα, Αἰνεῖτε τὸν θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν· καὶ αἱ μικροὶ καὶ οἱ μεγάλοι. 6 Καὶ ἤκουσα ὡς φωνὴ ὄχλου πολλοῦ, καὶ ὡς

<sup>a</sup> φάνη LT. <sup>a</sup> — ἐν (read σοι upon thee) L[A]. <sup>b</sup> — οἱ L. <sup>c</sup> φαρμακίᾳ TA. <sup>d</sup> αἵματα bloods GTW. <sup>e</sup> — καὶ GLTTAW. <sup>f</sup> + ὡς EGLTTAW. <sup>g</sup> μεγάλῃν ὄχλου πολλοῦ GLTTA. <sup>h</sup> λεγόντων GLTTAW. <sup>i</sup> — καὶ ἡ τιμὴ GLTTAW. <sup>j</sup> τοῦ θεοῦ ἡμῶν of our God GLTTAW. <sup>k</sup> — τῆς GLTTAW. <sup>l</sup> ἐπεσον EG. <sup>m</sup> — καὶ GTTTAW; εἴκοσι τέσσαρες πρεσβύτεροι L. <sup>n</sup> τέσσαρα LTTA. <sup>p</sup> τῷ θρόνῳ LTTAW. <sup>q</sup> ἀπὸ from LTTAW. <sup>r</sup> τῷ θεῷ LTTAW. <sup>s</sup> — καὶ T[TA]. <sup>t</sup> — καὶ GLTTAW. <sup>v</sup> — ὡς L.



φωνήν βροντῶν ἰσχυρῶν, ὡς λέγοντας, ἡ ἀλληλουῖα· ὅτι ἔβασί-  
 a voice of thunders strong, saying, Hallelujah, for has  
 λευσεν κύριος ὁ θεός ὁ παντοκράτωρ. 7 χαίρωμεν καὶ  
 reigned [the] Lord God the Almighty. We should rejoice and

ἡγαλλιώμεθα, καὶ ὀδώμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ  
 should exult; and should give glory to him; for is come the

γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. 8 Καὶ  
 marriage of the Lamb, and his wife did make ready herself. And

ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον ἁκαθαρὸν καὶ  
 it was given to her that she should be clothed in fine linen, pure and

λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστιν τῶν  
 bright; for the fine linen the righteousnesses is of the

ἁγίων. 9 Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ  
 saints. And he says to me, Write, Blessed [are] they who to the

δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι,  
 supper of the marriage of the Lamb are called. And he says to me,

Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσιν τοῦ θεοῦ. 10 Καὶ ἔπεσον  
 These the words true are of God. And I fell

ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει  
 before his feet to do homage to him. And he says

μοι, Ὁρα μὴ σύνδουλός σου εἰμί καὶ τῶν ἀδελ-  
 to me, See [thou do it] not. Fellow-bondman of thee I am and brethren

φῶν σου τῶν ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ τῷ θεῷ  
 ren of thy who have the testimony of Jesus. To God

προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα  
 do homage. For the testimony of Jesus is the spirit

τῆς προφητείας.  
 of prophecy.

11 Καὶ εἶδον τὸν οὐρανὸν ἁνεφγμένον, καὶ ἰδοὺ, ἵππος  
 And I saw the heaven opened, and behold, a horse

λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν, καλούμενος πιστός·  
 white, and he who sits upon it, called Faithful

καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. 12 οἱ  
 and True, and in righteousness he judges and makes war.

δὲ ὀφθαλμοὶ αὐτοῦ ὥς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν  
 And eyes his [were] as a flame of fire, and upon head

αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον δ οὐδεὶς  
 his diadems many, having name written which no one

οἶδεν εἰ μὴ αὐτός· 13 καὶ περιβεβλημένος ἱμάτιον ἱερα-  
 knows but himself, and clothed with a garment dip-

μένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ  
 ped in blood; and is called his name, The Word

θεοῦ. 14 Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ  
 of God. And the armies in the heaven were following him

ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ ἁκαθαρὸν.  
 upon horses white, clothed in fine linen, white and pure.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα,  
 And out of his mouth goes forth a sword sharp,

ἵνα ἐν αὐτῇ ρπατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ  
 that with it he might smite the nations; and he shall shepherd

mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should

ὡς λέγοντων ELTTW; λέγοντες GA. + ἡμῶν (read our God) GTTW. ἡγαλλιώμεν  
 LTTrA. δώσωμεν shall give LA. λαμπρόν καὶ (— καὶ LTTrA) καθαρὸν GLTTra.  
 τῶν ἁγίων ἐστὶν LTTrA. c οἱ LAW. d τοῦ θεοῦ εἰσιν LTTrA. e ἔπεσα LTTrAW.  
 f — τοῦ LTTrAW. g ἡνεωγμένον LTTrA. h πιστὸς καλούμενος Tr; [καλούμενος] πιστὸς A.  
 i — ὥς TT[A]. + [ὀνόματα γεγραμμένα, καὶ] names written and A. i περιεραμ-  
 μένον sprinkled round T. = κέκληται LTTrAW. + τὰ which [are] EGL[A]W. — καὶ  
 LTTrAW. P πατάσῃ GLTTAW.



smits the nations : and he shall rule them with ■ rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God, 16 And he hath on his vesture and on his thigh ■ name written, KING OF KINGS, AND LORD OF LORDS.

αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ them with ·rod ·an ·iron; and he treads the press of the οἴνου τοῦ θυμοῦ· καὶ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκρά- wine of the fury and of the wrath of God the Almighty. τορος. 16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ And he has upon [his] garment and upon his thigh

τὸ ὄνομα γεγραμμένον, Βασιλεὺς βασιλέων καὶ κύριος the name written, King of kings and Lord

κυρίων.  
of lords.

17 And I saw ■ angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ And I saw one angel standing in the sun; and ἔκραξεν· φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὄρνέοις τοῖς he cried with a ·voice ·loud, saying to all the ·birds which ἐπετωμένοις· ἐν μεσουρανήματι, Δεῦτε· καὶ συνάγεσθε· εἰς fly in mid-heaven, Come and gather yourselves to τὸ δεῖπνον τοῦ μεγάλου· θεοῦ, 18 ἵνα φάγητε σάρκας βα- the supper of the great God, that ye may eat flesh of σιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, kings, and flesh of chief captains, and flesh of strong [men], καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ and flesh of horses and of those who sit on them, and σάρκας πάντων, ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ flesh of all, free and bond, and small and μεγάλων.  
great.

19 And I ■ the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh.

19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, And I saw the beast, and the kings of the earth, καὶ τὰ στρατεύματα αὐτῶν· συνηγμένα ποιῆσαι πόλε- and ·armies ·their gathered together to make μόν μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ war with him who sits on the horse, and with στρατεύματος αὐτοῦ. 20 καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ army ·his. And was taken the ·beast, and with τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον him the false prophet who wrought the signs before αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ him, by which he misled those who received the mark of the θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες beast, and those who do homage to his image. Alive ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην· were cast the two into the lake of fire which burns ἐν βρῶν· θείῳ. 21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ with brimstone; and the rest ■ killed with the ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἥεπο- sword of him who sits on the horse, [the sword] which goes ρενομένην· ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορ- forth of his mouth; and all the birds ■ τάσθησαν ἐκ τῶν σαρκῶν αὐτῶν. filled with their flesh.

9 — καὶ GLITRA. 17 — τὸ (read a name) GLITRAW. + ἐν in (a loud voice) T[A].  
18 πεπομένοις GLITRAW. 19 συνάχθητε GLITRAW. 20 τὸ μέγα τοῦ (read the great supper of) GLITRAW. 21 αὐτοῦ LITRA. 22 + τε both (frs) GLITRAW. 23 + ■ both (small) w.  
18 ἵδον T. 19 αὐτοῦ its L. 20 + τὸν LITRAW. 21 + [οἱ] those A. 22 μετ' αὐτοῦ ὁ LITRA; ὁ μετ' αὐτοῦ GW. 23 τῆς καιομένης LITRA. 24 — τῷ GLITRAW. 25 ἐξελεύσθη

came forth GLITRAW.

20 Καὶ ἑίδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἔλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. 2 καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶν διάβολος καὶ σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, 3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον, καὶ ἔκλεισεν αὐτόν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ ὀπλανήσῃ ἕως ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη. καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

4 Καὶ ἑίδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ, οὔτε τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ χριστοῦ τὰ χίλια ἔτη. 5 οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἠνέζησαν ἕως τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἐσονταὶ ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ χίλια ἔτη. 7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ,

XX. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to battle against them.

ἑίδον T. κλεῖν GLTTAW. ὁ ὄφης ὁ ἀρχαῖος LTTA. ὃς ἐστὶν ὁ which is the T.  
 αὐτὸν LTTAW. αὐτὸν GLTTAW. ὀπλανᾶ G. ἐπὶ τὰ ἔθνη GLTTA. καὶ  
 LTTAW. λυθῆναι αὐτὸν LA. τὸ θηρίον GLTTAW. οὔτε LTTAW. τῇ εἰκόνι EG.  
 αὐτῶν (read [their]) GLTTAW. + τοῦ the EGLTTAW. τὰ (read a thou-  
 sand) LTTAW. + καὶ (read and the rest) Tr. αὐτὸν LTTAW. ἐξήσαν ἄχρι  
 ἕως till GLTTAW. δεύτερος θάνατος GLTTA. ἀλλὰ TTTW. βασιλεύσουσιν α.

gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

συναγαγεῖν αὐτοὺς εἰς ὃ πόλεμον, ὧν ὁ ἀριθμὸς ὡς  
to gather together them unto war, of whom the number [is] as  
ἡ ἄμμος τῆς θαλάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς  
the sand of the sea. And they went up upon the breadth of the  
γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν  
earth, and encircled the camp of the saints, and the  
πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ θεοῦ ἐκ  
city beloved: and came down fire from God out of  
τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς· 10 καὶ ὁ διάβολος ὁ  
the heaven and devoured them: and the devil who  
πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός· καὶ  
misleads them was cast into the lake of fire and  
θείου, ὅπου ἡ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ  
of brimstone, where [are] the beast and the false prophet; and  
βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν  
they shall be tormented day and night for the ages of the  
αἰώνων.

ages.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

11 Καὶ εἶδον θρόνον ὀλεονὸν μέγαν, καὶ τὸν καθήμενον  
And I saw a throne white great and him who sits  
ἐπ' αὐτοῦ, ὃς ἀπὸ προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐ-  
on it, whose from face fled the earth and the hea-  
ρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. 12 καὶ εἶδον τοὺς  
ven, and place was not found for them. And I saw the  
νεκρούς, μικροὺς καὶ μεγάλους, ἑστῶτας ἐνώπιον τοῦ θεοῦ,  
dead, small and great, standing before God,  
καὶ βιβλία ἠνεψύχθησαν· καὶ βιβλίον ἄλλο ἠνεψύχθη,  
and books were opened; and book another was opened,  
ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν  
which is [that] of life. And were judged the dead out of the things  
γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.  
written in the books according to their works.  
13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκρούς, καὶ ὁ  
And gave up the sea the in it dead, and  
θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς· καὶ ἐ-  
death and hades gave up the in them dead; and they  
κρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ θάνατος  
were judged each according to their works: and death  
καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ἐστὶν  
and hades were cast into the lake of fire. This is  
ὁ δεύτερος θάνατος. 15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ  
the second death. And if anyone was not found in the  
βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ  
book of life written, he was cast into the lake  
πυρός.  
of fire.

XXI. And I saw a new heaven and a new earth: for the first

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ  
And I saw a heaven new and earth a new; for the

h + τὸν LTTAW. i + αὐτῶν of them GLTTAW. j ἐκύκλωσαν LTAW. k ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ G; — ἀπὸ τοῦ θεοῦ LTAW. m + τοῦ T. n + καὶ both GLTTAW. o μέγαν λευκόν GLTTAW. p ἐπάνω Tr. q αὐτόν GT. r + τοῦ (read from the face of whom) LTTAW. s τοὺς μεγάλους καὶ τοὺς μικροὺς the great and the small LTTAW. t τοῦ θρόνου the throne GLTTAW. u ἠνοίχθησαν GLTTAW. v ἄλλο βιβλίον GLTTAW. w ἠνοίχθη LTTAW. x νεκροὺς τὸν ἐν αὐτῇ dead which [were] in it GLTTAW. y ἔδωκεν L. z νεκροὺς τοὺς ἐν αὐτοῖς dead which [were] in them GLTTAW. a ο θάνατος ὁ δεύτερος ἐστὶν GLTTAW; ὁ δεύτερος θάνατός ἐστιν Tr. b + , ἡ λίμνη τοῦ πυρός the lake of fire ITTAW.

πρῶτος οὐρανός καὶ ἡ πρώτη γῆ ἠπαρήλθεν,<sup>1</sup> καὶ ἡ θά-  
first heaven and the first earth passed away, and the

λασσα οὐκ ἔστιν ἔτι.  
sea no is longer.

■ Καὶ ἐγὼ Ἰωάννης<sup>2</sup> εἶδον<sup>3</sup> τὴν πόλιν τὴν ἁγίαν,<sup>4</sup> Ἱερ-  
And I John saw the city holy, Jer-  
ουσαλὴμ καινὴ<sup>5</sup>, καταβαίνουσαν ἅπὸ τοῦ θεοῦ ἐκ τοῦ οὐ-  
usalem new, coming down from God out of hea-  
ρανοῦ,<sup>6</sup> ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ  
ven, prepared as a bride adorned for husband

αὐτῆς. 3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ,<sup>7</sup>  
her. And I heard a voice great out of the heaven,  
λεγούσης, Ἴδού, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,  
saying, Behold, the tabernacle of God [is] with men,

καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται,  
and he shall tabernacle with them, and they peoples his shall be,  
καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν.<sup>8</sup> 4 καὶ ἐξα-  
and himself God shall be with them their God. And shall  
λείψει<sup>9</sup> ὁ θεός<sup>10</sup> πᾶν δάκρυον ἅπὸ<sup>11</sup> τῶν ὀφθαλμῶν αὐτῶν,  
wipe away God every tear from their eyes;

καὶ ὁ<sup>12</sup> θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ,  
and death shall be no longer, nor mourning, nor crying,  
οὔτε πόνος οὐκ ἔσται ἔτι· ὥτι<sup>13</sup> τὰ πρῶτα ἠπαρήλθον.<sup>14</sup>  
nor distress any shall be longer, because the former things are passed away.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου,<sup>15</sup> Ἴδού, καινὰ  
And said he who sits on the throne, Lo, new  
πάντα ποιῶ.<sup>16</sup> Καὶ λέγει μοι,<sup>17</sup> Γράψον· ὅτι οὗτοι οἱ λόγοι  
all things I make. And he says to me, Write, because these words  
ἀληθινοὶ καὶ πιστοὶ<sup>18</sup> εἰσιν. 6 Καὶ εἶπέν μοι, Ὡς γέγονεν.<sup>19</sup> ἐγὼ  
true and faithful are. And he said to me, It is done. I

εἶμι<sup>20</sup> τὸ Ἀ<sup>21</sup> καὶ τὸ Ω,<sup>22</sup> ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ  
am the A and the Ω, the beginning and the end. I to him that  
διψῶντι δώσω<sup>23</sup> ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.  
thirsts will give of the fountain of the water of life gratuitously.

7 ὁ νικῶν κληρονομήσει πάντα,<sup>24</sup> καὶ ἔσομαι αὐτῷ θεός,  
He that overcomes shall inherit all things, and I will be to him God,  
καὶ αὐτὸς ἔσται μοι υἱός.<sup>25</sup> 8 δαῖτε τοῖς δὲ<sup>26</sup> καὶ ἀπιστοῖς<sup>27</sup>  
and he shall be to me son: but to [the] fearful, and unbelieving,  
καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμακεῦσιν<sup>28</sup>  
and abominable, and murderers, and fornicators, and sorcerers,  
καὶ εἰδωλολάτραις, καὶ πᾶσιν τοῖς ψευδέσιν,<sup>29</sup> τὸ μέρος αὐτῶν  
and idolaters, and all liars, their part

ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἔστιν  
[is] in the lake which burns with fire and brimstone; which [the]  
δεύτερος θάνατος.<sup>30</sup>  
second death.

heaven and the first earth were passed away; and there was more.

■ And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

■ ἀπῆλθον GW; ἀπῆλθαν LITRA. — ἐγὼ Ἰωάννης GLITRAW. <sup>1</sup> εἶδον I saw placed after καινὴν GLITRW; after ἁγίαν A. <sup>2</sup> ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ GLITRAW. <sup>3</sup> θρόνου throne LTA. <sup>4</sup> λαὸς people GW. <sup>5</sup> μετ' αὐτῶν ἔσται GLITRAW. <sup>6</sup> θεὸς αὐτῶν TTR; αὐτὸν θεός LAW. <sup>7</sup> — ὁ θεός (read ἐξαλείψει he shall wipe away) GLIT[A]W. <sup>8</sup> ἐκ LITRA. <sup>9</sup> — ὁ τ. <sup>10</sup> — ὅτι LITRA. <sup>11</sup> ἀπῆλθαν LITRA; ἀπῆλθεν W. <sup>12</sup> θρόνῳ GLITRAW. <sup>13</sup> ποιῶ πάντα LITRAW. <sup>14</sup> — μοι LITRAW. <sup>15</sup> πιστοὶ καὶ ἀληθινοὶ GLITRAW. <sup>16</sup> γέγοναν They are done LITRW; γέγονα[v] (read γέγονα ἐγὼ I am become) A. <sup>17</sup> — εἶμι (read [am] T)[A]. <sup>18</sup> ἄλφα Alpha LITRAW. <sup>19</sup> ὡς L. <sup>20</sup> — αὐτῷ to him T[A]W. <sup>21</sup> ταῦτα these things GLITRAW. <sup>22</sup> — ὁ LITRAW. <sup>23</sup> τοῖς (the) δὲ δειλοὶς GLITRAW. <sup>24</sup> — καὶ ἀμαρτωλοῖς and sinners W. <sup>25</sup> φαρμακοῖς GLITRAW. <sup>26</sup> ψεύσται L. <sup>27</sup> ὁ δεύτερος θάνατος GLITRAW.



9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: 12 and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 on the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the an-

9 Καὶ ἦλθεν ἰπρός με<sup>1</sup> εἰς<sup>2</sup> τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας ἰτὰς γεμούσας<sup>3</sup> τῶν ἐπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων, Δεῦρο, δεῖξω σοὶ τὴν νύμφην<sup>4</sup> τοῦ ἀρνίου τὴν γυναῖκα.<sup>5</sup> 10 Καὶ ἀπήνεγκέν με ἐν πνεύματι<sup>6</sup> ὄρος μέγα καὶ ὑψηλόν, καὶ ἐδείξεν μοι τὴν πόλιν ὁτὴν μεγάλην<sup>7</sup> τὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, 11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ῥκαὶ ὁ φῶστηρ αὐτῆς ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι· 12 ἔχουσάν τε τείχος μέγα καὶ ὑψηλόν, ἔχουσάν<sup>8</sup> πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἄγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστὶν τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ· 13 ἅπα<sup>9</sup> ἡ ἀνατολῆς<sup>10</sup> πυλῶνες τρεῖς· ἀπὸ βορρᾶ πυλῶνες τρεῖς· ἀπὸ νότου πυλῶνες τρεῖς· ἀπὸ δυσμῶν πυλῶνες τρεῖς. 14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον<sup>11</sup> θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. 15 καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. 16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον ὅσον ἐστὶν ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστὶν. 17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων<sup>12</sup> πηχῶν μέτρον ἀνθρώπου, ὃ ἐστὶν

<sup>1</sup> — πρὸς με GLTTAW.

<sup>2</sup> + ἐκ of (the) LTTrA.

<sup>3</sup> — τὰς w; τῶν γεμόντων which

[angels] were full LTTrA.

<sup>4</sup> τὴν γυναῖκα τοῦ ἀρνίου LTTrAW.

<sup>5</sup> ἐπὶ LTTrAW. — τὴν

μεγάλην (read the holy city) GLTTAW.

<sup>6</sup> — καὶ GLTTAW.

<sup>7</sup> ἔχουσα (omit

also) GLTTAW.

<sup>8</sup> ἔχουσα GLTTAW.

<sup>9</sup> — καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα L

<sup>10</sup> τοὺς πυλῶνας Tr.

<sup>11</sup> + τὰ ὀνόματα the names LTTrA.

<sup>12</sup> — τῶν (read of [the]) LTTrAW.

<sup>13</sup> ἀπὸ GLTTAW.

<sup>14</sup> ἀνατολῶν GW.

<sup>15</sup> + καὶ and LTTrAW.

<sup>16</sup> ἔχων TrA.

<sup>17</sup> ἐπὶ

αὐτῶν δώδεκα on them twelve GLTTAW.

<sup>18</sup> + μέτρον a measure GLTTAW.

<sup>19</sup> — τοσοῦ-

τόν ἐστιν (read [is]) GLTTAW.

<sup>20</sup> — καὶ Tr[A].

<sup>21</sup> σταδίου EGLTrA.

<sup>22</sup> τεσσαρά-

κοντα τεσσάρων LT; ἱσσερακοντατεσσάρων (τεσσα- Δ) EAW.

ἄγγελον. 18 καὶ ἡν<sup>1</sup> ἡ κ<sup>2</sup> ἐνδόμησις<sup>3</sup> τοῦ τείχους αὐτῆς  
[the] angel's. And \*was<sup>1</sup> the<sup>2</sup> \*structure<sup>3</sup> of its<sup>2</sup> wall

ἱασπις· καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοία<sup>1</sup> ὕαλ<sup>2</sup> καθαρῷ.  
jasper; and the city gold<sup>1</sup> pure, like<sup>2</sup> glass<sup>2</sup> pure;

19 καὶ<sup>1</sup> οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ  
and the foundations of the wall of the city with every<sup>2</sup> stone

τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος ἱασπις· ὁ  
precious [were] adorned: the<sup>2</sup> foundation<sup>2</sup> first, jasper; the

δεύτερος σάπφειρος· ὁ τρίτος χαλκηδών· ὁ τέταρτος σμά-  
second, sapphire; the third, chalcedony; the fourth, eme-

ραγδος· 20 ὁ πέμπτος ὁσαρδόνυξ· ὁ ἕκτος ρσάρδιος· ὁ  
rald; the fifth, sardonyx; the sixth, sardius; the

ἕβδομος χρυσόλιθος· ὁ ὄγδοος βήρυλλος· ὁ ἔνατος<sup>1</sup> τοπά-  
seventh, chrysolite; the eighth, beryl; the ninth, to-

ζιον· ὁ δέκατος χρυσόπρασος· ὁ ἐνδέκατος ἰάκινθος· ὁ  
paz; the tenth, chrysoprasus; the eleventh, jacinth; the

δωδέκατος ἀμέθυστος. 21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα  
twelfth, amethyst. And the twelve gates, twelve

μαργαρίται· ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνός  
pearls; \*respectively<sup>2</sup> one<sup>2</sup> each of the gates was of one

μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς  
pearl; and the street of the city gold<sup>2</sup> pure, as

ἵαλος διαφανής. 22 Καὶ ναὸν οὐκ εἶδον· ἐν αὐτῇ· ὁ γὰρ  
glass transparent. And temple no<sup>2</sup> I saw in it; for the

κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ  
Lord God Almighty its temple is, and the

ἀρνίον. 23 καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς  
Lamb. And the city no<sup>2</sup> need has of the sun, nor of the

σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφέ-  
moon, that they should shine in it; for the glory of God en-

τισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. 24 καὶ τὰ  
lightened it, and the lamp of it [is] the Lamb. And the

ἔθνη τῶν σωζομένων ἐν τῷ φωτί αὐτῆς περιπατήσουσιν· καὶ  
nations of the saved in its light shall walk; and

οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν  
the kings of the earth bring glory and honour their

εἰς αὐτήν. 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας  
unto it. And its gates not at all shall be shut by day;

νύξ γὰρ οὐκ ἔσται ἐκεῖ. 26 καὶ οἴσουσιν τὴν δόξαν καὶ  
night for no shall be there. And they shall bring the glory and

τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ μὴ εἰσέλθῃ εἰς  
the honour of the nations unto it. And in no wise may enter into

αὐτήν πᾶν τοιοῦτον, καὶ ποιοῦν βδέλυγμα καὶ ψευ-  
it anything defiling, and practising abomination and a

δος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ  
[lit. everything] lie; but those who are written in the book of life of the

ἀρνίου.  
Lamb.

22 Καὶ ἔδειξέν μοι καθαρὸν ποταμὸν ὕδατος ζωῆς,  
And he shewed me pure a river of water of life,

gel. 18 And the build-  
ing of the wall of it  
was of jasper; and the  
city was pure gold,  
like unto clear glass.

19 And the founda-  
tions of the wall of the  
city were garnished  
with all manner of  
precious stones. The  
first foundation was  
jasper; the second,  
sapphire; the third,  
a chalcedony; the  
fourth, an emerald;

20 the fifth, sardonyx;  
the sixth, sardius;  
the seventh, chrysolite;  
the eighth, beryl; the  
ninth, a topaz; the  
tenth, chrysoprasus;  
the eleventh, a jacinth;  
the twelfth, an ame-  
thyst. 21 And the  
twelve gates were  
twelve pearls; every  
several gate was of  
one pearl; and the  
street of the city was  
pure gold, as it were  
transparent glass.

22 And I saw no tem-  
ple therein: for the  
Lord God Almighty  
and the Lamb are the  
temple of it: 23 And  
the city had no need  
of the sun, neither of  
the moon, to shine in  
it: for the glory of  
God did lighten it,  
and the Lamb is the  
light thereof. 24 And  
the nations of them  
which are saved shall  
walk in the light of  
it: and the kings of  
the earth do bring their  
glory and honour into  
it. 25 And the gates  
of it shall not be shut  
at all by day: for  
there shall be no night  
there. 26 And they  
shall bring the glory  
and honour of the na-  
tions into it. 27 And  
there shall in no wise  
enter into it any  
thing that defleth,  
neither whatsoever  
worketh abomination,  
or maketh lie; but  
they which are written  
in the Lamb's book of  
life.

22 And he shew-  
ed me a pure river of  
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i — ἦν (read [was]) LTA. k ἐνδόμησις TTr. l ὁμοιον LTTTrAW. m — καὶ LTA. n χαλ-  
κεδών T. o σαρδόνυξ L. p ρσάρδιον LTTTrAW. q ἔνατος EGW. r χρυσόπρασον L.  
s διανγής GLTTTrAW. t + ὁ L[A]W. v — ἐν (read αὐτῇ for it) GLTTTrAW. w περι-  
πατήσουσιν τὰ ἔθνη, διὰ τοῦ φωτός αὐτῆς the nations shall walk by means of its light  
GLTTTrAW. x — τὴν w; — καὶ τὴν τιμὴν LTTTrAW. y κοινὸν common GLTTTrAW. z (+ ὁ  
he who TTr) ποιῶν ([he who] LAW) practises LTTTrAW. aa — καθαρὸν GLTTTrAW.

crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month; and the leaves of the tree *were* for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 and they shall see his face; and his name *shall be* in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for *ever* and ever.

λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ bright as crystal, going forth out of the throne θεοῦ καὶ τοῦ ἀρνίου. 2 ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ of God and of the Lamb. In the midst of its street, and of the ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ἡ ξύλος ζωῆς, ποιοῦν" river, on this side and on that side, [the] tree of life, producing καρποὺς δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδιδού" τὸν fruits twelve, month each yielding τὸν καρπὸν αὐτοῦ καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν fruit its; and the leaves of the tree for healing of the ἐθνῶν. 3 Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἐν" καὶ ὁ θρόνος nations. And any curse not shall be longer; and the throne (i.e. every) τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται καὶ οἱ δοῦλοι αὐτοῦ of God and of the Lamb in it shall be; and his bondmen λατρεύσουσιν αὐτῷ 4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ shall serve him, and they shall see his face; and τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νύξ οὐκ ἔσται his name on their foreheads [is]. And night no shall be ἡ ἐκεῖ καὶ ἡ χρεῖαν οὐκ ἔχουσιν" ἡ λύχνος καὶ φωτὸς ἡλίου, there, and need no they have of a lamp and of light of [the] sun, ὅτι κύριος ὁ θεὸς φωτίζει αὐτοὺς καὶ βασιλεύσουσιν because [the] Lord God enlightens them, and they shall reign εἰς τοὺς αἰῶνας τῶν αἰώνων. to the ages of the ages.

6 And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust,

6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· And he said to me, These words [are] faithful and true; καὶ ὁ κύριος ὁ θεὸς τῶν ἁγίων" προφητῶν ἀπέστειλεν τὸν and [the] Lord God of the holy prophets sent ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. 7 Ἴδού, ἔρχομαι ταχύ. μακάριος ὁ to pass soon. Behold, I am coming quickly. Blessed [is] he who τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. 8 Καὶ keeps the words of the prophecy of this book. And ἔγωγ' Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων" I John [was] he who [was] seeing these things and hearing. καὶ ὅτε ἤκουσα καὶ ἔβλεψα ἔπεσα προσκυνῆσαι ἔμπροσθεν And when I heard and saw I fell down to do homage before τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντός μοι ταῦτα. 9 καὶ λέγει μοι, Ὅρα μὴ σὺνδουλός σου γάρ εἰμι, καὶ he says to me, See [thou do it] not: fellowbondman of these for I am, and τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς of thy brethren the prophets, and of those who keep the λόγους τοῦ βιβλίου τούτου τῷ θεῷ προσκύνησον. 10 Καὶ words of this book: to God do homage. And λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ he says to me, Seal not the words of the prophecy βιβλίου τούτου· ὅτι ὁ καιρὸς ἔγγυς ἐστίν. 11 ὁ ἀδι- book of this; because the time near is. He that is un-

<sup>b</sup> ἐκεῖθεν LITTAW.

<sup>c</sup> ποιῶν T.

<sup>d</sup> μῆνα L.

<sup>e</sup> — ἕνα GLITTAW.

<sup>f</sup> ἀποδιδούς TTA.

<sup>g</sup> κατάθεμα GLITTAW.

<sup>h</sup> ἐνι longer GLITTAW.

<sup>i</sup> οὐχ ἔχουσιν they shall have no (οὐκ ἔχουσιν TTr)

<sup>j</sup> — ἡλίου w.

<sup>k</sup> φωτεῖ (φωτίζει L) ἐπ' shall enlighten GLITTAW.

<sup>l</sup> + ὁ the LITTA.

<sup>m</sup> πνευμάτων τῶν spirits of the GLITTAW.

<sup>n</sup> + καὶ and GLITTAW.

<sup>o</sup> κάγω GLITTAW.

<sup>p</sup> ἀκούων καὶ βλέπων T.

<sup>q</sup> ταῦτα GLITTAW; βλέπων καὶ ἀκούων ταῦτα T.

<sup>r</sup> ἐβλεπον w.

<sup>s</sup> ἔπεσον EG.

<sup>t</sup> δεικνύντων T.

<sup>u</sup> T. <sup>v</sup> — γὰρ GLITTAW.

<sup>w</sup> — ὅτι GLITTAW

<sup>x</sup> + γὰρ for (the time) LITTAW.

κῶν ἀδικησάτω ἔτι· καὶ τὸ ῥυπῶν ῥυπωσάτω  
righteous let him be unrighteous still; and he that is filthy let him be filthy  
ἔτι· καὶ ὁ δίκαιος δικαιωθήτω ἔτι· καὶ ὁ ἅγιος  
still; and he that [is] righteous let him be righteous still; and he that [is] holy

ἀγιασθήτω ἔτι. 12 <sup>β</sup>Καὶ ἰδοὺ, ἔρχομαι ταχύ, καὶ ὁ  
let him be sanctified still. And, behold, I am coming quickly, and

μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ  
reward my with me, to render to each as the work his

ἔσται. 13 ἐγὼ εἰμι τὸ Ἀ καὶ τὸ Ω, ἡ ἀρχὴ καὶ τέλος,  
shall be. I the A and the Ω, [the] beginning and end,

ὁ πρῶτος καὶ ὁ ἔσχατος. 14 Μακάριοι οἱ ποιοῦν-  
the first and the last, Blessed [are] they that do

τες τὰ ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ  
his commandments, that shall be their authority to the

ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν.  
tree of life, and by the gates they should go in to the city.

15 Ἐξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ  
But without [are] the dogs, and the sorcerers, and the fornicators, and

οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ  
the murderers, and the idolaters, and everyone that loves and

ποιῶν ψεῦδος.  
practises a lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι  
I Jesus sent mine angel to testify

ὑμῖν ταῦτα ἐν ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ  
to you these things in the assemblies. I am the root and

τὸ γένος τοῦ Ὁραβίδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὁ ὀρθρι-  
the offspring of David, the star bright and morn-

νός. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἑλθέ.  
ing. And the Spirit and the bride say, Come.

καὶ ὁ ἀκούων εἰπάτω, Ἑλθέ. καὶ ὁ διψῶν ἔλθτω,  
And he that hears let him say, Come. And he that thirsts let him come;

καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.  
and he that wills, let him take the water of life gratuitously.

18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους  
For I jointly testify to everyone hearing the words

τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ πρὸς  
of the prophecy of this book, If anyone should add to

ταῦτα, ἐπιθήσει θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γε-  
these things, shall add God unto him the plagues which are

γραμμέναι ἐν βιβλίῳ τούτῳ. 19 καὶ ἐάν τις ἀφαιρῇ  
written in this book. And if anyone should take

ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης, ἀφαιρή-  
from the words of [the] book of this prophecy, shall take

σει θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλίου τῆς ζωῆς, καὶ  
away God his part from [the] book of life, and

let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life,

τὸ ῥυπαρὸς the filthy [one] GLTTAW. ῥυπανθήτω LTTA; ῥυπαρευθήτω GW. δικαιω-  
σύνην ποιησάτω let him practise righteousness GLTTAW. β — καὶ GLTTAW. ἐστίν  
αὐτοῦ (read his work is) LTTA. ε — εἰμι (read [am]) GLTTAW. ἄλφα Alpha LTTAW.

Ω L. ε ὁ (— ὁ L[A]) πρῶτος καὶ ὁ (— ὁ L[A]) ἔσχατος, (+ ἡ the GLTA) ἀρχὴ καὶ (+ τὸ the  
GLTA) τέλος GLTTA. πλύνοντες τὰς στολὰς αὐτῶν wash their robes LTTA. δ — δὲ  
but GLTTAW. κ — ὁ (read loving and practising) LTTAW. ποιῶν καὶ φιλῶν T.

— ἐπὶ (read ταῖς to the) W; ἐν L. — τοῦ GLTTAW. Δαυεὶδ LTTA; Δαυὶδ GW.  
W — καὶ GLTTAW. ὁ πρωῒνος the morning GLTTAW. ἔρχου GLTTAW. ἐρχέσθω

GLTTAW. καὶ GLTTAW. λαβέτω GLTTAW. Μαρτυρῶ ἐγὼ I testify GLTTAW.  
+ τῷ who (hears) GLTTAW. ἐπιθῇ ἐπ' αὐτὰ GLTTAW. ἐπ' αὐτὸν ὁ θεὸς T.  
W + τῷ GLTTAW. ἀφῆλ GLTTAW. τοῦ βιβλίου GLTTAW. ἀφέλει GLTTAW.

τοῦ ξύλου the tree GLTTAW.



and out of the holy city, and from the things which are written in this book. <sup>1</sup>ἐκ<sup>1</sup> τῆς πόλεως τῆς ἁγίας, <sup>2</sup>καὶ<sup>1</sup> τῶν γεγραμμένων out of the <sup>2</sup>city <sup>1</sup>holy, and of those who written

ἐν<sup>1</sup> βιβλίῳ τούτῳ. in <sup>2</sup>book <sup>1</sup>this.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ. <sup>1</sup>Says <sup>1</sup>he <sup>2</sup>who <sup>2</sup>testifies <sup>4</sup>these <sup>4</sup>things, Yea, I am coming quickly.

Ἀμήν. <sup>1</sup>Ναί, <sup>1</sup>ἔρχου, κύριε Ἰησοῦ. Amen; yea, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

21 Ἡ χάρις τοῦ κυρίου<sup>1</sup> ἡμῶν<sup>1</sup> Ἰησοῦ<sup>1</sup> χριστοῦ<sup>1</sup> μετὰ The grace of our Lord Jesus Christ [be] with

<sup>1</sup>πάντων<sup>1</sup> ὑμῶν. <sup>1</sup>ο<sup>1</sup> ᾠ<sup>1</sup> Ἀμήν. <sup>1</sup>q <sup>2</sup>all <sup>1</sup>you. Amen.

<sup>1</sup> — ἐκ [TrA]. ■ — καὶ (read τῶν which) GLTTTrAW. ■ + τῷ GLTTTrAW. <sup>1</sup> — Ναὶ GLTTTrAW; (join Amen with quickly Tr). ■ — ἡμῶν (read of the Lord) GLTTTrAW. <sup>1</sup> — χριστοῦ LTTTrA. ■ — πάντων TrA. ■ — ὑμῶν GLTTTrAW. <sup>1</sup> + τῶν ἁγίων the saints GLTTTrAW. P — Ἀμήν GLTTTrA. q + ἀποκάλυψις Ἰωάννου Revelation of John A.

A NEW  
Greek-English Lexicon  
TO THE  
New Testament

SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS OF THE NEW TESTAMENT  
WITH A COMPLETE INDEX TO THE SYNONYMS

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THE INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT

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## INTRODUCTION TO NEW TESTAMENT LEXICON.

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AS a result of their wide experience as sellers of text-books of all kinds, extending over many years, the publishers have become aware that clergymen, theological students, and New Testament students generally, possess the conviction that none of the smaller New Testament Lexicons is entirely satisfactory. There are several essential and entirely practical features, not embodied in any of the smaller New Testament Lexicons, which should be incorporated in a work intended to fulfill all necessary requirements. It is with the definite intention of supplying this need that the publishers have undertaken the preparation of this new Lexicon. It aims to retain all the desirable features of the best small Lexicons in use, and also to present the several additional points demanded, while keeping within the compass of a volume of convenient size.

This Lexicon endeavors to put into a brief and compact form as much as possible of the material found in the larger New Testament Lexicons. The fact has been remembered that in nine cases out of ten the object in consulting a Lexicon is to refer quickly to the standard meanings of a word, rather than to study an exhaustive treatment of it. Hence, while every clergyman would like to possess one of the larger New Testament Lexicons, he still needs the small one for convenience in ordinary use. So it is assumed that this small New Testament Lexicon will be needed both for use independently, and also by those who have one of the larger Lexicons. It is hoped that in this volume the publishers' intention has been realized of producing a volume that better than any other so far published will serve this purpose quickly and well.

It may be desirable to point out a few features which have been made prominent. It will be at once apparent that some of these are not ordinarily found in the smaller New Testament Lexicons:

The inflection of nouns, adjectives, and verbs has been indicated with all the fullness which was considered practically necessary. In nouns, the



ending of the genitive case has regularly been given, being omitted only with indeclinable nouns. The article indicating the gender regularly follows the genitive ending. Other cases have been given only rarely, when they are irregular or peculiar. In adjectives, the endings of the nominative have been given. In verbs, a different form for the present tense, such as a contracted form, has regularly been given, and ordinarily the ending of the future. The endings of the other tenses have only been given in some special cases when they are peculiar, or irregular. Of course the inflection in general has considered only the forms occurring in the New Testament; it is only rarely that classical forms not occurring in the New Testament have been given, since they would be of little practical value in ordinary New Testament study.

The hyphen, to separate the parts of compound words, has been used with considerable freedom, but in general accordance with the following principles. It has been used of course to separate the parts of words which are actually compounded of the two or more portions which appear in the word. Words derived from a compound word would not usually have the hyphen, but sometimes it has been inserted, especially when otherwise the derivation would not be obvious. So, too, the hyphen has been used with derivatives of a compound word, in cases where the original compound word does not occur in the New Testament, as otherwise the character of the word would not appear. The hyphen has also been used in many cases where the compound word is slightly changed in form from the parts of which it is composed, where this variation is not very great. Such a wide use of the hyphen has been for the purpose of increasing the practical value of this feature.

The original plan in reference to Synonyms was to give in the Lexicon itself definitions of a few of the most important ones. After most of the Lexicon was in type, however, it was decided, in view of the importance of the subject, that a very helpful feature would be a special section devoted to Synonyms. This has accordingly been prepared. The result is, of course, that a few words already treated in the Lexicon have here been given a fuller treatment.

The Index to the Synonyms includes all the nouns treated in the Lexicon proper, as well as those in the Synonyms, and this double treatment will always be found to be expressly indicated by its appropriate sign.

Some indications of the history of a word will surely be serviceable to the average student. Consequently, the words whose first known occurrence is in the Septuagint, in the Apocrypha, and in the New Testament, are indicated by

the respective abbreviations at the end of the articles. Where the usage is in doubt, no indication has been given. The material for this has been drawn chiefly from Thayer. The other classifications which Thayer gives, it was thought would not be of sufficient practical use to the average student to be incorporated.

In the case of words from foreign languages, the language has been indicated in every instance, except with a part of the proper names, chiefly from the Hebrew, where the origin would be readily inferred. It has been the aim to make this feature accurate and up to date. In this matter, considerable help has been received from E. Kautzsch, *Grammatik des Biblisch-Aramäischen*.

The grammatical references given are to the three grammars which are probably in the most common use, viz.: S. G. Green, *Handbook to the Grammar of the Greek Testament*, Revised and Improved Edition; G. B. Winer, *A Grammar of the Idiom of the New Testament*, Seventh Edition, Translated by J. H. Thayer; and Alexander Buttman, *A Grammar of the New Testament Greek*, Translated by J. H. Thayer. These have been indicated respectively by the abbreviations Gr., Wi., and Bu., the references in the first two being by sections, in the last, for convenience, by pages.

The usual custom has been followed of making the received text, the so-called *Textus Receptus*, the basis of this Lexicon, except that sometimes another accentuation has been adopted, which seemed preferable. All the variations of any importance of the text of Westcott and Hort have been given. This does not include all the minor variations in spelling and accentuation. It was thought that to indicate the variants of other editors would occupy more space than it would be profitable to give. For the same reason no mention has been made of variant readings of the *Textus Receptus* itself.

The asterisk \* at the end of many articles indicates that all the passages in which the word occurs in the New Testament have been given.

Besides other works which have already been mentioned, much material has been drawn from R. C. Trench, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer, as well as from the small ones of Green and Hickie.

The New Testament books have been indicated by the shortest abbreviations that would be easily intelligible. It is thought that they will be understood without explanation. The list of other abbreviations which is here added includes only those which might not be recognized without express indication.

## ABBREVIATIONS.

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Ap.	= Apocrypha (of the Old Testament).	O. T.	= Old Testament.
A. V.	= Authorized Version.	Rec.	= Textus Receptus.
Bu.	= Alexander Buttman ( <i>Grammar of New Testament Greek</i> ).	R. V.	= Revised Version.
dim.	= diminutive.	S.	= Septuagint.
fig.	= figurative.	sc.	= namely, to wit.
Gr.	= S. G. Green ( <i>Handbook to the Grammar of the Greek Testament</i> ).	sq.	= following.
<i>i.e.</i>	= that is.	W. H.	= Westcott and Hort ( <i>The New Testament in the Original Greek</i> ).
lit.	= literally.	Wi.	= G. B. Winer ( <i>Grammar of the Idiom of the New Testament</i> ).
met.	= metaphorically.	- hyphen,	see Introduction.
mrg.	= margin.	*	indicates that all the passages in which a word occurs in the New Testament have been given.
N. T.	= New Testament.		
orig.	= originally.		

Concerning the abbreviations for the Books of the New Testament, see last paragraph of Introduction.

# GREEK-ENGLISH NEW TESTAMENT LEXICON.

**Α, α, ἄλφα, alpha, a**, the first letter. Numerally, α' = 1; α = 1000. For α in composition, see Gr. § 147b, c. Fig., τὸ Α, or τὸ Ἄλφα (W. H.), *the first principle of all things*; of the Father, Rev. i. 8, xxi. 6; the Son, i. 11 (W. H. omit), xxii. 13.\*  
**Ἀαρών** (Heb.), *Aaron*, Lu. i. 5; Ac. vii. 40; Heb. v. 4, vii. 11, ix. 4.\*  
**Ἀβαδδών, ὁ** (Heb. "destruction"), *Abaddon*, Rev. ix. 11. (S.)\*  
**ἄ-βαρής, ἐς** (from βάρος), *without weight*; hence, *not burdensome*, 2 Cor. xi. 9.\*  
**Ἀββᾶ, or Ἀββᾶ** (W. H.), (Aram.), *Father!* only as an invocation, Mar. xiv. 36; Ro. viii. 15; Gal. iv. 6. (N. T.)\*  
**Ἀβελ, ὁ** (W. H. Ἀβελ), (Heb.), *Abel*, Mat. xxiii. 35; Lu. xi. 51; Heb. xi. 4, xii. 24.\*  
**Ἀβιά, ὁ** (Heb.), *Abia* or *Abijah*, the king, Mat. i. 7; the priest, Lu. i. 5.\*  
**Ἀβιάθα, ὁ** (Heb.), *Abiathar*, Mar. ii. 26.\*  
**Ἀβιληνή, ἡς, ἡ, Abilene**, a district between Lebanon and Hermon towards Phœnicia, named from Abila, its chief city, Lu. iii. 1.\*  
**Ἀβιούδ, ὁ** (Heb.), *Abiud*, Mat. i. 13.\*  
**Ἀβραάμ, ὁ** (Heb.), *Abraham*, Mat. i. 1, 2; Ro. iv. 1, 2, 3.  
**ἄ-βυσσος, ου, ἡ** (originally adj. *bottomless*), *abyss*, Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3.\*  
**Ἀγαβος, ου, ὁ, Agabus**, Ac. xi. 28, xxi. 10.\*

**ἀγαθο-εργέω, ὦ** (or ἀγαθουργέω), *to be beneficent*, 1 Tim. vi. 18; Ac. xiv. 17 (W. H.). (N. T.)\*  
**ἀγαθο-ποιέω, ὦ, (1) to do good to**, acc. of pers., Lu. vi. 33; **(2) to act well**, 1 Pet. ii. 15, 20. (S.)  
**ἀγαθο-ποιεῖν, as, ἡ, well-doing**, in sense (2) of preceding, 1 Pet. iv. 19. (N. T.)\*  
**ἀγαθο-ποιός, οὗ, ὁ** (originally adj.), *well-doer*, 1 Pet. ii. 14.\*  
**ἀγαθός, ἡ, ὅν** (κρείσσω, κράτιστος), *good* in general, in various senses, in itself or its effects, physically or morally, used of both persons and things, Mat. vii. 18; Lu. vi. 45; 1 Pet. ii. 18; Phil. i. 6. τὸ ἀγαθόν, *the Good*, Mat. xix. 17 (W. H.); τὰ ἀγαθὰ, *goods, wealth, blessings*, Lu. i. 53; Ro. x. 15.  
**ἀγαθωσύνη, ἡς, ἡ, goodness**, 2 Th. i. 11. (S.) *Syn.*: ἀγαθωσύνη emphasizes *the zeal for goodness*; χρηστότης, *kindness, benignity*.  
**ἀγαλλίασις, εως, ἡ, exultation, gladness**, Lu. i. 14, 44. (S.)  
**ἀγαλλιάω, ὦ, ασω, to leap for joy**; hence, *exult, rejoice*; generally deponent. Followed by ἡα (subj.), Jn. viii. 56; ἐπὶ (dat.), Lu. i. 47; or ἐν (dat.), Jn. v. 35. (S.)  
**ἄ-γαμος, ου, adj., unmarried**, 1 Cor. vii. 8, 11, 32, 34.\*  
**ἀγανακτέω, ὦ, ἡσω, to be indignant, angry**. With περί (gen.), Mat. xx. 24; or ὅτι, Lu. xiii. 14.  
**ἀγανάκτησις, εως, ἡ, indignation**, 2 Cor. vii. 11.\*  
**ἀγαπάω, ὦ, ἡσω, to love**, Lu. vii. 47; *to wish well to*, Mat. v.

43, xix. 19; *to take pleasure in*, Heb. i. 9; *to long for*, 2 Tim. iv. 8. *Syn.*: ἀγαπάω denotes the love of the reason, esteem; φιλέω, the love of the feelings, warm instinctive affection.  
**ἀγάπη, ἡς, ἡ, love, benevolence**. Object with εἰς, ἐν, or genitive, Gr. § 269, Wi. § 30a, Bu. 329. ἀγάπαι (Ju. 12), *love-feasts*. (S.)  
**ἀγαπητός, ἡ, ὅν, beloved**, Mat. iii. 17.  
**Ἀγαρ, ἡ** (W. H. Ἀγαρ), (Heb.), *Hagar*, Gal. iv. 24, 25 (W. H.)\*.  
**ἀγγαρεύω, σω** (from the Persian), *to impress* into the public service; hence, *to compel to perform any service*, Mat. v. 41, xxvii. 32; Mar. xv. 21.\*  
**ἄγγειον, ου, τό, vessel, utensil**, Mat. xiii. 48 (Rec.), xxv. 4.\*  
**ἄγγελία, as, ἡ, message**, 1 Jn. i. 5 (W. H.), iii. 11.\*  
**ἄγγελος, ου, ὁ, messenger**, Mat. xi. 10; spec. of God's messengers to men, *angel*, Mat. iv. 6. So of fallen spirits, Ju. 6. "Angel of a church" (Rev. i. 20, ii. iii.), either messenger, or elder, or an angel who watches over the church.  
**ἄγγος, εως, τό, vessel**, Mat. xiii. 48 (W. H.)\*.  
**ἄγε, interj.** (properly impv. of ἄγω), *come now!* Ja. iv. 13, v. 1.\*  
**ἀγέλη, ἡς, ἡ, a flock or herd**, Mat. viii. 30.  
**ἀ-γενεα-λόγητος, ου, adj., of unrecorded genealogy**, Heb. vii. 3. (N. T.)\*



**ἀ-γενής**, *és* (from γένος), *low-born, base*, 1 Cor. i. 28.\*  
**ἀγιάζω**, *σω* (from ἅγιος), *to set apart from common use*. Hence, *to hallow*, or regard with religious reverence, Mat. vi. 9; *to consecrate* to religious service, whether persons or things, Mat. xxiii. 17; Jn. xvii. 19; *to cleanse* for such consecration, Heb. ix. 13; so *to purify, sanctify*, 1 Cor. vi. 11. οἱ ἁγιάζόμενοι, *those who are being sanctified*; οἱ ἡγιασμένοι, *those who are sanctified*, Ac. xx. 32.  
**ἁγιασμός**, οὖ, ὁ, *sanctification, holiness*, 1 Cor. i. 30; 1 Th. iv. 7. (S.)  
**ἅγιος**, *α, ov*, *hallowed, worthy of veneration, holy, consecrated*, whether persons, places, or things. οἱ ἅγιοι, *"the Saints"*; τὸ ἅγιον, *the Temple*; τὰ ἅγια, *the Sanctuary*; ἅγια ἁγίων, *the Holy of Holies*; πνεῦμα ἁγίου, *the Holy Spirit*. *Syn.*: see Trench, § lxxviii.  
**ἁγιότης**, *τητος, ἡ*, *holiness*, Heb. xii. 10; 2 Cor. i. 12 (W. H.). (Ap.)\*  
**ἁγιασύνη**, *ης, ἡ*, *holiness*, Ro. i. 4; 2 Cor. vii. 1; 1 Th. iii. 13. (S.)\*  
**ἡγκάλη**, *ης, ἡ*, *the (curve of the) arm*, Lu. ii. 28.\*  
**ἡγκιστρον**, *ov, τό*, *fishhook*, Mat. xvii. 27.\*  
**ἄγκυρα**, *as, ἡ*, *an anchor*, Ac. xxvii. 29, 30, 40; Heb. vi. 19.  
**ἀ-γναφος**, *ov, adj.*, *unfulfilled, undressed*, Mat. ix. 16; Mar. ii. 21. (N. T.)\*  
**ἀγνελα**, *as, ἡ*, *purity*, 1 Tim. iv. 12, v. 2.\*  
**ἀγνίζω**, *σω*, *to cleanse, purify*; ceremonially, Jn. xi. 55; morally, Ja. iv. 8.  
**ἀγνισμός**, οὖ, ὁ, *ceremonial purification*, Ac. xxi. 26.\*  
**ἀ-γνοέω**, *ω, ἡσω* (see γιγνώσκω), (1) *not to know, to be ignorant*, 1 Tim. i. 13; ἀγνοῶν, *ignorant*; ἀγνοούμενος, *unknown*, Gal. i. 22; *ignored, disregarded*, 1 Cor. xiv. 38 (W. H.); (2) *not to understand*, Mar. ix. 32; Lu. ix. 45.  
**ἀγνόημα**, *ατος, τό*, *a sin of ignorance, error*, Heb. ix. 7.\* *Syn.*: see Trench, § lxi.  
**ἄγνοια**, *as, ἡ*, *ignorance*, Ac. iii.

17, xvii. 30; Ep. iv. 18; 1 Pet. i. 14.\*  
**ἀγνός**, *ἡ, ὁν*, *pure*, 2 Cor. vii. 11; *chaste*, Tit. ii. 5. *Syn.*: see ἄγιος.  
**ἀγνότης**, *τητος, ἡ*, *purity*, 2 Cor. vi. 6, xi. 3 (W. H.).\*  
**ἀγνώς**, *adv.*, *purely, sincerely*, Phil. i. 17.\*  
**ἄγνωσία**, *as, ἡ*, *ignorance*, spec. willful ignorance, 1 Cor. xv. 34; 1 Pet. ii. 15.\*  
**ἄγνωστος**, *ov*, *unknown*, Ac. xvii. 23.\*  
**ἀγορά**, *ἂς, ἡ* (ἀγελω), *a place of public resort, forum, market place*, Ac. xvii. 17; used for the market, Mar. vii. 4; as the place of public assemblies, trials, etc., Ac. xvi. 19.  
**ἀγοράζω**, *σω*, *to purchase, buy*, with gen. of price, Mar. vi. 37, or ἐκ, Mat. xxvii. 7, once ἐν, Rev. v. 9; fig., *to redeem, ransom*, Rev. v. 9, xiv. 3.  
**ἀγοραίος**, *ov*, *belonging to the forum*; hence (sc. ἡμέραι) *court days*, Ac. xix. 38; (sc. ἄνθρωποι) *idlers*, xvii. 5.\*  
**ἄγρα**, *as, ἡ*, *a catching*, Lu. v. 4; *the thing caught, a catch of fish*, v. 9.\*  
**ἀ-γράμματος**, *ov*, *unlearned, i.e., in Rabbinical lore*, Ac. iv. 13.\* *Syn.*: ἀγράμματος means *illiterate*, without knowledge gained by study; ἰδιώτης, *not a specialist*, or without knowledge gained by mingling in public life.  
**ἀγρ-αυλέω**, *ω, to live in the fields*, Lu. ii. 8.\*  
**ἀγρεύω**, *σω* (to take in hunting), fig., *to ensnare*, Mar. xii. 13.\*  
**ἀγρι-έλαιος**, *ov, ἡ*, *wild olive*, Ro. xi. 17, 24.\*  
**ἄγριος**, *λα, ιov*, *wild, of honey*, Mat. iii. 4; Mar. i. 6; *fierce*, of waves, Ju. 13.\*  
**Ἀγρίππας**, *α, ὁ*, *Agrippa, i.e., Herod Agrippa II.* See Ἡρώδης.  
**ἀγρός**, οὖ, ὁ, *field*, spec. *the country*, Mat. vi. 28; plur., *country districts, hamlets*, Mar. v. 14.  
**ἀγρυπνέω**, *ω (ὑπνος)*, *to be sleepless*; hence, met., *to watch*, to be vigilant, Mar. xiii. 33; Lu. xxi. 36; Ep. vi. 18; Heb. xiii. 17.\*  
**ἀγρυπνία**, *as, ἡ*, *sleeplessness*,

*watching*, 2 Cor. vi. 5, xi. 27.\*  
**ἄγω**, *έω, 2 α., ἡγαγον*, trans., *to lead, bring*; with πρὸς (acc.), *έως, eis*, of destination; with ἐπὶ (acc.), of purpose, as Ac. viii. 32; *to bring before*, for trial, Ac. xxv. 17. Also *to spend*, as of time; *to keep*, as a particular day, Mat. xiv. 6 (not W. H.); Lu. xxiv. 21 (impers.). Fig., *to lead the inclination, induce*, Lu. iv. 1. Mid., *to go, depart*; subj., *ἄγωμεν, let us go!* Mat. xxvi. 46.  
**ἀγωγή**, *ης, ἡ* (ἄγω), *a leading, course of life*, 2 Tim. iii. 10.\*  
**ἄγών**, *ῶνος, ὁ*, *contest, conflict*; fig., of the Christian life, as Heb. xii. 1; *solicitude, anxiety*, Col. ii. 1.  
**ἀγωνία**, *as, ἡ*, *contest, agony*, Lu. xxii. 44 (not W. H.).\*  
**ἀγωνίζομαι**, *to strive*, as in the public games, 1 Cor. ix. 25; *to contend with an adversary*, Jn. xviii. 36; fig., of Christian effort and endurance, Col. i. 29.  
**Ἀδάμ**, ὁ (Heb.), *Adam*.  
**ἀ-δάπανος**, *ov*, *free of charge, gratuitous*, 1 Cor. ix. 18.\*  
**Ἀδδὶ**, ὁ, *Addi*, Lu. iii. 28 (not mentioned in O. T.).\*  
**ἀδελφή**, *ης, ἡ*, *a sister*, (1) lit., Mat. xix. 29; (2) fig., of Christian friendship, 1 Cor. vii. 15.  
**ἀδελφός**, οὖ, ὁ, *a brother*, (1) lit. (see Gr. § 256), Mat. i. 2; (2) of more general relations, *a fellow-countryman*, Mat. v. 47; *a fellow-Christian*, Mat. xxiii. 8; *a fellow-man*, Mat. v. 22-24; also expressing the relation between Christ and believers, Mat. xxv. 40. The "brethren of Jesus" (Mat. xiii. 55; Jn. vii. 3; Ac. i. 14; Gal. i. 19) are probably to be understood literally.  
**ἀδελφότης**, *τητος, ἡ*, *the brotherhood, i.e., the Christian community*, 1 Pet. ii. 17, v. 9. (Ap.)\*  
**ἀ-δηλος**, *ov*, *not manifest, uncertain*, Lu. xi. 44; 1 Cor. xiv. 8.\*  
**ἀ-δηλότης**, *τητος, uncertainty*, 1 Tim. vi. 17.\*  
**ἀδήλως**, *adv.*, *uncertainly*, 1 Cor. ix. 26.\*

ἀδμονέω, ὦ, to be troubled, distressed, Mar. xiv. 33.

ἄδης, οὐ, ὁ (ἀ priv. and ἰδεῖν), the invisible world, Hades, Lu. xvi. 23; fig., of deep degradation, Mat. xi. 23. See πύλη.

ἀ-διά-κριτος, οὐ, without uncertainty, unambiguous, Ja. iii. 17.\*

ἀ-διά-λειπτος, οὐ, without intermission, unceasing, Ro. ix. 2; 2 Tim. i. 3.\*

ἀδιαλείπτως, adv., without intermission, incessantly, Ro. i. 9; 1 Th. i. 2, ii. 13, v. 17.\*

ἀ-δια-φθορία, ας, ἡ, incorruptibility, soundness, Tit. ii. 7 (not W. H.). (N. T.)\*

ἀδικέω, ὦ, ἡσω (δίκος), intrans., to act unjustly, commit a crime, Ac. xxv. 11; trans., to wrong, injure, Mat. xx. 13; hence, to hurt, without any notion of wrong, Lu. x. 19, and Rev. often; pass., to be wronged, 2 Cor. vii. 12; mid., to suffer wrong, 1 Cor. vi. 7.

ἀδίκημα, ατος, τό, a wrong, misdeed, Ac. xviii. 14, xxiv. 20; Rev. xviii. 5.\*

ἀδικία, ας, ἡ, wrong (towards man or God); hence, injustice, Lu. xviii. 6; Ro. ix. 14; unrighteousness, Ro. i. 18, 29; act of unrighteousness, Jn. v. 17; Heb. viii. 12.

ἄ-δικος, οὐ, unjust, unrighteous, generally, opposed to δίκαιος, as Mat. v. 45, to εὐσεβής, as 2 Pet. ii. 9, or to πιστός, as Lu. xvi. 10.

ἀδίκως, adv., unjustly, undeservedly, 1 Pet. ii. 19.\*

ἀ-δόκιμος, οὐ (tested, but not approved), reprobate, rejected, Ro. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.\*

ἀ-δολος, οὐ, without fraud, undulterated, 1 Pet. ii. 2.\* Syn.: see Trench, § lvi.

\* Ἀδραμυττῆνος, ἡ, ὅν, of Adramyttium, a seaport of Mysia, Ac. xxvii. 2.\*

\* Ἀδρίας, οὐ, ὁ, the Adriatic, the sea between Greece and Italy, Ac. xxvii. 27.\*

ἀδρότης, τητος, ἡ, abundance, liberality, 2 Cor. viii. 20.\*

ἀδυνατέω, ὦ, ἡσω, to be impossible, with dat. of pers., Mat. xvii. 20; or παρὰ (dat., W. H. gen.), Lu. i. 37.\*

ἀ-δύνατος, οὐ, (1) of persons, act., powerless, Ac. xiv. 8; (2) of things, pass., impossible, Ro. viii. 3.

ᾄδω, ᾄσω (contr. from ἀείδω), to sing, with cognate acc., ᾠδὴν, a song, Rev. v. 9, xiv. 3, xv. 3; with dat., to sing (praise) to, Ep. v. 19; Col. iii. 16.\*

ἀεὶ, adv., always; of continuous time, unceasingly, Ac. vii. 51; of successive intervals, from time to time, on every occasion, 1 Pet. iii. 15.

ἀετός, οὐ, ὁ, an eagle, Rev. iv. 7; gen. bird of prey, as Mat. xxiv. 28.

ἄ-ζυμος, οὐ, unleavened, only in plur., sc. λάβανα, cakes, or ἄρτοι, loaves; met., the paschal feast, Lu. xxii. 1; fig., uncorrupted, sincere, 1 Cor. v. 7, 8.

\* Ἀζώρ, indecl. (Heb.), Azor, Mat. i. 13, 14; not mentioned in O. T.\*

\* Ἀζωτος, οὐ ἡ, Azotus or Ashdod, Ac. viii. 40.\*

ἀήρ, ἀέρος, ὁ, the air, atmosphere, Ac. xxii. 23; Ep. ii. 2.

ἀ-θανασία, ας, ἡ (see θάνατος), immortality, 1 Cor. xv. 53, 54; 1 Tim. vi. 16.\*

ἀ-θέμιτος, οὐ (θέμις, law), unlawful, criminal, Ac. x. 28; 1 Pet. iv. 3.\*

ἄ-θεος, οὐ, without God, Ep. ii. 12.\*

ἄ-θεσμος, οὐ (θεσμός, statute), lawless, 2 Pet. ii. 7, iii. 17.\*

ἀ-θετέω, ὦ, ἡσω (θε- as in τίθημι), to make void, invalid; of things, to nullify, Lu. vii. 30; chiefly of persons, to slight, reject, Lu. x. 16.

ἀ-θέτησις, εως, ἡ, nullification, abrogation, Heb. vii. 18, ix. 26.\*

\* Ἀθῆναι, ὦν, αἱ, Athens, Ac. xvii. 15.

\* Ἀθηναῖος, α, οὐ, Athenian, Ac. xvii. 21, 22.\*

ἀθλῶ, ὦ (ἄθλος, a contest), to contend in the public games, 2 Tim. ii. 5.\*

ἀθλησις, εως, ἡ, contest, as in the public games; only fig. Heb. x. 32.\*

ἀθροίζω, to gather together, Lu. xxiv. 33 (W. H.).\*

ἀ-θυμέω, ὦ, to lose heart, despond, Col. iii. 21.\*

ἀθῶς, οὐ, unpunished, innocent, Mat. xxvii. 4 (not W. H.); with ἀπό, of the crime, ver. 24.\*

αἰγίος, ἡ, οὐ (αἶξ, goat), of or belonging to a goat, Heb. xi. 37.\*

αἰγιαλός, οὐ, ὁ, the shore, beach; used of Gennesaret, Mat. xiii. 2, 48; Jn. xxi. 4; of the Mediterranean, Ac. xxi. 5, xxvii. 39, 40.\*

Αἰγύπτιος, α, οὐ, Egyptian, Ac. vii. 22.

Αἰγυπτος, οὐ, ἡ, Egypt, Mat. ii. 13.

ἄϊδος, οὐ, adj. (ἀεὶ), eternal, everlasting, Ro. i. 20; Ju. 6.\*

αἰδώς, οὐς, ἡ, modesty, 1 Tim. ii. 9; reverence, Heb. xii. 28 (not W. H.).\* Syn.: see Trench, § xix; Thayer, p. 14.

Αἰθιοπ, ὀνος, ὁ, an Ethiopian, Ac. viii. 27.\*

αἷμα, ατος, τό, blood, (1) in general, Jn. xix. 34; (2) natural life, which was believed to reside in the blood, especially with σάρξ, 1 Cor. xv. 20; so human nature generally; hence, (3) natural relationship, Jn. i. 13; (4) blood shed of sacrificial victims, Heb. ix. 7, 12; (5) hence, the blood of Christ, his atoning death, 1 Cor. x. 16; Rev. vii. 14; (6) violent death, bloodshed, murder, Lu. xiii. 1; Mat. xxiii. 30, 35; (7) in Ac. ii. 20, etc., the reference is to the color of blood.

αἷματ-εκ-χυσία, ας, ἡ, shedding of blood, Heb. ix. 22. (N. T.)\*

αἰμορροέω, ὦ, to suffer from a flow of blood, Mat. ix. 20.\*

Αἰνέας, α, ὁ, Aeneas, Ac. ix. 33, 34.\*

αἰνεσις, εως, ἡ, praise, Heb. xiii. 15. (S.)\*

αἰνέω, ὦ, ἔσω and ἡσω, to praise, only of praise to God, Lu. ii. 13, 20.

αἰνιγμα, ατος, τό, an enigma, an obscure thing, 1 Cor. xiii. 12.\*

αἰνος, οὐ, ὁ, praise to God, Mat. xxi. 16; Lu. xviii. 43.\*

Αἰνών, ἡ (Heb.), Aenon, Jn. iii. 23.\*

αἵρεσις, εως, ἡ (αἰρέω), choice, its act or result; hence, a

*tenet, heresy*, 2 Pet. ii. 1; *a sect*, Ac. v. 17; *dissension*, Gal. v. 20.

**αἰρεῖν**, ὡς, *to choose*, Mat. xii. 18.\*

**αἰρετικός**, ἡ, *δν*, *schismatic, factious*, Tit. iii. 10.\*

**αἰρέω** (irreg., Gr. § 103, 1, Wi. § 15, Bu. 53), *to take*, only in mid. in N. T., *to choose, prefer*, Phil. i. 22; 2 Th. ii. 13; Heb. xi. 25.\*

**αἰρῶ** (Gr. § 92), (1) *to raise, lift up*, Mar. xvi. 18; Jn. xi. 41; (2) *to bear, carry*, Mat. iv. 6; Lu. ix. 23; (3) *to bear away, carry off*, in general, Mat. xxi. 21; Jn. xix. 31; *to take away sin*, of the redeeming work of Christ, Jn. i. 29; 1 Jn. iii. 5; *to remove by death*, Jn. xvii. 15; Mat. xxiv. 39.

**αἰσθάνομαι**, 2 a. ἡσθῆμην, *dep., to perceive, understand*, Lu. ix. 45.\*

**αἰσθησις**, εως, ἡ, *perception, discernment*, Phil. i. 9.\*

**αἰσθητήριον**, ον, τό, *organ of perception, faculty of judgment*, Heb. v. 14.\*

**αἰσχρο-κερδής**, es, *eager for base gain, sordid*, 1 Tim. iii. 3 (not W. H.), 8; Tit. i. 7.\*

**αἰσχροκερδῶς**, *from eagerness for base gain*, 1 Pet. v. 2. (N. T.)\*

**αἰσχρο-λογία**, as, ἡ, *foul language, scurrility*, Col. iii. 8.\*

**αἰσχροῦς**, ἄ, ὄν, *base, disgraceful*, 1 Cor. xi. 6.

**αἰσχροῦτης**, τητος, ἡ, *baseness, dishonor*, Ep. v. 4.\*

**αἰσχύνη**, ης, ἡ, *shame*, in personal feeling, Lu. xiv. 9; or in the estimation of others, Heb. xii. 2; *a shameful thing*, Ju. 13. *Syn.*: see αἰδώς.

**αἰσχύνομαι**, οὔμαι, in N. T. only pass., *to be put to shame, made ashamed*, 2 Cor. x. 8; Phil. i. 20.

**αἰτέω**, ὦ, ἥσω, *to ask, pray, require*, Ja. i. 6; usually with two accs., or acc. of thing and ἀπὸ or παρὰ (gen.) of person; mid., *to ask for one's self, beg*, Jn. xvi. 26. *Syn.*: αἰτέω is to ask a favor, as a suppliant; ἐρωτάω, to ask a question, or as an equal; πυνθάνομαι, to ask for infor-

mation. But see Thayer, p. 18.

**αἷτημα**, ατος, τό, *petition, request*, Lu. xxiii. 24; Phil. iv. 6; 1 Jn. v. 15. *Syn.*: see Trench, § li.

**αἷτρία**, as, ἡ, *cause*, (1) as the reason or ground of anything, Ac. x. 21; (2) in Mat. xix. 10, *the state of the case*; (3) forensically, *a crime*, Ac. xiii. 28; *a charge of crime, accusation*, Ac. xxv. 18, 27.

**αἷτλιαμα**, ατος, τό, *accusation, charge*, Ac. xxv. 7 (W. H. read αἷτλωμα).\*

**αἷτιος**, ἰα, *ov*, *causative of*, used as subst., in masc., *the cause, author*, only Heb. v. 9; in neut., *a cause, reason, espec. of punishment*, Ac. xix. 40; *a fault, crime*, like αἷτρία, Lu. xxiii. 4, 14, 22.\*

**αἷτλωμα**. See αἷτλιαμα. (N. T.)\*

**αἰφνίδιος**, *ov*, *unexpected, sudden*, Lu. xxi. 34 (W. H. ἐφνίδιος); 1 Th. v. 3.\*

**αἰχμ-αλωσία**, as, ἡ, *captivity*, Rev. xiii. 10; abstract for concrete, Ep. iv. 8.\*

**αἰχμ-αλωτεύω**, σω, *to make prisoners of, to take captive*, Ep. iv. 8; 2 Tim. iii. 6 (W. H. read the following). (S.)\*

**αἰχμ-αλωτίζω**, σω, *to lead captive*, Lu. xxi. 24.

**αἰχμ-άλωτος**, ον, ὁ, ἡ, *captive*, Lu. iv. 18 (from Is. lxi. 1).\*

**αἰών**, ὄνος, ὁ (ἄελ), originally *an indefinitely long period of time, an age*; hence, (1) *an unbroken age, eternity, past*, as Ac. xv. 18; future, 2 Pet. iii. 18, especially in the following phrases: *εἰς τὸν αἰῶνα*, *for ever*, with negative adv. *never*; *εἰς τοὺς αἰῶνας*, a stronger expression, *for evermore*; *εἰς τοὺς αἰῶνας τῶν αἰώνων*, stronger still (see Gr. § 327, ii, Wi. § 36, 2), *for ever and ever*. Phrase slightly varied, Ep. iii. 21; Heb. i. 8; 2 Pet. iii. 18; Ju. 25; Rev. xiv. 11; (2) in plur., *the worlds, the universe*, Heb. i. 2, xi. 3; (3) *the present age* (ὁ αἰὼν οὗτος, ὁ ἐνεστὼς αἰὼν, ὁ νῦν αἰὼν), Gal. i. 4; 1 Tim. vi. 17, in contrast with the time after the second coming of Christ, *the coming age* (ὁ αἰὼν ἐκεῖνος, αἰὼν μέλλων, ὁ

αἰὼν ὁ ἐρχόμενος, οἱ αἰῶνες οἱ ἐπερχόμενοι), Lu. xx. 35, xviii. 30; Ep. ii. 7; Mat. xii. 32. *Syn.*: αἰὼν is the world under the aspect of time; κόσμος, under that of space. See Thayer, p. 19.

**αἰώνιος** (la, only in 2 Th. ii. 16; Heb. ix. 12; or ιος), *ov*, (1) *without beginning or end, eternal*, Ro. xvi. 26; Heb. ix. 14; (2) *without beginning*, Ro. xvi. 25; 2 Tim. i. 9; (3) *without end, everlasting*; often with ζωή, *eternal life*, denoting life which in its character is essentially eternal, see Jn. v. 24, vi. 47, xvii. 3. Neut., used as adv., *for ever*, Philem. 15.

**ἀ-καθαρσία**, as, ἡ (καθαίρω), *uncleanness, impurity*, usually in a moral sense, Ro. i. 24; 2 Cor. xii. 21.

**ἀ-καθάρτης**, τητος, ἡ, *impurity*, Rev. xvii. 4 (W. H. read the following). (N. T.)\*

**ἀ-κάθαρτος**, *ov*, *unclean, impure*, (1) of ceremonial defilement, Ac. x. 14; 1 Cor. vii. 14; (2) of evil spirits, with πνεῦμα, Gospels, Acts, Rev.; (3) of human beings, *impure, lewd*, Ep. v. 5.

**ἀ-καιρέομαι**, οὔμαι, *dep., to lack opportunity*, Phil. iv. 10.\*

**ἀ-καίρως**, adv., *unseasonably*, 2 Tim. iv. 2, opp. to εὐκαιρως.\*

**ἀ-κακος**, *ov*, *guileless*, Ro. xvi. 18; Heb. vii. 26.\*

**ἀκανθα**, ης, ἡ, *thorn, briar*, Mat. vii. 16.

**ἀκάνθινος**, *ov*, *made of thorns*, Mar. xv. 17; Jn. xix. 5.\*

**ἀ-καρπος**, *ov*, *unfruitful, barren*, generally fig., Mat. xiii. 22; Tit. iii. 14.

**ἀ-κατά-γνωστος**, *ov*, *not to be condemned*, Tit. ii. 8.\*

**ἀ-κατα-κάλυπτος**, *ov*, *unveiled*, 1 Cor. xi. 5, 13.\*

**ἀ-κατά-κριτος**, *ov*, *uncondemned*, Ac. xvi. 37, xxii. 25. (N. T.)\*

**ἀ-κατά-λυτος**, *ov*, *indissoluble*, Heb. vii. 16.\*

**ἀ-κατά-παστος**, *ov*, *unfed, hungry* for (gen.), 2 Pet. ii. 14 (W. H. for the following). (N. T.)\*

**ἀ-κατά-παστος**, *ov*, *not to be restrained*, with gen., 2 Pet. ii. 14 (see preceding).\*

**ἀ-κατα-στασία**, as, ἡ, *instabil-*



ity; hence, *sedition, tumult, disorder*, Ja. iii. 16, 2 Cor. vi. 5.

ἀκατά-στατος, *ov*, *inconstant, unstable*, Ja. i. 8, iii. 8 (W. H.).\*

ἀκατά-σχετος, *ov*, *that cannot be restrained*, Ja. iii. 8 (W. H. read preceding). (S).\*

Ἀκελ-δαμά (Aram., *field of blood*), *Aceldama*, Ac. i. 19 (W. H. read Ἀκελδαμάχ). (N. T.).\*

ἀ-κέραιος, *ov* (κεράννυμι), *unmixed*; hence, *fig., simple, innocent, guileless*, Mat. x. 16; Ro. xvi. 19; Phil. ii. 15.\*

ἀ-κλινής, *és*, *unbending*; hence, *firm, steadfast*, Heb. x. 23.\*

ἀκμάζω, *ow*, *to reach the point of perfection*; so, of fruit, *to be fully ripe*, Rev. xiv. 18.\*

ἀκμήν, *acc.* of ἀκμή *as adv.*, *even now, even yet*, Mat. xv. 16.\*

ἀκοή, *ἦς*, ἡ (ἀκούω), *hearing*, (1) *the sense of hearing*, 2 Pet. ii. 8; (2) *the organ of hearing, the ear*, 2 Tim. iv. 3, 4; (3) *the thing heard, a report, speech, doctrine*, Jn. xii. 38; Mar. i. 28. ἀκοῇ ἀκούειν, “*to hear with hearing*,” *i.e.*, *attentively* (a Hebraism), Mat. xiii. 14.

ἀκολουθεῖω, ὦ, ἦσω, (1) *to accompany, follow, or attend*, with *dat.*, or *μετά* (*gen.*), or *ὀπίσω* (*gen.*), *espec. of the disciples of Christ*; so, *met.*, *to obey and imitate*, Mat. iv. 25; Mar. ix. 38.

ἀκούω, *ow* or *σομαι*, *pf.*, ἀκήκοα, *to hear*, (1) *without object*, Mar. iv. 3, vii. 37; (2) *with object* (*acc. or gen.*), Gr. § 249a, 1, Wi. § 30, 7c, Bu. 165 sq., 301), *to hear, listen to, heed, understand*, Mat. xii. 19; Lu. i. 41. οἱ ἀκούοντες, *hearers or disciples*. In *pass.*, *to be noised abroad*, Ac. xi. 22.

ἀ-κρασία, *as, ἡ*, *intemperance, incontinence*, Mat. xxiii. 25; 1 Cor. vii. 5.\*

ἀ-κράτης, *és* (κράτος), *powerless, without self-control*, 2 Tim. iii. 3.\*

ἀ-κρατος, *ov* (κεράννυμι), *unmixed, undiluted* (of strong wine), Rev. xiv. 10.\*

ἀκριβεία, *as, ἡ*, *exactness, strictness*, Ac. xxii. 3.\*

ἀκριβής, *és*, *exact, strict*, Ac. xxvi. 5.

ἀκριβῶω, ὦ, ὥσω, *to inquire closely, learn carefully* (R. V.), Mat. ii. 7, 16.\*

ἀκριβῶς, *adv.*, *exactly, diligently*, Ac. xviii. 25.

ἀκρίς, *lδos*, ἡ, *a locust*, Mat. iii. 4.

ἀκροατήριον, *lou*, τό (ἀκροάομαι, *to hear*), *the place of (judicial) hearing*, Ac. xxv. 23.\*

ἀκροατής, *ov*, ὁ, *a hearer*, Ro. ii. 13; Ja. i. 22, 23, 25.\*

ἀκροστυτία, *as, ἡ*, *the foreskin*, Ac. xi. 3; *uncircumcision*, Ro. iv. 10; *met.*, *an uncircumcised Gentile*, Ep. ii. 11. (S.)

ἀκρο-γωνιαίος, *a, ov* (with λίθος *expressed or understood*), *a corner foundation stone*, *ref.* to Christ, Ep. ii. 20; 1 Pet. ii. 6. (S).\*

ἀκρο-θίνιον, *lou*, τό, *first-fruits, i.e.*, *the best of the produce, applied (plur.) to spoils taken in battle*, Heb. vii. 4.\*

ἄκρος, *a, ov*, *outermost, pointed; neut.*, τό ἄκρον, *the end, extremity*, Lu. xvi. 24.

Ἀκόλας, *ov*, ὁ (Latin), *Aquila*, Ac. xviii. 2.

ἀ-κυρώω, ὦ, *to deprive of power, set aside* (a law), Mat. xv. 6; Mar. vii. 13; Gal. iii. 17.

ἀ-κωλύτως, *adv.*, *freely, without hindrance*, Ac. xxviii. 31.\*

ἄκων, *ovσα, ov* (ἀ, ἔκων), *unwilling*, 1 Cor. ix. 17.\*

ἀλάβαστρον, *ou*, τό, *a box made of alabaster, a vessel for perfume*, Mat. xxvi. 7; Mar. xiv. 3; Lu. vii. 37.\*

ἀλαζονία, *as, ἡ*, *boasting, show, ostentation*, Ja. iv. 16; 1 Jn. ii. 16.\*

ἀλαζών, *ovos*, ὁ, *a boaster*, Ro. i. 30; 2 Tim. iii. 2.\*

ἀλαλάζω, ὦω, *to raise a cry or loud sound*; in mourning, Mar. v. 38; of cymbals, 1 Cor. xiii. 1.\*

ἀ-λάλητος, *ov*, *not to be uttered in words*, Ro. viii. 26.\*

ἄ-λαλος, *ov*, *dumb, making dumb*, Mar. vii. 37, ix. 17, 25.\*

ἄλας, *atos*, τό, *salt*, *lit. and fig.*, as Mat. v. 13.

ἀλείφω, ψω, *to anoint, festally, or in homage, also medicinally, or in embalming the*

dead, Mar. xvi. 1, Lu. vii. 46. *Syn.*: χρίω has always a religious and symbolical force, which is absent in ἀλείφω.

ἄλεκτορο-φωνία, *as, ἡ*, *the cock-crowing, the third watch of the night, between midnight and dawn*, Mar. xiii. 35.\*

ἀλέκτωρ, *opos*, ὁ, *a cock*, Mat. xxvi. 34; Jn. xiii. 38.

Ἀλεξανδρεύς, *éws*, ὁ, *an Alexandrian*, Ac. vi. 9, xviii. 24.\*

Ἀλεξανδρινός, *ἡ, ὁν*, *Alexandrian*, Ac. xxvii. 6, xxviii. 11.\*

Ἀλέξανδρος, *ou*, ὁ, *Alexander*. Four of this name are mentioned, Mar. x. 21; Ac. iv. 6; Ac. xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.\*

ἄλευρον, *ou*, τό, *wheaten flour*, Mat. xiii. 33; Lu. xiii. 21.\*

ἀλήθεια, *as, ἡ*, *truth*; generally, as Mar. v. 33; *espec.*, (1) *freedom from error, exactness*, as (2) *the Truth, or Word of God*; Jesus is called *the Truth*, Jn. xiv. 6; (3) *truthfulness, veracity, sincerity, integrity*, opposed to ἀδύκλα, Ro. ii. 8; 1 Cor. xiii. 6.

ἀληθεύω, *to speak the truth*, Gal. iv. 16; Ep. iv. 15.\*

ἀληθής, *és* (ἀ, λαθ- in λανθάνω), *unconcealed, true*, Ac. xii. 9; Jn. iv. 18; *truthful*, Mat. xxii. 16; Mar. xii. 14. *Syn.*: ἀληθής means *true morally, faithful*; ἀληθινός, *genuine*, in contrast either with the false or the imperfect.

ἀληθινός, *ἡ, ὁν*, *real, genuine*, contrasted with the fictitious, as Lu. xvi. 11; Jn. i. 9; with the typical, as Jn. vi. 32; Heb. viii. 2, ix. 24. *Syn.*: see ἀληθής.

ἀλῆθω, ἦσω, *to grind with a handmill*, Mat. xxiv. 41; Lu. xvii. 35.\*

ἀληθῶς, *adv.*, *truly, really, certainly*, Ac. xii. 11.

ἀλιεύς (W. H. ἀλεεύς), *éws*, ὁ, *a fisherman*, Mat. iv. 18.

ἀλιεύω, *éσω*, *to fish*, Jn. xxi. 3. (S).\*

ἀλῖζω, *ίσω*, *to salt, season with salt*, Mat. v. 13; Mar. ix. 49

ἀλσγγμα, *atos*, τό, *pollution* Ac. xv. 20. (N. T.).\*

ἀλλά (prop. n. plur. of ἄλλος), *but*, an adversative particle.



See Gr. § 404, Wi. § 53, 7, Bu. 369 sq.  
**ἀλλάσσω**, *ἀξω, to change*, Ac. vi. 14; *to exchange*, Ro. i. 23; *to transform*, 1 Cor. xv. 51.  
**ἀλλαχόθεν**, *adv., from elsewhere*, Jn. x. 1.\*  
**ἀλλαχοῦ**, *adv., elsewhere*, Mar. i. 38 (W. H.).\*  
**ἀλλ-γορεύω**, *ᾧ, to speak allegorically*; *pass. part.*, Gal. iv. 24.\*  
**Ἀλληλουῖα** (W. H. 'Αλ-), (Heb.), Hallelujah, *Praise ye Jehovah*, Rev. xix. 1, 3, 4, 6. (S.)\*  
**ἀλλήλων**, *reciprocal pron., gen. plur.* (Gr. § 61c), *one another, each other*, Ro. i. 12.  
**ἄλλο-γενής**, *és, of another nation, a foreigner*, Lu. xvii. 18. (S.)\*  
**ἄλλομαι** (dep.), *ἀλοῦμαι, ἡλάμην, to leap*, Ac. iii. 8, xiv. 10; *to bubble up, as water*, Jn. iv. 14.\*  
**ἄλλος**, *η, ο, other, another*, Mar. vi. 15; *ὁ ἄλλος, the other*, Mat. v. 39; *οἱ ἄλλοι, the others, the rest*. *Syn.*: ἄλλος indicates that which is simply numerically distinct; ἕτερος, that which is generically distinct, *different*.  
**ἄλλοτρι-επίσκοπος**, *ου, ὁ, one who looks at or busies himself in the things of another, a busybody*, 1 Pet. iv. 15 (W. H. ἄλλοτριεπίσκοπος). (N. T.)\*  
**ἄλλοτριος**, *ία, ιον, belonging to another*, Heb. ix. 25; *foreign, strange*, Ac. vii. 6; *not of one's own family*, Mat. xvii. 25; *hostile*, Heb. xi. 34.  
**ἄλλο-φυλος**, *ου, adj., foreign, of another tribe or race*, Ac. x. 28.\*  
**ἄλλως**, *adv., otherwise*, 1 Tim. v. 25.\*  
**ἀλοᾶω**, *ᾧ, ἡσω, to beat or thresh, as grain*, 1 Cor. ix. 9, 10; 1 Tim. v. 18.\*  
**ἄ-λογος**, *ον, (1) without speech or reason, irrational*, 2 Pet. ii. 12, Ju. 10; (2) *unreasonable, absurd*, Ac. xxv. 27.\*  
**ἀλόη**, *ης, ἡ, the aloe*, Jn. xix. 39. (S.)\*  
**ἅλς**, *ἁλός, ὁ, salt*. *Rec. only in Mar. ix. 49 (dat.)*, W. H. only in ix. 50 (acc.). See ἅλας.\*

**ἀλυκός**, *ῆ, ὅν (ἄλς), salt, brackish*, Ja. iii. 12.\*  
**ἄ-λυτος**, *ον, free from sorrow*, Phil. ii. 28.\*  
**ἄλυσις**, *εως, ἡ, a chain or manacle*, Mar. v. 3; Ac. xxi. 33.  
**ἄ-λυσιτελής**, *és, without gain, unprofitable*, Heb. xiii. 17.\*  
**ἄλφα**, *το, see Α.*  
**Ἀλφαῖος**, *ου, ὁ, Alphæus*. Two of the name are mentioned, Mar. ii. 14, iii. 18 (the latter being called Κλωπᾶς, Jn. xix. 25; another form of the orig. Hebrew name).  
**ἄλων**, *ωνος, ὁ, ἡ, a threshing-floor*; *met., the grain of the threshing-floor*, Mat. iii. 12; Lu. iii. 17.  
**ἄλωναίς**, *εκος, ἡ, a fox*, Mat. viii. 20; Lu. ix. 58; *applied to Herod*, Lu. xiii. 32.\*  
**ἄλωσις**, *εως, ἡ, a taking or catching*, 2 Pet. ii. 12.\*  
**ἄμα**, *adv., at the same time*, Ac. xxiv. 26; *prep., with or together with (dat.)*, Mat. xiii. 29; ἄμα πρῶτῃ, *with the dawn*, Mat. xx. 1.  
**ἄ-μαθής**, *és, unlearned, ignorant*, 2 Pet. iii. 16.\*  
**ἄμαράντινος**, *ου, adj., composed of amaranth, i.e., everlasting*, 1 Pet. v. 4.\*  
**ἄ-μάραντος**, *ου, adj. (μαραινομαι), unfading*, 1 Pet. i. 4.\*  
**ἄμαρτάνω**, *τήσω, to miss a mark, to err, to sin*, Mat. xxvii. 4; Jn. v. 14; *with cogn. acc., ἄμαρταν, to sin a sin*, 1 Jn. v. 16; *with eis, to sin against*, Lu. xv. 18, 21.  
**ἄμαρτημα**, *ατος, τό, a sin, evil deed*. *Syn.*: see ἀγνῶμα.  
**ἄμαρταν**, *ας, ἡ, (1) a sinning (= τὸ ἄμαρτάνειν)*, Ro. v. 12, 13; 2 Cor. v. 21; (2) *a sin, sing.*, as Ac. vii. 60; *plur. (more freq.), spec. in the phrase ἀφιέναι τὰς ἄμαρτας, to forgive sins*, Mat. ix. 2, 5, 6. In Heb. x. 6, 8, 18, *περὶ ἄμαρτας is sin-offering*. *Syn.*: see ἀγνῶμα.  
**ἄ-μάρτυρος**, *ον, without witness*, Ac. xiv. 17.\*  
**ἄμαρτωλός**, *ον, sinful, or substantially, a sinner, espec. habitually and notoriously*, 1 Tim. i. 19; Lu. xv. 2. The Jews used the word for

*idolaters, i.e., Gentiles*, Mar. xiv. 41.  
**ἄ-μαχος**, *ον, not quarrelsome*, 1 Tim. iii. 3; Tit. iii. 2.\*  
**ἀμάω**, *ᾧ, ἡσω, to reap*, Ja. v. 4.\*  
**ἀμέθυστος**, *ου, ἡ, an amethyst (supposed to be an antidote against drunkenness. Hence the name, from ἀ, μεθύω)*, Rev. xxi. 20.\*  
**ἀμελέω**, *ᾧ, ἡσω, not to care for, to disregard, neglect*, with *gen. or inf.*, Heb. ii. 3; 2 Pet. i. 12 (not W. H.).  
**ἄ-μεμπτος**, *ον, blameless*, Phil. ii. 15; Heb. viii. 7.  
**ἄ-μέμπτως**, *adv., blamelessly*, 1 Th. ii. 10, iii. 13 (W. H. mrg.).  
**ἄ-μέριμνος**, *ον, free from solicitude or anxiety*, Mat. xxviii. 14; 1 Cor. vii. 32.\*  
**ἄ-μετά-θετος**, *ον, unchangeable*, Heb. vi. 18; τὸ ἀμετάθετον, *immutability*, Heb. vi. 17.\*  
**ἄ-μετα-κίνητος**, *ου, adj., immovable, firm*, 1 Cor. xv. 58.\*  
**ἄ-μετα-μέλητος**, *ον, not to be regretted or repented of*, Ro. xi. 29; hence, *unchangeable*, 2 Cor. vii. 10.\*  
**ἄ-μετα-νόητος**, *ου, adj., unrepentant, impenitent*, Ro. ii. 5.\*  
**ἄ-μετρος**, *ον, beyond measure, immoderate* 2 Cor. x. 13, 15.\*  
**ἀμήν**, Amen, a Hebrew adjective, *true, faithful*, used (1) as an adverb, at the beginning of a sentence, *verily, truly, indeed*; (2) at the end of ascriptions of praise, etc., optatively, as *γένοιτο, so be it*; (3) substantively, 2 Cor. i. 20, as a name of Christ, *the Amen, the faithful witness*, Rev. iii. 14. (S.)  
**ἄ-μήτωρ**, *οπος, ὁ, ἡ (μήτηρ), without mother, i.e., in the genealogies*, Heb. vii. 3.\*  
**ἄ-μίαντος**, *ον (μιαίνω), undefiled, sincere, pure*, Heb. vii. 26, xiii. 4; 1 Pet. i. 4; Ja. i. 27.\*  
**Ἀμιναδάβ**, *ὁ (Heb.), Aminadal*, Mat. i. 4; Lu. iii. 33 (not W. H.).\*  
**ἄμμος**, *ου, ἡ, sand*, Ro. ix. 27; Heb. xi. 12.  
**ἀμνός**, *οῦ, ὁ, a lamb*; *fig., of Christ*, Jn. i. 29, 36; Ac. viii. 32; 1 Pet. i. 19.\*

ἱμοιβή, ἥς, ἡ (ἀμείβω), *requital*, 1 Tim. v. 4.\*  
 ἵμπελος, ου, ἡ, *a vine*, (1) lit., Mat. xxvi. 29; (2) fig., as Jn. xv. 1.  
 ἱμπελ-ουργός, ου, ὁ, ἡ, *a vine-dresser*, Lu. xiii. 7.\*  
 ἱμπελών, ὄνος, ὁ, *a vineyard*, Lu. xx. 9; 1 Cor. ix. 7.  
 Ἀμπλίας, ιου, ὁ, *Amplias*, Ro. xvi. 8.\*  
 ἱμύνω, ὦ, in N. T. only in mid., *to defend from, take vengeance on*, Ac. vii. 24.\*  
 ἱμφιάζω, *to clothe*, Lu. xii. 28 (W. H.).\*  
 ἱμφιβάλλω, *to cast around*, Mar. i. 16 (W. H.).\*  
 ἱμφί-βληστρον, ου, τό, *a fishing net*, Mat. iv. 18; Mar. i. 16 (not W. H.).\* *Syn.*: σαγήνη is the *drag-net*, much larger than ἱμφίβληστρον, the *casting net*; δίκτυον is general, a net of any kind.  
 ἱμφι-έννυμι, ἔσω, *to put on, to clothe*, Lu. vii. 25.  
 Ἀμφίπολις, εως, ἡ, *Amphipolis*, a city in the S. of Macedonia, Ac. xvii. 1.\*  
 ἱμφ-οδον, ου, τό, *a street*, Mar. xi. 4.\*  
 ἱμφότεροι, αι, α, *both*, Ac. xxiii. 8.  
 ἱ-μόμητος, ου, *without blame or fault*, Phil. ii. 15 (W. H. ἀμεμπτοι); 2 Pet. iii. 14.\*  
 ἱμμων, ου, τό, *amomum, a spice plant*, Rev. xviii. 13 (not Rec.).\*  
 ἁ-μωμος, ου, *without blemish*, 1 Pet. i. 19; Heb. ix. 14; fig., *blameless*, Eph. i. 4; Ju. 24.  
 Ἀμυν, ὁ (Heb.), *Amon*, Mat. i. 10 (W. H. Ἀμώς).\*  
 Ἀμώς, ὁ (Heb.), *Amos*, Lu. iii. 25.\*  
 ἄν, a particle, expressing *possibility, uncertainty, or conditionality*. At the beginning of a sentence it is a contraction of ἐάν. See Gr. §§ 378 b, 380, 383 b, Wi. § 42, Bu. 216 sq.  
 ἀνά, prep., lit., *upon* (acc.); in composition, *up, again*; used in many phrases. See Gr. §§ 297 and 147a, Wi. §§ 49 b, 52, 4, 2), Bu. 331, 332.  
 ἀνα-βαθμός, ου, ὁ (βαίνω), *means of ascent, steps, stairs*, Ac. xxi. 35, 40.\*

ἀνα-βαίνω, βήσομαι, 2 a. ἀνέβην, (1) *to ascend*, espec. to Jerusalem, Mat. xx. 17; on board ship, Mar. vi. 51; to heaven, Ro. x. 6; (2) *to spring up*, as plants, etc., used of a rumor, Ac. xxi. 31; of thoughts coming into mind, Lu. xxiv. 38.  
 ἀνα-βάλλω, mid., *to postpone, defer*, Ac. xxiv. 22.\*  
 ἀνα-βιβάζω, *to draw up*, as a net to shore, Mat. xiii. 48.\*  
 ἀνα-βλέπω, (1) *to look up*, as Mar. viii. 24; (2) *to look again, to recover sight*, as Mat. xi. 5.  
 ἀνά-βλεψις, εως, ἡ, *recovery of sight*, Lu. iv. 18.\*  
 ἀνα-βοάω, ὦ, *to exclaim, cry aloud* (not in W. H.), Mat. xxvii. 46, Mar. xv. 8, Lu. ix. 38.\*  
 ἀνα-βολή, ἥς, ἡ, *putting off, delay*, Ac. xxv. 17.\*  
 ἀνάγαιον, ου, τό, *upper room*, W. H. in Mar. xiv. 15; Lu. xxii. 12, for Rec. ἀνώγειον.\*  
 ἀνα-αγγέλλω, *to announce, make known*, Ac. xiv. 27, xix. 18; *to report*, 2 Cor. vii. 7.  
 ἀνα-γεννάω, ὦ, *to beget again*, 1 Pet. i. 3, 23.\*  
 ἀνα-γινώσκω, *to know again, to know well*. N. T., *to read*, Jn. xix. 20; 2 Cor. iii. 15.  
 ἀναγκάζω, ἄσω, *to force, to compel by force or persuasion*, Ac. xxvi. 11; 2 Cor. xii. 11.  
 ἀναγκαῖος, ἀλα, αἰον, *necessary, fit*, Tit. iii. 14; Phil. i. 24; also *close or near*, as friends, Ac. x. 24.  
 ἀναγκαστός, adv., *necessarily or by constraint*, 1 Pet. v. 2.\*  
 ἀνάγκη, ἥς, (1) *necessity*, Philem. 14; 1 Cor. vii. 37; followed by inf. (with ἐστι understood), *there is need to*, Mat. xviii. 7; (2) *distress*, Lu. xxi. 23.  
 ἀνα-γνωρίζω, *to make known*, aor. pass., Ac. vii. 13 (Rec.).\*  
 ἀνά-γνωσις, εως, ἡ, *reading*, Ac. xiii. 15; 2 Cor. iii. 14; 1 Tim. iv. 13.\*  
 ἀν-άγω, *to bring, lead, or take up*, Lu. ii. 22; Ac. ix. 39; *to offer up*, as sacrifices, Ac. vii. 41; pass., *to put to sea, to set sail*, Lu. viii. 22; Ac. xiii. 13.  
 ἀνα-δεικνύμι, *to show*, as by up-lifting, *to show plainly*, Ac.

i. 24; *to appoint, announce*, Lu. x. 1.\*  
 ἀνά-δειξις, εως, ἡ, *a showing or public announcing*, Lu. i. 80.\*  
 ἀνα-δέχομαι, dep., *to receive with a welcome, guests*, Ac. xxviii. 7; *promises*, Heb. xi. 17.\*  
 ἀνα-δίδωμι, *to give up, deliver*, as by messengers, Ac. xxiii. 33.\*  
 ἀνα-ζάω, ὦ, *to live again, revive* (W. H. only in Ro. vii. 9, and doubtfully Lu. xv. 24).  
 ἀνα-ζητέω, ὦ, *to seek with diligence*, Lu. ii. 44, 45 (W. H.); Ac. xi. 25.\*  
 ἀνα-ζώννυμι, *to gird or bind up*, as a loose dress is girded about the loins; mid. fig., 1 Pet. i. 13. (S.)\*  
 ἀνα-ζωπυρέω, ὦ (πῦρ), *to rekindle or rouse up*; fig., 2 Tim. i. 6.\*  
 ἀνα-θάλλω, *to thrive or flourish again*, Phil. iv. 10.\*  
 ἀνά-θεμα, ατος, τό, *a person or thing accursed*, Gal. i. 8; 1 Cor. xvi. 22; *an execration or curse*, Ac. xxiii. 14. *Syn.*: ἀνάθημα is a thing devoted in honor of God, consecrated; ἀνάθεμα, simply a later form of ἀνάθημα, has come to mean a thing devoted to destruction.  
 ἀναθεματίζω, ἴσω, *to bind (one's self) by a curse*, Ac. xxiii. 12, 14, 21; *to affirm with curses*, Mar. xiv. 71.\*  
 ἀνα-θεωρέω, ὦ, *to look at attentively, to consider*, Ac. xvi. 23; Heb. xiii. 7.\*  
 ἀνά-θημα, ατος, τό, *anything consecrated and laid by, a votive offering*, Lu. xxi. 5 (W. H.).\* *Syn.*: see ἀνάθεμα.  
 ἀν-αιδέα, ας, ἡ, *shamelessness, impudence*, Lu. xi. 8.\*  
 ἀναιρέσις, εως, ἡ, *a taking away, i.e., by a violent death*, Ac. viii. 1, xii. 20 (Rec.).\*  
 ἀν-αίρω, ὦ (see Gr. § 103, 1, Wi. § 15, Bu. 53), *to take away, to abolish*, Heb. x. 9; *to take off, to kill*, Mat. ii. 16; mid., *to take up*, Ac. vii. 21.  
 ἀν-αίτιος, ου, *guiltless*, Mat. xii. 5, 7.\*  
 ἀνα-καθίζω, *to sit up* (properly trans. with ἐαυτὸν under

- stood), Lu. vii. 15; Ac. ix. 40.\*
- ἀνα-καινίζω, *to renew, restore to a former condition*, Heb. vi. 6.\*
- ἀνα-καινίσω, ὦ, *to renew, amend, to change the life*, 2 Cor. iv. 16; Col. iii. 10. (N. T.)\*
- ἀνα-καινώσις, εως, ἡ, *a renewal or change of heart and life*, Ro. xii. 2; Tit. iii. 5. (N. T.)\* Syn.: see Trench, § xviii.
- ἀνα-καλύπτω, *to unveil, make manifest*; pass., 2 Cor. iii. 14, 18.\*
- ἀνα-κάμπτω, *to bend or turn back, return*, Heb. xi. 15.
- ἀνά-κειμαι, dep., *to recline at a meal*, Mat. ix. 10; ὁ ἀνακείμενος, *one who reclines at table, a guest*, Mat. xxii. 10, 11 (W. H. omit in Mar. v. 40).
- ἀνα-κεφαλαιώ, ὦ, *to gather together into one, to sum up under one head*; pass., Ro. xiii. 9; mid., Ep. i. 10.\*
- ἀνα-κλίνω, *to lay down an infant*, Lu. ii. 7; *to make to recline at table*, Mar. vi. 39; pass., *to recline, as at a feast, like ἀνάκειμαι*, Lu. xiii. 29.
- ἀνα-κόπτω, *to check* (lit., *beat back*), Gal. v. 7 (W. H. ἐγκόπτω).\*
- ἀνα-κραῖω, *to cry out, to shout aloud*, Mar. i. 23, vi. 49.
- ἀνα-κρίνω, *to investigate, inquire, examine* (judicially), *to judge of*. Only in Lu., Ac., and 1 Cor.
- ἀνά-κρισις, εως, ἡ, *judicial examination*, Ac. xxv. 26.\*
- ἀνα-κυλίω, *to roll back*, Mar. xvi. 4 (W. H. for ἀποκ-).\*
- ἀνα-κύπτω, *to raise one's self up*, Lu. xiii. 11; Jn. viii. 7, 10; fig., *to be elated*, Lu. xxi. 28.\*
- ἀνα-λαμβάνω, *to take up*, Ac. vii. 43; pass., of Christ's being taken up to heaven, Mar. xvi. 19.
- ἀνά-ληψις (W. H. -ληψις), εως, ἡ, *a being taken up, i.e., into heaven*, Lu. ix. 51.\*
- ἀνα-αλίσκω, λώσω, *to consume, destroy*, Lu. ix. 54; Gal. v. 15; 2 Th. ii. 8 (not W. H.).\*
- ἀνα-λογία, as, ἡ, *proportion, analogy*, Ro. xii. 6.\*
- ἀνα-λογίζομαι, *to think upon, consider attentively*, Heb. xii. 3.\*
- ἀν-αλος, ον, *without saltiness, insipid*, Mar. ix. 50.\*
- ἀνά-λυσις, εως, ἡ, *a loosening of a ship from her moorings, departure*, 2 Tim. iv. 6.\*
- ἀνα-λύω, *to depart*, Phil. i. 23; *to return*, Lu. xii. 36.\*
- ἀν-αμαρτητος, ον, *without blame, faultless*, Jn. viii. 7 (W. H. omit).\*
- ἀνα-μένω, *to await*, 1 Th. i. 10.\*
- ἀνα-μνησκω, *to remind, admonish*, two accs., or acc. and inf., 1 Cor. iv. 17; pass., *to remember, to call to mind*, gen. or acc., 2 Cor. vii. 15.
- ἀνά-μνησις, εως, ἡ, *remembrance, a memorial*, Heb. x. 3.
- ἀνα-νέω, ὦ, *to renew*; mid., *to renew one's self, to be renewed*, Ep. iv. 23.\*
- ἀνα-νήφω, *to recover soberness*, 2 Tim. ii. 26.\*
- Ἀνανίας, α, ὁ (from Heb.), *Ananias*. Three of the name are mentioned, Ac. v. 1-5, ix. 10, xiii. 2.
- ἀν-αντι-ρρήτος, ον, *indisputable, not to be contradicted*, Ac. xix. 36.\*
- ἀναντιρρήτως, adv., *without contradiction*, Ac. x. 29.\*
- ἀν-άξιος, ον, *unworthy, inadequate*, 1 Cor. vi. 2.\*
- ἀναξίως, adv., *unworthily, unbecomingly*, 1 Cor. xi. 27 (not in ver. 29, W. H.).\*
- ἀνά-παυσις, εως, ἡ, *rest, cessation from labor, refreshment*, Rev. iv. 8; Mat. xii. 43.
- ἀνα-παύω, *to give rest or refreshment*, Mat. xi. 28; mid., *to take rest*, Mar. vi. 31 (W. H. read in Rev. xiv. 13, ἀναπαήσονται, 2 fut. pass.).
- ἀνα-πειθω, σω, *to persuade, in a bad sense, seduce, mislead*, Ac. xviii. 13.\*
- ἀνα-πέμπω, *to remit, send back*, Lu. xxiii. 11.
- ἀνα-πηδάω, *leap up* (W. H., in Mar. x. 50, for Rec. ἀνστήμι).\*
- ἀνά-πηρος, ον, *maimed, having lost a member*, Lu. xiv. 13, 21 (W. H. ἀνάπειρος).\*
- ἀνα-πίπτω, *to fall down, lie down*, Mat. xv. 35; N. T., *to recline at table*, Lu. xi. 37, xiv. 10.
- ἀνα-πληρώ, ὦ, *to fill up*, 1 Th. ii. 16; *to fulfill, as a prophecy*, Mat. xiii. 14; *to perform, as a precept*, Gal. vi. 2; *to occupy or fill a place*, 1 Cor. xiv. 16; *to supply a deficiency*, Phil. ii. 30.
- ἀν-απο-λόγητος, ον, adj., *inexcusable*, Ro. i. 20, ii. 1.\*
- ἀνα-πτύσσω, *to unroll, as a volume*, Lu. iv. 17 (not W. H.).\*
- ἀν-άπτω, *to kindle, set on fire*, Lu. xii. 49; Ac. xxviii. 2 (not W. H.); Ja. iii. 5.\*
- ἀν-αριθμητος, ον, *innumerable*, Heb. xi. 12.\*
- ἀνα-σειώ, *to stir up, move, instigate*, Mar. xv. 11; Lu. xxiii. 5.\*
- ἀνα-σκευάζω, *to pervert, unsettle, destroy*, Ac. xv. 24.\*
- ἀνα-σπάω, *to draw up*, Lu. xiv. 5; Ac. xi. 10.\*
- ἀνά-στασις, εως, ἡ, *a rising up, as opposed to falling*, Lu. ii. 34; *rising, as from death or the grave, resurrection, the future state*, Ro. i. 4, vi. 5.
- ἀνα-στατώ, ὦ, *to unsettle, put in commotion*, Ac. xvii. 6, xxi. 38; Gal. v. 12.\*
- ἀνα-σταυρώ, ὦ, *to crucify afresh*, Heb. vi. 6.\*
- ἀνα-στενάζω, *to groan or sigh deeply*, Mar. viii. 12.\*
- ἀνα-στρέφω, *to turn up, overturn*, Jn. ii. 15; intrans., *to return*, Ac. v. 22; mid. (as Lat. *versari*), *to be or to live in a place or state, to move among, to pass one's time or be conversant with persons*; generally, *to conduct one's self*, 2 Cor. i. 12; 1 Tim. iii. 15.
- ἀνα-στροφή, ἡς, ἡ, *behavior, manner of life*, Gal. i. 13; Ep. iv. 22.
- ἀνα-τάσσομαι, *to arrange, compose a narrative*, Lu. i. 1.\*
- ἀνα-τέλλω, *to spring up or rise, as the sun, a star, a cloud*, Mat. xiii. 6; Lu. xii. 54; of the Messiah, Heb. vii. 14; trans., *to cause to rise*, Mat. v. 45.
- ἀνα-τίθημι, mid., *to set forth, declare*, Ac. xxv. 14; Gal. ii. 2.\*
- ἀνατολή, ἡς, ἡ, *the dawn, day-spring*, Lu. i. 78; generally, *the east, where the sun rises*, Mat. ii. 2, 9; sing. and plur., see Gr. § 240a.



ἀνα-τρέπω, *to subvert, overthrow*, 2 Tim. ii. 18; Tit. i. 11.\*

ἀνα-τρέφω, *to nurse, bring up, educate*, Lu. iv. 16 (W. H. mrg.); Ac. vii. 20, 21, xxii. 3.\*

ἀνα-φαίνω, *mid., to appear*, Lu. xix. 11; *pass., to be shown a thing (acc.)*, Ac. xxi. 3 (W. H. read act., in sense *to come in sight of*).\*

ἀνα-φέρω, *olow, to bear or lead, to offer, as sacrifice*, Heb. vii. 27; *to bear, as sin*, 1 Pet. ii. 24.

ἀνα-φωνέω, *ō, to cry out aloud*, Lu. i. 42.\*

ἀνά-χυσις, *ews, ἡ, a pouring out; hence, excess*, 1 Pet. iv. 4.\*

ἀνα-χωρέω, *ō, to depart, withdraw*, Mat. ix. 24; Mar. iii. 7.

ἀνά-ψυξις, *ews, ἡ, a refreshing*, Ac. iii. 20.\*

ἀνα-ψύχω, *to refresh, to revive*, 2 Tim. i. 16.\*

ἀνδραποδιότης, *οὐ, ὁ, a man-stealer*, 1 Tim. i. 10.\*

Ἀνδρέας, *ov, ὁ, Andrew*, Jn. i. 40.

ἀνδρῖζω, *lōw, mid., to act like a man, to be brave*, 1 Cor. xvi. 13.\*

ἀνδρόνικος, *ov, ὁ, Andronicus*, Ro. xvi. 7.\*

ἀνδρό-φονος, *ov, ὁ, a man-slayer*, 1 Tim. i. 9.\*

ἀν-έγκλητος, *ov, not open to accusation, unblamable*, 1 Cor. i. 8; Col. i. 22.

ἀν-εκ-διήγητος, *ov, not to be spoken, inexpressible*, 2 Cor. ix. 15. (N. T.)\*

ἀν-εκ-λάλητος, *unspeakable*, 1 Pet. i. 8. (N. T.)\*

ἀν-εκ-λειπτος, *ov, unfailing*, Lu. xii. 33.\*

ἀνεκτός, *ἡ, ov, tolerable, supportable; only in comp.*, Mat. x. 15, xi. 22, 24.

ἀν-ελεήμων, *ov, without compassion, cruel*, Ro. i. 31.\*

ἀνεμῖζω, *to agitate or drive with wind; pass.*, Ja. i. 6. (N. T.)\*

ἄνεμος, *ov, ὁ, the wind*, Mat. xi. 7; *fig., applied to empty doctrines*, Ep. iv. 14.

ἀν-ένδεκτος, *ov (ένδέχομαι, adj., impossible*, Lu. xvii. 1. (N. T.)\*

ἀν-εξ-ερεύνητος (W. H. -παύ-), *ov, adj., unsearchable*, Ro. xi. 33.\*

ἀνείλ-κακος, *ov, patient of injury*, 2 Tim. ii. 24. (N. T.)\*

ἀν-εξ-ιχνίαστος, *ov, that cannot be explored, incomprehensible*, Ro. xi. 33; Ep. iii. 8. (S.)\*

ἀν-επ-αλοχυντος, *ov, having no cause to be ashamed*, 2 Tim. ii. 15.\*

ἀν-επί-ληπτος (W. H. -λημπ-), *ov, adj., never caught doing wrong, irreproachable*, 1 Tim. iii. 2, v. 7, vi. 14.\*

ἀν-έρχομαι, *to come or go up*, Jn. vi. 3; Gal. i. 17, 18.\*

ἄνεσις, *ews, ἡ (ἀντλημι), relaxation, remission, as from bonds, burden, etc.*, Ac. xxiv. 23; 2 Th. i. 7.

ἀν-ετάζω, *to examine judicially*, Ac. xxii. 24, 29. (S.)\*

ἄνευ, *adv. as prep., with gen., without*, 1 Pet. iii. 1.

ἀν-εύθετος, *ov, inconvenient*, Ac. xxvii. 12. (N. T.)\*

ἀν-ευρίσκω, *to find by searching for*, Lu. ii. 16; Ac. xxi. 4.\*

ἀν-έχω, *mid., to bear with, forbear, have patience with, endure*, Mat. xvii. 17; Lu. ix. 41; *gen. of pers. or thing*.

ἀνεψιός, *οὐ, ὁ, a cousin*, Col. iv. 10.\*

ἀνηθον, *ov, τό, anise, dill*, Mat. xxiii. 23.\*

ἀνῆκει, *impers., it is fit or proper; part., τὸ ἀνῆκον, τὰ ἀνῆκοντα, the becoming*, Phil. lem. 8.

ἀν-ήμερος, *ov, adj., not tame, fierce*, 2 Tim. iii. 3.\*

ἄνῃρ, *ἀνδρῶς, ὁ, (1) a man, in sex and age (Lat. vir), Ac. viii. 12; hence, (2) a husband, Ro. vii. 2, 3; (3) a person generally, Lu. vii. 41; plur. voc., ἄνδρες, Sirs!; often in apposition with adjectives and nouns, as ἄνῃρ ἀμαρτωλός, ἄνῃρ προφήτης, Lu. v. 8, xxiv. 19.*

ἀνθ-ίστημι, *to oppose, withstand, resist, with dat.*, Ro. ix. 19, Mat. v. 39.

ἀνθ-ομολογέομαι, *οὔμαι, to confess, give thanks to, dat.*, Lu. ii. 38.\*

ἄνθος, *ous, τό, a flower*, Ja. i. 10, 11; 1 Pet. i. 24.\*

ἀνθρακιά, *ās, ἡ, a heap of burning coals*, Jn. xviii. 18, xxi. 9.\*

ἄνθραξ, *akos, ὁ, a coal*, Ro. xii. 20.\*

ἀνθρωπ-ἄρεσκος, *ov, desirous of pleasing men*, Ep. vi. 6; Col. iii. 22. (S.)\*

ἀνθρώπιος, *lvn, ivon, human, belonging to man*, Ja. iii. 7; 1 Cor. x. 13.

ἀνθρωπο-κτόνος, *ov, ὁ, ἡ, a homicide, a manslayer*, Jn. viii. 44; 1 Jn. iii. 15.\*

ἄνθρωπος, *ov, ὁ, a man, one of the human race (Lat. homo). Like ἄνῃρ, joined in apposition with substantives, as Mat. xviii. 23, xxi. 33.*

ἀνθ-υπατεύω, *to be proconsul*, Ac. xviii. 12 (not W. H.)\*

ἀνθ-ύπατος, *ov, ὁ, a proconsul*, Ac. xiii. 7, 8, 12.

ἀν-ίημι, *to unloose, let go*, Ac. xvi. 26, xxvii. 40; *to give up*, Ep. vi. 9; *to leave, neglect*, Heb. xiii. 5.\*

ἀν-ίλεως, *ov, without mercy*, Ja. ii. 13 (W. H. read ἀνέλεος). (N. T.)\*

ἄ-νιπτος, *ov, adj., unwashed*, Mat. xv. 20; Mar. vii. 2, 5 (Rec.)\*

ἀν-ίστημι, *to raise up one lying or dead*, Ac. ix. 41; Jn. vi. 39, 40; *intrans. (in 2 a., pf. and mid.), to rise from a recumbent posture*, Mar. i. 35; *to rise again from the dead*, Lu. xvi. 31; *aor. part., often combined with other verbs, as "rising (ἀναστὰς) he went."*

Ἄννα, *as, ἡ, Anna*, Lu. ii. 36.\* Ἄννας, *a, ὁ, Annas*, Lu. iii. 2; Jn. xviii. 13, 24; Ac. iv. 6.\*

ἀ-νόητος, *ov, foolish, thoughtless*, Ro. i. 14; 1 Tim. vi. 9.

ἄνοια, *as, ἡ, folly, madness*, Lu. vi. 11; 2 Tim. iii. 9.\*

ἀνοίγω, *ξω, to open*, Ac. v. 19, xii. 10, 14; *intrans. in 2 perf., ἀνέψαγα, to be open*, 2 Cor. vi. 11; 1 Cor. xvi. 9.

ἀν-οικο-δομέω, *ō, to build up again*, Ac. xv. 16.\*

ἄνοιξις, *ews, ἡ, opening (the act of)*, Ep. vi. 19.\*

ἀ-νομία, *as, ἡ, lawlessness, iniquity*, Mat. xxiii. 28; Tit. ii. 14; *at ἀνομίαι, iniquities, evil deeds*, Ro. iv. 7. *Syn.: see ἀγνόημα.*

ἄ-νομος, *ov, (1) without law, not subject to the law, used of Gentiles*, 1 Cor. ix. 21; *(2) lawless; ▀ subst., a male-*



*factor*; ὁ ἀνομος, *the lawless one*, 2 Th. ii. 8.  
**ἀνόμως**, adv., *without law*, Ro. ii. 12.  
**ἀν-ορθόω**, ὦ, *to make upright or straight again, to rebuild, make strong*, Lu. xiii. 13; Ac. xv. 16; Heb. xii. 12.\*  
**ἀν-όσιος**, ον, *unholy*, 1 Tim. i. 9; 2 Tim. iii. 2.\*  
**ἀνοχή**, ἥς, ἡ, *forbearance, toleration*, Ro. ii. 4, iii. 25.\* *Syn.*: ὑπομονή *is* patience under trials, referring to things; μακροθυμία, *patience* under provocation, referring to persons; ἀνοχή *is* a forbearance temporary in its nature.  
**ἀντ-αγωνίζομαι**, *to resist, strive against*, Heb. xii. 4.\*  
**ἀντ-άλλαγμα**, ατος, τό, *an equivalent, price*, Mat. xvi. 26; Mar. viii. 37.\*  
**ἀντ-ανα-πληρῶω**, ὦ, *to fill up in turn*, Col. i. 24.\*  
**ἀντ-απο-δίδωμι**, *to recompense, requite*, Lu. xiv. 14; Ro. xii. 19.  
**ἀντ-από-δομα**, ατος, τό, *a recompense, requital*, Lu. xiv. 12; Ro. xi. 9. (S).  
**ἀντ-από-δους**, εως, ἡ, *a reward, recompense*, Col. iii. 24.\*  
**ἀντ-απο-κρίνομαι**, *to reply against, contradict*, Lu. xiv. 6; Ro. ix. 20.\*  
**ἀντ-εἶπον** (used as 2 aor. of ἀντιλέγω, see φημί), *to contradict, to gainsay*, Lu. xxi. 15; Ac. iv. 14.\*  
**ἀντ-έχω**, mid., *to hold fast, to adhere to* (gen.), Mat. vi. 24; Lu. xvi. 13; 1 Th. v. 14; Tit. i. 9.\*  
**ἀντί**, prep., gen., *instead of, for*. See Gr. §§ 291, 147 a, Wi. §§ 47 a, 52, 4, 3), Bu. 321.  
**ἀντ-ιβάλλω**, *to throw in turn, exchange words*, Lu. xxiv. 17.\*  
**ἀντ-ιδια-τίθηναι**, mid., *to set one's self against, oppose*, 2 Tim. ii. 25.\*  
**ἀντ-ιδικος**, ου, ὁ (orig. adj.), *an opponent at law*, Mat. v. 25; Lu. xii. 58, xviii. 3; *an adversary*, 1 Pet. v. 8.\*  
**ἀντ-ιθεσις**, εως, ἡ, *opposition*, 1 Tim. vi. 20.\*  
**ἀντ-ικαθ-ίστημι**, *to resist*, Heb. xii. 4.\*  
**ἀντ-ικαλέω**, *to call or invite in turn*, Lu. xiv. 12.\*  
**ἀντ-ικειμαι**, *to oppose, resist*

(dat.), Lu. xiii. 17, xxi. 15; ὁ ἀντικείμενος, *an adversary*, 1 Cor. xvi. 9; Phil. i. 28.  
**ἀντικρῶ** (W. H. ἀντικρῶ), adv., *over against*, Ac. xx. 15.\*  
**ἀντ-ι-λαμβάνω**, mid., *to take hold of, help, share in* (gen.), Lu. i. 54; Ac. xx. 35; 1 Tim. vi. 2.  
**ἀντ-ιλέγω**, *to speak against, contradict* (dat.), Ac. xiii. 45; *to oppose, deny*, Jn. xix. 12.  
**ἀντ-ι-ληψις** (W. H. -ληψι-), εως, *help, ministrations*, 1 Cor. xii. 28.\*  
**ἀντ-ιλογία**, ας, ἡ, *contradiction, contention, rebellion*, Heb. vi. 16, vii. 7, xii. 3; Ju. 11.\*  
**ἀντ-ι-λοιδορέω**, *to revile or reproach again*, 1 Pet. ii. 23.\*  
**ἀντ-ι-λυτρον**, ου, τό, *a ransom-price*, 1 Tim. ii. 16.\*  
**ἀντ-ιμετρέω**, ὦ, *to measure in return*, Mat. vii. 2 (not W. H.); Lu. vi. 38. (N. T.)\*  
**ἀντ-ιμισθα**, ας, ἡ, *recompense*, Ro. i. 27; 2 Cor. vi. 13. (N. T.)\*  
**Ἀντιόχεια**, ας, ἡ, *Antioch*. Two places of the name are mentioned, Ac. xi. 26, xiii. 14.  
**Ἀντιοχεύς**, εως, ὁ, *a citizen of Antioch*, Ac. vi. 5.\*  
**ἀντ-ι-παρ-έρχομαι**, *to pass by opposite to*, Lu. x. 31, 32.\*  
**Ἀντίπας**, α, ὁ, *Antipas*, Rev. ii. 13.\*  
**Ἀντιπατρίς**, ιδος, ἡ, *Antipatris*, Ac. xxiii. 31.\*  
**ἀντ-ιπέραν** (W. H. ἀντιπερα), adv., *on the opposite side or shore*, Lu. viii. 26.\*  
**ἀντ-ιπίπτω**, *to fall against, resist*, Ac. vii. 51.\*  
**ἀντ-ι-στρατεύομαι**, dep., *to make war against*, Ro. vii. 23.\*  
**ἀντ-ιτάσσω**, mid., *to set one's self against, resist* (dat.), Ro. xiii. 2; Ja. iv. 6, v. 6; 1 Pet. v. 5; Ac. xviii. 6.\*  
**ἀντ-ι-τυπος**, ου, *like in pattern*, Heb. ix. 24; τὸ ἀντιτυπον, *corresponding in form*, as wax to the seal, antitype, 1 Pet. iii. 21.\*  
**Ἀντι-χρίστος**, ου, ὁ, *opposer of Christ, Antichrist*, 1 Jn. ii. 18, 22, iv. 3; 2 Jn. 7. (N. T.)\*  
**ἀντ-ιλέω**, ὦ, *to draw from a vessel*, Jn. ii. 8, 9, iv. 7, 15.\*  
**ἀντλημα**, ατος, τό, *a bucket*, Jn. iv. 11.\*

**ἀντ-οφθαλμέω**, ὦ, *to look in the face*; so *to meet the wind*, Ac. xxvii. 15.\*  
**ἄν-υδρος**, ον, *without water, dry*, Mat. xii. 43; Lu. xi. 24.  
**ἄν-υπό-κριτος**, ον, adj., *without hypocrisy, unfeigned*, Ro. xii. 9; 2 Cor. vi. 6. (Ap.)  
**ἄν-υπό-τακτος**, ον, *not subject to rule, of things*, Heb. ii. 8; *unruly, of persons*, 1 Tim. i. 9; Tit. i. 6, 10.\*  
**ἄνω**, adv. (ἀνά), *up, above, upwards*; τὰ ἄνω, *heaven or heavenly things*, as Jn. viii. 23.  
**ἄνώγειον**, ον, τό, *an upper chamber*. See ἀνάγειον.\*  
**ἄνωθεν**, adv. (ἀνω), (1) *of place, from above*, as Jn. iii. 31, xix. 11; with prepp. ἀπό, ἐκ, *from the top*, as Mar. xv. 38; Jn. xix. 23; (2) *of time, from the first*, only Lu. i. 3; Ac. xxvi. 5. In Jn. iii. 4, 7, *again* (see Gal. iv. 9); or, perhaps here also, *from above*.  
**ἄνωτερός**, ἡ, ὅν, *upper, higher*, Ac. xix. 1.\*  
**ἄνώτερος**, α, ον (compar. of ἄνω; only neut. as adv.), *higher, to a higher place*, Lu. xiv. 10; *above, before*, Heb. x. 8.\*  
**ἄν-ωφελής**, ἐς, *unprofitable*, Tit. iii. 9; Heb. vii. 18.\*  
**ἄξινη**, ης, ἡ, *an axe*, Mat. iii. 10; Lu. iii. 9.\*  
**ἄξιος**, λα, ιον, adj., *worthy, deserving of, suitable to* (gen.), Heb. xi. 38; Lu. xii. 48; Ac. xxvi. 20.  
**ἄξιόω**, ὦ, *to deem worthy* (acc. and gen., or inf.), Lu. vii. 7; 2 Th. i. 11; *think fit*, Ac. xv. 38, xxviii. 22.  
**ἄξιως**, adv., *worthily, suitably* (with gen.), Ro. xvi. 2; Phil. i. 27.  
**ἀ-όρατος**, ον, *invisible, unseen*, Col. i. 16; 1 Tim. i. 17.  
**ἀπ-αγγέλλω**, *to report, relate, make known, declare*, Ac. iv. 23; 1 Th. i. 9.  
**ἀπ-άγχω**, mid., *to hang or strangle one's self*, Mat. xxvii. 5.\*  
**ἀπ-άγω**, *to lead, carry, or take away*, Lu. xiii. 15; *to lead away to execution*, Mat. xxvi. 57; Mar. xiv. 44, 53; *to lead or tend, as a way*, Mat. vii. 13, 14.  
**ἀπαίδευτος**, ον, adj., *uninstructed, ignorant*, 1 Tim. ii. 23.\*

ἀπ-αίρω, *to take away*; in N. T. only 1 a. pass., Mat. ix. 15; Mar. ii. 20; Lu. v. 35.\*  
 ἀπ-αἰτέω, *to ask back, require, reclaim*, Lu. vi. 30, xii. 20.\*  
 ἀπ-αλγέω, *to be past feeling*, Ep. iv. 19.\*  
 ἀπ-αλλάσσω, pass., *to be removed from, to depart*, Ac. xix. 12; pass., *to be set free* (with ἀπό), Lu. xii. 58; *to deliver*, Heb. ii. 15.\*  
 ἀπ-αλλοτριώω, *to estrange, alienate* (gen.), Ep. ii. 12, iv. 18; Col. i. 21.\*  
 ἀπαλός, ἡ, ὄν, *tender*, as a shoot of a tree, Mat. xxiv. 32; Mar. xiii. 28.\*  
 ἀπ-αντάω, ὦ, *to meet, to encounter* (dat.), Mar. xiv. 13.  
 ἀπ-άντησις, εως, ἡ, *a meeting, an encountering*; εἰς ἀπάντησιν (gen. or dat.), *to meet any one*, Ac. xxviii. 15.  
 ἀπαξ, adv., *of time, once*, 1 Th. ii. 18; *once for all*, Heb. vi. 4, x. 2.  
 ἀ-παρά-βατος, ον, *inviolable, unchangeable*, Heb. vii. 24.\*  
 ἀ-παρά-σκευάστος, ον, adj., *unprepared*, 2 Cor. ix. 4.\*  
 ἀπ-αρνήνομαι, οὔμαι, *to deny, disown*, Mat. xxvi. 34, 35; *to disregard*, Mar. viii. 34.  
 ἀπ-ἄρτι, adv., *of time, once* (ἄρτι), *henceforth*, Rev. xiv. 13. (W. H. read ἀπ' ἄρτι.)\*  
 ἀπ-αρισμός, οὔ, ὁ, *completion*, Lu. xiv. 28.\*  
 ἀπ-αρχή, ἡς, ἡ, *the first-fruits, consecrated to God* (see W. H., 2 Th. ii. 13).  
 ἅ-πας, ασα, αν (like πᾶς, Gr. § 37), *all, all together, the whole*.  
 ἀπασπάζομαι, see ἀσπάζομαι. (N. T.)\*  
 ἀπατάω, ὦ, ἡσω, *to deceive, lead into error*, Ja. i. 26; Ep. v. 6; 1 Tim. ii. 14 (W. H. ἔξαπ-).\* (The stronger form ἔξαπατάω is more freq.)  
 ἀπάτη, ης, ἡ, *deceit, deceitfulness*, Col. ii. 8; Heb. iii. 13.  
 ἀ-πάτωρ, ορος, ὁ, ἡ (πατήρ), *without father, i.e., in the genealogies*, Heb. vii. 3.\*  
 ἀπ-αύγασμα, ατος, τό, *reflected brightness*, Heb. i. 3.\*  
 ἀπ-εἶδον (W. H. ἀφείδον), 2 aor. αὐ ἀφοράω, *which see*.  
 ἀ-πειθία, ας, ἡ, *willful unbelief,*

*obstinacy, disobedience*, Heb. iv. 6, 11.  
 ἀ-πειθέω ὦ, *to refuse belief, be disobedient*, Jn. iii. 36; Ro. ii. 8.  
 ἀ-πειθής, ἐς, *unbelieving, disobedient*, Lu. i. 17; 2 Tim. iii. 2.  
 ἀπειλέω, ὦ, ἡσω, *to threaten, forbid by threatening*, Ac. iv. 17; 1 Pet. ii. 23.\*  
 ἀπειλή, ἡς, ἡ, *a threatening, threat*, Ac. iv. 17 (W. H. omit), 29, ix. 1; Ep. vi. 9.\*  
 ἀπ-εμῖ (εἶμι, *to be*), *to be absent*, as 1 Cor. v. 3.  
 ἄπ-εμι (εἶμι, *to go*), *to go away, to depart*, Ac. xvii. 10.\*  
 ἀπ-εἶπον (see εἶπον), *mid., to renounce, disown*, 2 Cor. iv. 2.\*  
 ἀ-πείραστος, ον, adj., *incapable of being tempted*, Ja. i. 13.\*  
 ἄ-πειρος, ον, adj., *inexperienced, unskillful* in (gen.), Heb. v. 13.\*  
 ἀπ-εκ-δέχομαι, *to wait for, expect earnestly or patiently*, Ro. viii. 19, 23, 25; Heb. ix. 28. (N. T.)  
 ἀπ-εκ-δύομαι, *to strip, divest, renounce*, Col. ii. 15, iii. 9.\*  
 ἀπέκδυσις, εως, ἡ, *a putting or stripping off, renouncing*, Col. ii. 11. (N. T.)\*  
 ἀπ-ελαύνω, *to drive away*, Ac. xviii. 16.\*  
 ἀπ-ελεγμός, οὔ, ὁ (ἐλέγχω), *reprodition, censure, disrepute*, Ac. xix. 27. (N. T.)\*  
 ἀπ-ελεύθερος, ον, ὁ, ἡ, *a freedman*, 1 Cor. vii. 22.\*  
 Ἀπελλής, οὔ, ὁ, *Apelles*, Ro. xvi. 10.\*  
 ἀπ-ελπίζω, σω, *to despair*, Lu. vi. 35; R. V. "never despairing" (see R. V. mrg.)\*  
 ἀπ-έναντι, adv. (gen.), *over against, in the presence of, in opposition to*.  
 ἀ-πέραντος, ον (περαίνω), *interminable*, 1 Tim. i. 4.\*  
 ἀ-περισπάστως, adv. (περισπάω), *without distraction*, 1 Cor. vii. 35.\*  
 ἀ-περί-τμητος, ον, *uncircumcised*; fig., Ac. vii. 51. (S.)\*  
 ἀπ-έρχομαι, *to go or come from one place to another, to go away, depart; to go apart; to go back, to return; to go forth, as a rumor*.  
 ἀπ-έχω, *to have in full*, Mat.

vi. 2; *to be far* (abs., or ἀπό), Lu. vii. 6; *impers., απέχει, it is enough*, Mar. xiv. 41; *mid., to abstain from* (gen., or ἀπό), 1 Th. iv. 3.  
 ἀπιστέω, ὦ, *to disbelieve* (dat.), Mar. xvi. 11; *to be unfaithful*, Ro. iii. 3.  
 ἀπιστία, ας, ἡ, *unbelief, distrust, a state of unbelief*, 1 Tim. i. 13; Heb. iii. 12, 19: *unfaithfulness*, Ro. iii. 3.  
 ἄ-πιστος, ον, *not believing, incredulous*, Jn. xx. 27; *hence, an unbeliever or infidel*, 2 Cor. iv. 4; *unfaithful*, Lu. xii. 46; Rev. xxi. 8; pass., *incredible*, only Ac. xxvi. 8.  
 ἀπλός, οὗς, ἡ, οὖν, *simple, sound*, Mat. vi. 22; Lu. xi. 34.\*  
 ἀπλότης, τητος, ἡ, *simplicity, sincerity, purity*, 2 Cor. i. 12; Col. iii. 22.  
 ἀπλῶς, adv., *simply, sincerely*, Ja. i. 5.\*  
 ἀπό, prep. gen., *from*. See Gr. § 292, Wi. § 47 b, Bu. 321 sq.; and for the force of the prep. in composition, Gr. § 147 a, Wi. § 52, 4, Bu. 344.  
 ἀπο-βαίνω (for βαίνω, see Gr. § 94, I., 6 d; fut., -βήσομαι), *to go or come out of, as from a ship*, Lu. v. 2; Jn. xxi. 9; *to turn out, result*, Lu. xxi. 13; Phil. i. 19.\*  
 ἀπο-βάλλω, *to throw away*, Mar. x. 50; Heb. x. 35.\*  
 ἀπο-βλέπω, *to look away from all besides; hence, to look earnestly at* (els), Heb. xi. 26.\*  
 ἀπό-βλητος, ον, *verbal adj., to be thrown away, rejected*, 1 Tim. iv. 4.\*  
 ἀπο-βολή, ἡς, ἡ, *a casting away, rejection, loss*, Ac. xxvii. 22; Ro. xi. 15.\*  
 ἀπο-γίνομαι, *to die*, 1 Pet. ii. 24.\*  
 ἀπο-γραφή, ἡς, ἡ, *a record, register, enrolment*, Lu. ii. 2; Ac. v. 37.\*  
 ἀπο-γράφω, *to enrol, inscribe in a register*, Lu. ii. 1, 3, 5; Heb. xii. 23.\*  
 ἀπο-δεικνυμι, *to show by proof, demonstrate, set forth*, Ac. ii. 22, xxv. 7; 1 Cor. iv. 9; 2 Th. ii. 4.\*  
 ἀπό-δειξις, εως, ἡ, *demonstration, proof*, 1 Cor. ii. 4.\*

**ἀπο-δεκατώ**, ὦ, (1) *to pay the tenth or tithe*, Mat. xxiii. 23; (2) *to levy tithes on*, acc., Heb. vii. 5. (S.)

**ἀπό-δεκτος**, ον, verbal adj., *acceptable*, 1 Tim. ii. 3, v. 4.\*

**ἀπο-δέχομαι**, *to receive with pleasure, to welcome*, Ac. xviii. 27, xxviii. 30.

**ἀπο-δημέω**, ὦ, *to go from one's own people, to go into another country*; only in the parables of our Lord, as Mat. xxi. 33; Lu. xv. 13.

**ἀπο-δημος**, ον, *gone abroad, sojourning in another country* (R. V.), Mar. xiii. 34.\*

**ἀπο-δίδωμι**, *to give from one's self, to deliver*, Mat. xxvii. 58; in mid., *to sell*, Ac. v. 8; *to pay off, discharge what is due*, Mat. v. 26; Lu. xvi. 2; *to restore*, Lu. iv. 20; *to requite, recompense*, Ro. ii. 6; Rev. xviii. 6.

**ἀπο-δι-ορίζω**, *to separate off, i.e., into parties*, Ju. 19.\*

**ἀπο-δοκιμάζω**, *to reject, as disapproved or worthless*, Mar. viii. 31; Heb. xii. 17.

**ἀπο-δοχή**, ἥς, ἡ, *acceptance, approbation*, 1 Tim. i. 15, iv. 9.\*

**ἀπό-θεσις**, εως, ἡ, *a putting away*, 1 Pet. iii. 21; 2 Pet. i. 14.\*

**ἀπο-θήκη**, ης, ἡ, *a repository, granary, storehouse*, Mat. iii. 12; Lu. iii. 17.

**ἀπο-θησαυρίζω**, *to treasure up, lay by in store*, 1 Tim. vi. 19.\*

**ἀπο-θλίβω**, *to press closely*, Lu. viii. 45.\*

**ἀπο-θνήσκω** (ἀπό, intensive; the simple θνήσκω is rare), *to die*, (1) of natural death, human, animal, or vegetable, Mat. ix. 24; (2) of spiritual death, Ro. vii. 10; Rev. iii. 2; (3) in Epp. of Paul, *to die* (to dat.), as Ro. vi. 2; also in other shades of meaning. For tenses see θνήσκω.

**ἀπο-καθ-ίστημι**, ἀποκαταστήσω (also καθιστάω and ἀνω, see Mar. ix. 12; Ac. i. 6), *to restore, e.g., to health, or as a state or kingdom*, Lu. vi. 10, Ac. i. 6.

**ἀπο-καλύπτω**, *to uncover, bring to light, reveal*, Mat. x. 26; Lu. x. 21; 1 Cor. ii. 10. See Thayer, p. 62.

**ἀπο-κάλυψις**, εως, ἡ, *revelation, manifestation, enlightenment*, 1 Cor. xiv. 26; Ep. iii. 3; 2 Th. i. 7. (S.) Syn.: see Trench, § xciv.

**ἀπο-καρ-δοκία**, ας, ἡ (κάρα, head; ἀπό, intensive), *earnest expectation*, as if looking for with the head outstretched, Ro. viii. 19; Phil. i. 20.\*

**ἀπο-κατ-αλλάσσω**, *to reconcile, change from one state of feeling to another*, Ep. ii. 16; Col. i. 20, 22. (N. T.)\*

**ἀπο-κατά-σταςις**, εως, ἡ, *restitution, restoration*, Ac. iii. 21.\*

**ἀπό-κειμαι**, *to be laid away, to be reserved for* (dat.), Lu. xix. 20; Col. i. 5; 2 Tim. iv. 8; Heb. ix. 27.\*

**ἀπο-κεφαλίζω** (κεφαλῇ), *to behead*, Mat. xiv. 10; Mar. vi. 16, 27; Lu. ix. 9. (S.)\*

**ἀπο-κλείω**, *to shut close, as a door*, Lu. xiii. 25.\*

**ἀπο-κόπτω**, *to smite or cut off*, Mar. ix. 43, 45; Jn. xviii. 10, 26; Ac. xxvii. 32; mid., Gal. v. 12 (see R. V.).\*

**ἀπό-κριμα**, ατος, τό, *an answer*, 2 Cor. i. 9.\*

**ἀπο-κρίνομαι** (for aor., see Gr. § 100, Wi. § 39, 2), *to answer*, Mar. xii. 28; Col. iv. 6; often used (like the corresponding Hebrew verb) where the "answer" is not to a distinct question, but to some suggestion of the accompanying circumstances; so especially in the phrase ἀποκριβels εἶπεν, *answered and said*, as Mat. xi. 25; Lu. i. 60.

**ἀπό-κρισις**, εως, ἡ, *an answer, reply*, Lu. ii. 47.

**ἀπο-κρύπτω**, *to hide, conceal*, 1 Cor. ii. 7; Ep. iii. 9.

**ἀπό-κρυφος**, ον, *hidden, concealed*, Mar. iv. 22; Lu. viii. 17; stored up, Col. ii. 3.

**ἀπο-κτείνω**, ενῶ, *to put to death, kill*, Mat. xvi. 21; Rev. ii. 13; fig., *to abolish*, Ep. ii. 16.

**ἀπο-κυνέω**, ὦ, *to bring forth*; fig., Ja. i. 15, 18.\*

**ἀπο-κυλίω**, ἴσω, *to roll away*, Mat. xxviii. 2; Mar. xvi. 3; Lu. xxiv. 2. (S.)\*

**ἀπο-λαμβάνω**, *to receive from any one*, Gal. iv. 5. *to receive back, recover*, Lu. xv. 27;

*mid., to take aside with one's self*, Mar. vii. 33.

**ἀπό-λαυσις**, εως, ἡ (λαύω, *to enjoy*), *enjoyment*, 1 Tim. vi. 17; Heb. xi. 25.\*

**ἀπο-λείπω**, *to leave, to leave behind*, 2 Tim. iv. 13, 20; *to desert*, Ju. 6; *pass., to be reserved*, Heb. iv. 9.

**ἀπο-λείχω**, *to lick*, as a dog, Lu. xvi. 21 (W. H. ἐπιλείχω).\*

**ἀπ-όλλυμι** (see Gr. § 116, 2, Wi. § 15, Bu. 64), *to destroy, to bring to nought, to put to death*, Mar. i. 24; Ro. xiv. 15; *to lose*, Mat. x. 42; Jn. vi. 39; mid., *pass. (and 2d perf.), to perish, die*, Mat. viii. 25; *to be lost*, Lu. xxi. 18.

**Ἀπολλών**, οντος, ὁ (prop. part of ἀπολλύω, *Destroyer*), *Apollo*, Rev. ix. 11. (N. T.)\*

**Ἀπολλωνία**, ας, ἡ, *Apollonia, a city of Macedonia*, Ac. xvii. 1.\*

**Απολλώς**, ὦ, ὁ, *Apollo*, Ac. xviii. 24.

**ἀπο-λογέομαι**, οὔμαι (λόγος), *to defend one's self by speech*, Lu. xxi. 14; Ac. xxvi. 24; *to defend, excuse*, Ro. ii. 15.

**ἀπο-λογία**, ας, ἡ, *a verbal defense, "apology"*, Ac. xxv. 16; 1 Cor. ix. 3.

**ἀπο-λούω**, mid., *to wash away, as sins*, Ac. xxii. 16; 1 Cor. vi. 11.\*

**ἀπο-λύτρωσις**, εως, ἡ, *redemption, deliverance*, Ro. iii. 24; Heb. ix. 15, xi. 35. Syn.: see Trench, § lxxvii.

**ἀπο-λύω**, *to release, let go, to send away*, Ac. xxviii. 18; Mat. xv. 23; spec., *to put away a wife, divorce*, Mat. i. 19; Lu. xvi. 18; mid., *to depart*, Ac. xxviii. 25.

**ἀπο-μάσσω**, ξω, *to wipe off, as dust from the feet*; mid., Lu. x. 11.\*

**ἀπο-νέμω**, *to assign to, apportion*, 1 Pet. iii. 7.\*

**ἀπο-νίπτω**, mid., *to wash one's self*, Mat. xxvii. 24.\*

**ἀπο-πίπτω**, *to fall from*, Ac. ix. 18.\*

**ἀπο-πλανάω**, ὦ, *to lead astray*, Mar. xiii. 22; 1 Tim. vi. 10.\*

**ἀπο-πλέω**, εύσω, *to sail away*, Ac. xiii. 4, xiv. 26, xx. 15, xxvii. 1.\*



**ἀπο-πλύνω**, to wash or rinse, as nets, Lu. v. 2 (W. H. πλύνω).\*

**ἀπο-πνίγω**, to suffocate, choke, Mat. xiii. 7; Lu. viii. 7, 33.\*

**ἀπο-πόρῳ**, ὦ (πόρος, resource), except Mar. vi. 20 (W. H.), only mid. in N. T., to be in doubt, to be perplexed, Jn. xiii. 22; 2 Cor. iv. 8.

**ἀπορία**, as, ἡ, perplexity, disquiet, Lu. xxi. 25.\*

**ἀπο-ρρίπτω**, to throw or cast down or off, Ac. xxvii. 43; ἐάντους understood.\*

**ἀπο-ορφανίζω** (ὀρφανος), "to make orphans of"; to bereneve, pass., 1 Th. ii. 17.\*

**ἀπο-σκευάζομαι**, to pack away, pack up, Ac. xxi. 15 (W. H. ἐπισκευάζομαι).\*

**ἀπο-σκίασμα**, ατος, τό (σκιάζω), a shade, a shadow, Ja. i. 17. (N. T.)\*

**ἀπο-σπάω**, ὦ, ἀσώ, to draw out, unsheathe, Mat. xxvi. 51; to withdraw, to draw away, Ac. xxi. 1.

**ἀπο-στάσια**, as, ἡ, defection, apostasy, Ac. xxi. 21; 2 Th. ii. 3.\*

**ἀπο-στάσιον**, ου, τό, repudiation, divorce, Mat. xix. 7; Mar. x. 4; met., bill of divorce, as Mat. v. 31.\*

**ἀπο-στεγάζω** (στέγη), to unroof, Mar. ii. 4.\*

**ἀπο-στέλλω**, to send forth, send, as a messenger, commission, etc., spoken of prophets, teachers, and other messengers, Mat. x. 40, Lu. vii. 3; Ac. x. 36; to send away, dismiss, Lu. iv. 18; Mar. v. 10, viii. 26.

**ἀπο-στερέω**, ὦ, ἡσώ, to defraud, abs., as Mar. x. 19; deprive of by fraud, acc. and gen., 1 Tim. vi. 5.

**ἀπο-στολή**, ἡς, ἡ, apostleship, Ac. i. 25; Ro. i. 5; 1 Cor. ix. 2; Gal. ii. 8.\*

**ἀπό-στολος**, ου, ὁ, (1) a messenger, 2 Cor. vii. 23; Heb. iii. 1; (2) an apostle, i.e., a messenger of Christ to the world, Lu. vi. 13; Gal. i. 1; used of others besides Paul and the Twelve, Ac. xiv. 14; 1 Th. ii. 6; 2 Cor. viii. 23.

**ἀπο-στοματίζω** (στόμα), to entice to speak off-hand, Lu. xi. 53.\*

**ἀπο-στρέφω**, to turn away, trans.

(with ἀπό, as Ac. iii. 26); restore, replace, Mat. xxvi. 52; mid., to desert, reject, acc., Mat. v. 42.

**ἀπο-στυγέω**, ὦ, to detest, to abhor, Ro. xii. 9.\*

**ἀπο-συνάγωγος**, ου, excluded from the synagogue, excommunicated, Jn. ix. 22, xii. 42, xvi. 2. (N. T.)\*

**ἀπο-τάσσω**, ξω, mid., to separate one's self from, withdraw from (dat.), Mar. vi. 46; to take leave of, renounce, send away (dat.), Lu. xiv. 33.

**ἀπο-τελέω**, ὦ, ἔσω, to perfect, Ja. i. 15; Lu. xiii. 32 (W. H.)\*

**ἀπο-τίθῃμι**, mid., to lay off or aside, Ac. vii. 58; to renounce, Ro. xiii. 12.

**ἀπο-τίνασσω**, to shake off, Lu. ix. 5; Ac. xxviii. 5.\*

**ἀπο-τίνω** (or -τλω), τισω, to repay, Philem. 19.\*

**ἀπο-τολμάω**, ὦ, to assume boldness, Ro. x. 20.\*

**ἀπο-τομία**, as, ἡ (τέμνω, to cut), severity, Ro. xi. 22.\*

**ἀπο-τόμως**, adv., severely, sharply, 2 Cor. xiii. 10; Tit. i. 13.\*

**ἀπο-τρέπω**, mid., to turn away from, shun, acc., 2 Tim. iii. 5.\*

**ἀπο-ουσία**, as (ἀπειμι), absence, Phil. ii. 12.\*

**ἀπο-φέρω**, to bear away from one place to another, Mar. xv. 1; Rev. xvii. 3.

**ἀπο-φεύγω**, to escape, 2 Pet. i. 4, ii. 18, 20.\*

**ἀπο-φθέγγομαι**, to speak out, declare, Ac. ii. 4, 14, xxvi. 25. (S.)\*

**ἀπο-φορτίζομαι** (φόρτος, a burden), to unload, discharge, Ac. xxi. 3.\*

**ἀπό-χρησις**, εως, ἡ (ἀπό, intens.), abuse, misuse, Col. ii. 22.\*

**ἀπο-χωρέω**, ὦ, to go away, depart, Mat. vii. 23; Lu. ix. 39; Ac. xiii. 13.\*

**ἀπο-χωρίζω**, to part asunder, Ac. xv. 39; Rev. vi. 14.\*

**ἀπο-ψύχω**, to breathe out life, to faint, Lu. xxi. 26.\*

**"Αππιος**, ου, ὁ, Appius; "Αππιον φόρον, the Forum of Appius, a town in Italy, situated on the Appian Way, Ac. xxviii. 15.\*

**ἀ-πρός-ιτος**, ου (προς, εἰμι), not to be approached, 1 Tim. vi. 16.\*

**ἀ-πρός-κοπος**, ου (κόπτω), act., not causing to stumble, 1 Cor. x. 32; pass., not caused to stumble, blameless, without offense, Ac. xxiv. 16; Phil. i. 10. (Ap.)\*

**ἀ-προσωπο-λήπτως** (W. H. -λήμπτ-), adv., without respect of persons, impartially, 1 Pet. i. 17. (N. T.)\*

**ἄ-πταιστος**, ου (πταίω, to fall), without stumbling or falling, Ju. 24.\*

**ἄπτω**, ψω, to kindle, as light or fire, Lu. viii. 16, xi. 33; mid., to touch, Mat. viii. 3; 1 Cor. vii. 1. Syn.: ἀπτομαι is to touch or handle; ψηγάνω, a lighter touch; θηγλαφάω, to feel or feel after.

**'Αφρία**, as, ἡ, Apphia, Philem. 2.\*

**ἀπο-ωθέω**, ὦ, ἀπώσω, mid., to repulse, to reject, Ac. vii. 27, 39.

**ἀπόλεια**, as, ἡ (ἀπόλλυμι), destroying, waste, of things, Ro. ix. 22; Mar. xiv. 4; destruction, in general, Ac. viii. 20; perdition, 2 Th. ii. 3; Rev. xvii. 8, 11.

**ἀρά**, ἀς, ἡ, curse, imprecation, Ro. iii. 14.\*

**ἄρα**, conj., illative, therefore, thence, since. See Gr. § 406, Wi. § 53, 8, Bu. 371.

**ἄρα**, adv. interrogative, usually where the answer is negative, Lu. xviii. 8; Ac. viii. 30; Gal. ii. 17.\*

**'Αραβία**, as, ἡ, Arabia, Gal. i. 17, iv. 25.\*

**"Αραμ**, ὁ (Heb.), Aram, Mat. i. 3, 4; Lu. iii. 33 (not W. H.)\*

**"Αραψ**, αβος, ὁ, an Arabian, Ac. ii. 11.\*

**ἀργέω**, ὦ, to linger, to delay, 2 Pet. ii. 3.\*

**ἀργός**, ον (ἄ, ἔργον), idle, lazy, Mat. xx. 3; Tit. i. 12.

**ἀργύρεος**, οὺς, ἡ, οὐς, made of silver, Ac. xix. 24; 2 Tim. ii. 20; Rev. x. 20.\*

**ἀργύριον**, ου, τό, silver, Ac. iii. 6; a piece of silver, a shekel, Mat. xvi. 15; money in general, Mar. xiv. 11.

**ἀργυρο-κόπος**, ου, ὁ, a silver-smith, Ac. xix. 24.\*

**ἄρρυτος**, ου, ὁ, silver, Ac. xvii. 29; Ja. v. 3.

**"Αρειος πάγος**, ου, ὁ, Areopagus, or Mars' Hill, an open space on a hill in Athens, where



the supreme court was held, Ac. xvii. 19, 22.\* ("Apeios is an adj. from "Αρης, Mars.)

\***Ἀροπαγίτης**, ου, ὁ, *a judge of the Areopagite court*, Ac. xvii. 34.\*

**ἀρέσκεια**, ας, ἡ, *a pleasing, a desire of pleasing*, Col. i. 10.\*

**ἀρέσκω**, ἀρέσω, *to be pleasing to*, Mat. xiv. 6; Gal. i. 10; *to seek to please or gratify, to accommodate one's self to* (dat.), 1 Cor. x. 33; 1 Th. ii. 4.

**ἀρεστός**, ἡ, ὅν, *acceptable, pleasing to*, Jn. viii. 29; Ac. xii. 3.

\***Ἀρέτας**, α, ὁ, *Aretas*, a king of Arabia Petraea, 2 Cor. xi. 32.\*

**ἀρετή**, ἡς, ἡ, *virtue*, 2 Pet. i. 5; *any moral excellence, perfection*, Phil. iv. 8; 1 Pet. ii. 9; 2 Pet. i. 3.\*

(**ἄρνη**), gen. **ἀρνός**, *a lamb*, Lu. x. 3.\*

**ἀριθμέω**, ὦ, *to number*, Mat. x. 30; Lu. xii. 7; Rev. vii. 9.\*

**ἀριθμός**, οὐ, ὁ, *a number*, Jn. vi. 10; Ac. vi. 7.

\***Ἀριμαθαία**, ας, ἡ, *Arimathea*, a city of Palestine, Mat. xxvii. 57; Mar. xv. 43.

\***Ἀρίσταρχος**, ου, ὁ, *Aristarchus*, Ac. xix. 29; Col. iv. 10.

**ἀριστάω**, ὦ, ἡσω (**ἄριστον**), *to breakfast*, Jn. xxi. 12, 15; *to dine*, Lu. xi. 37.

**ἀριστερός**, ὁ, ὅν, *left*; ἡ **ἀριστερά** (χεὶρ), *the left hand*, Mat. vi. 3; ἐξ **ἀριστερῶν**, *on the left*, Mar. x. 37 (W. H.); Lu. xxi. 33, without ἐξ; 2 Cor. vi. 7. (The more common word is εὐώνυμος.)\*

\***Ἀριστοβούλος**, ου, ὁ, *Aristobulus*, Ro. xvi. 10.\*

**ἄριστον**, ου, τό, *dinner*, Mat. xxii. 4; Lu. xi. 38, xiv. 12.\* See δεῖπνον.

**ἀρκετός**, ἡ, ὅν, *sufficient*, Mat. vi. 34, x. 25; 1 Pet. iv. 3.\*

**ἀρκέω**, ὦ, *to be sufficient for*, Mat. xxv. 9; 2 Cor. xii. 9; pass., *to be satisfied with*, Lu. iii. 14; Heb. xiii. 5.

**ἄρκτος** (W. H. ἄρκος), ου, ὁ, ἡ, *a bear*, Rev. xiii. 2.\*

**ἄρμα**, ατος, τό, *a chariot*, Ac. viii. 28, 29, 38; Rev. ix. 9.\*

**Ἀρμαγεδδών** (Heb. or Aram., der. disputed), (W. H. "Αρ Μαγεδδών), *Harmageddon*, Rev. xvi. 16. (N. T.)\*

**ἀρμόζω**, σω, *to fit together*; mid., *to espouse, to betroth*, 2 Cor. xi. 2.\*

**ἄρμός**, οὐ, ὁ, *a joint, i.e., of limbs in a body*, Heb. iv. 12.\*

**ἀρνέομαι**, οὔμαι, *to deny*, Mat. xxvi. 70; Jn. i. 20; 2 Tim. ii. 12; *to renounce*, Tit. ii. 12; *to reject*, Ac. iii. 14.\*

**ἀρνίον**, ου, τό (dimin. of ἀρνῆ), *a little lamb*, Jn. xxi. 15; freq. in Rev., of Christ.

**ἀροτριάω**, ὦ, ἄσω, *to plow*, Lu. xvii. 7; 1 Cor. ix. 10.\*

**ἄροτρον**, ου, τό, *a plow*, Lu. ix. 62.\*

**ἄρπαγή**, ἡς, ἡ (ἀρπάζω), *the act of plundering*, Heb. x. 34; *plunder, spoil*, Mat. xxiii. 25; Lu. xi. 39.\*

**ἄρπαγμός**, οὐ, ὁ, *spoil, an object of eager desire, a prize*, Phil. ii. 6.\*

**ἀρπάζω**, ἄσω (2 aor. pass., ἥρπαγην), *to snatch, seize violently, take by force*, Jn. x. 12; *to carry off suddenly*, Jn. vi. 15; Ac. xxiii. 10.

**ἄρπαξ**, ατος, adj., *rapacious, ravenous*, Mat. vii. 15; Lu. xviii. 11; *a robber, an extortioner*, 1 Cor. v. 10, 11, vi. 10.\*

**ἄρραβών**, ὦνος, ὁ (from Heb.), *a pledge, an earnest, ratifying a contract*, 2 Cor. i. 22, v. 5; Ep. i. 14.\*

**ἄρραφος** (W. H. ἄραφος), ου, *not seamed or sewn*, Jn. xix. 23. (N. T.)\*

**ἄρρην**, εν (W. H. ἄρσην, εν), *of the male sex*, Ro. i. 27; Rev. xii. 5, 13.\*

**ἄρρητος**, ου, adj., *unspeakable*, 2 Cor. xii. 4.\*

**ἄρρωστος**, ου, adj. (ῥώννυμι), *infirm, sick*, Mat. xiv. 14; 1 Cor. xi. 30.

**ἀρσενω-κοίτης**, ου, ὁ (ἄρσην κοι-τη), *a sodomite*, 1 Cor. vi. 9; 1 Tim. i. 10.\*

**ἄρσην**, εν, *male*, Mat. xix. 4; Gal. iii. 28.

\***Ἀρτεμάς**, ἁ, ὁ, *Artemas*, Tit. iii. 12.\*

\***Ἀρτεμς**, ἰδος or ιως, ἡ, *Artemis*, the Persian or Ephesian Artemis, *to be distinguished from the Artemis of the Greeks, the sister of Apollo*, Ac. xix. 24, 27, 28, 34, 35.\*

**ἀρτέμων**, ονος, ὁ (ἀρτάω, *to sus-*

*pend*), prob. *the foresail*, Ac. xxvii. 40.\*

**ἄρτι**, adv. of time, *now, just now, at this moment*; with other particles, as ἕως ἄρτι, *till now*; ἀπ' ἄρτι, *from now or henceforward*.

**ἄρτι-γέννητος**, ου, *newly or recently born*, 1 Pet. ii. 2. (N. T.)\*

**ἄρτιος**, ου, adj., *perfect, complete*, wanting in nothing, 2 Tim. iii. 17.\* Syn.: ἄρτιος means fully adapted for its purpose; ὁλόκληρος, entire, having lost nothing; τέλειος, fully developed, complete.

**ἄρτος**, ου, ὁ, *bread, loaf, food*; fig., *spiritual nutriment*; ἄρτοι τῆς προθέσεως, *show-bread*, Mat. xii. 4; Mar. ii. 26.

**ἄρτύω** (ἀρω, *to fit*), *to season, to flavor*, as with salt, Mar. ix. 50; Lu. xiv. 34; fig., Col. iv. 6.\*

\***Ἀρφαξάδ**, ὁ (Heb.), *Arphaxad*, Lu. iii. 36.\*

**ἀρχ-ἄγγελος**, ου, ὁ, *an arch- or chief-angel*, 1 Th. iv. 16; Ju. 9. (N. T.)\*

**ἀρχαῖος**, α, ου, *old, ancient*, Lu. ix. 8, 19; 2 Pet. ii. 5.

\***Ἀρχάιος**, ου, ὁ, *Archelaus*, Mat. ii. 22.\*

**ἀρχή**, ἡς, ἡ, (1) *a beginning*, of time, space, or series, Jn. i. 1; 2 Pet. iii. 4; *the outermost point*, Ac. x. 11. Used of Christ, *the leader*, Col. i. 18; Rev. iii. 14, xxi. 6, xxii. 13. Adv. phrases: ἀπ' ἀρχῆς, *from the beginning*; ἐν ἀρχῇ, *in the beginning*; ἐξ ἀρχῆς, *from the beginning or from the first*; κατ' ἀρχάς, *at the beginning*; τὴν ἀρχήν, *originally*. (2) *rule, pre-eminence, principality* (see ἀρχω): espec. in pl., ἀρχαι, *rulers, magistrates*, as Lu. xii. 11; of supramundane powers, *principalities*, as Ep. iii. 10.

**ἀρχ-ηγός**, οὐ, ὁ (ἀρχή, ἄγω), *the beginner, author, prince*, Ac. iii. 15, v. 31; Heb. ii. 10, xii. 2.\*

**ἀρχ-ιερατικός**, ἡ, ὅν, *belonging to the office of the high-priest, pontifical*, Ac. iv. 6.\*

**ἀρχ-ιερέυς**, ἑως, ὁ, (1) *the high-priest*, Mat. xxvi. 3; Heb. ix. 7, 25; so of Christ only in

Heb., as ii. 17, iii. 1, etc.; (2) in pl. used more widely to include high-priestly families and deposed high-priests, Mat. ii. 4; Lu. xix. 47; Ac. iv. 23.

ἀρχι-ποιμήν, *evos*, ὁ, *the chief shepherd*, a title of Christ, 1 Pet. v. 4. (N. T.)\*

Ἀρχιππος, *ov*, ὁ, *Archippus*, Col. iv. 17; Philem. 2.\*

ἀρχι-συνάγωγος, *ov*, ὁ, *presiding officer or ruler of a synagogue* Lu. viii. 49; Ac. xiii. 15.

ἀρχι-τέκτων, *ovos*, ὁ, *a master-builder, an architect*, 1 Cor. iii. 10.\*

ἀρχι-τελώνης, *ov*, ὁ, *a chief collector of taxes, a chief publican*, Lu. xix. 2. (N. T.)\*

ἐρχι-τρίκλινος, *ov*, ὁ, *a superintendent of a dining room*, Jn. ii. 8, 9. (N. T.)\*

ἄρχω, *to reign, to rule* (gen.), only Mar. x. 42; Ro. xv. 12; mid., *to begin*, often with infin.; ἀρξάμενος ἀπὸ, *beginning from* (see Gr. § 287).

ἄρχων, *ovtos*, ὁ, *prop. particip., ruler, prince, leader*, Ac. xvi. 19; Ro. xiii. 3.

ἄρωμα, *atos*, τό, *spice, perfume*, Mar. xvi. 1; Lu. xxiii. 56, xxiv. 1; Jn. xix. 40.\*

Ἀσά, ὁ (Heb.), *Asa*, Mat. i. 7, 8.\*

ἀ-σάλευτος, *ov*, *unshaken, immovable*, Ac. xxvii. 41; Heb. xii. 28.\*

ἀ-σβεστος, *ov*, *adj.* (σβέννυμι), *not to be quenched, inextinguishable*, Mat. iii. 12; Lu. iii. 17; Mar. ix. 43, 45 (W. H. omit).\*

ἀσέβεια, *as*, ἡ, *impiety, ungodliness, wickedness*, Ro. i. 18; Ju. 15, 18. *Syn.*: see ἀγνῶνμα.

ἀσεβέω, ὦ, ἡσω, *to be ungodly, act impiously*, 2 Pet. ii. 6; Ju. 15.\*

ἀ-σεβής, *és* (σέβομαι), *impious, ungodly, wicked*, Ro. iv. 5; Ju. 4, 15.

ἀ-σελγεια, *as*, ἡ, *excess, wantonness, lasciviousness*, Mar. vii. 22; Ep. iv. 19.

ἄ-σημος, *ov*, *not remarkable, obscure, ignoble*, Ac. xxi. 39.\*

Ἀσὴρ, ὁ, *Asher*, Lu. ii. 36; Rev. vii. 6.\*

ἀσθένεια, *as*, ἡ, *weakness, bodily infirmity, sickness*, 1 Cor. xv. 43; Heb. xi. 34; fig., *mental*

*weakness, distress*, Ro. vi. 19; Heb. v. 2.

ἀσθενέω, ὦ, *to be weak*, Ro. viii. 3; 2 Cor. xiii. 4; *to be sick*, Lu. iv. 40; Ac. ix. 37.

ἀσθένημα, *atos*, τό, *weakness, infirmity*; fig., Ro. xv. 1.\*

ἀ-σθενής, *és* (σθένος, *strength*), *"without strength," weak, infirm*, Mat. xxvi. 41; Ro. v. 6; 1 Cor. iv. 10; *sick*, Lu. x. 9; Ac. iv. 9; 1 Cor. xi. 30.

Ἀσία, *as*, ἡ, *Asia proper or Proconsular Asia*, a district in the west of Asia Minor, Ac. vi. 9; 1 Pet. i. 1; Rev. i. 4; *a part of Proconsular Asia*, Ac. ii. 9.

Ἀσιανός, *ou*, ὁ, *belonging to Asia*, Ac. xx. 4.\*

Ἀσιάρχης, *ov*, ὁ, *an Asiarch, a president of Asia*, a citizen appointed annually to preside over the worship and celebrations in honor of the gods, Ac. xix. 31.\*

ἀσιτία, *as*, ἡ (σιτος, *corn*), *abstinence, a fast*, Ac. xxvii. 21.\*

ἄ-σιντος, *ov*, *fasting*, Ac. xxvii. 33.\*

ἰσκέω, ὦ, ἡσω, *to exercise one's self, use diligence in*, Ac. xxiv. 16.\*

ἀσκός, *ou*, ὁ, *a bottle of skin*, Mat. ix. 17; Mar. ii. 22; Lu. v. 37, 38.\*

ἀσμένως, *adv.* (from part. of ἡδομαι), *with joy, gladly*, Ac. ii. 41 (W. H. omit); Ac. xxi. 17.\*

ἄ-σοφος, *ov*, *not wise*, Ep. v. 15.\*

ἀσπάζομαι, *dep.*, *to embrace, salute, to greet* (actually or by letter), Mat. x. 2; 1 Cor. xvi. 19, 20; *always of persons, except Heb. xi. 13, "having embraced (R. V. greeted) the promises"; to take leave of* (only Ac. xx. 1; in xxi. 6, W. H. read ἀπασπάζομαι).

ἀσπασμός, *ou*, ὁ, *salutation, greeting*, Mat. xxiii. 7; Col. iv. 18.

ἄ-σπιλος, *ov* (σπίλος), *without spot, unblemished*, 1 Tim. vi. 14; 1 Pet. i. 19.

ἀσπίς, *idos*, ἡ, *an asp, a venomous serpent*, Ro. iii. 13.\*

ἄ-σπονδος, *ov* (σπονδή), *"not*

*to be bound by truce," implacable*, 2 Tim. iii. 3; Ro. i. 31 (not W. H.).\*

ἀσάριον, *lou*, τό, *a small coin equal to the tenth part of a drachma, an assarium*, Mat. x. 29; Lu. xii. 6. See Gr. § 154a.

ἀσσον, *adv.* (compar. of ἀγχι), *nearer, close by*, Ac. xxvii. 13.\*

Ἀσσος, *ov*, ἡ, *Assos*, Ac. xx. 13, 14.\*

ἀ-στατέω, ὦ, ἡσω, *to be unsettled, to have no fixed abode*, 1 Cor. iv. 11.\*

ἀστειός, *ov* (ἀστν, *city*, see urbane), *fair, beautiful*, Ac. vii. 20; Heb. xi. 23.\*

ἀστήρ, *épos*, ὁ, *a star*, Mar. xiii. 25; 1 Cor. xv. 41; Rev. vi. 13.

ἀ-στήρικτος, *ov* (στηρίζω), *unsettled, unstable*, 2 Pet. ii. 14, iii. 16.\*

ἄ-στοργος, *ov* (στοργή), *without natural affection*, Ro. i. 31; 2 Tim. iii. 3.\*

ἀ-στοχέω, ὦ (στόχος), *to miss in aim, swerve from*, 1 Tim. i. 6, vi. 21; 2 Tim. ii. 18.\*

ἀστραπή, *hs*, ἡ, *lightning*, Lu. x. 18; Rev. iv. 5; *vivid brightness, lustre*, Lu. xi. 36.

ἀστράπτω, *to flash, as lightning*, Lu. xvii. 24; *to be lustrous*, xxiv. 4.\*

ἄστρον, *ov*, τό, *a star* (orig. constellation), Lu. xxi. 25; Ac. vii. 43, xxvii. 20; Heb. xi. 12.\*

Ἀσύνκριτος, *ov*, ὁ, *Asyncritus*, Ro. xvi. 14.\*

ἀ-σύμφωνος, *ov*, *dissonant, discordant*, Ac. xxviii. 25.\*

ἀ-σύνετος, *ov*, *without understanding, foolish*, Mat. xv. 16; Ro. x. 19.

ἀ-σύνθετος, *ov*, *covenant-breaking, treacherous*, Ro. i. 31.\*

ἀσφάλεια, *as*, ἡ, *security*, Ac. v. 23; 1 Th. v. 3; *certainly*, Lu. i. 4.\*

ἀ-σφαλής, *és* (σφάλω, *fall*), *safe*, Phil. iii. 1; *secure, firm*, Heb. vi. 19; *certain*, Ac. xxv. 26; *τὸ ἀσφαλές, the certainty*, Ac. xxi. 34, xxii. 30.\*

ἀσφαλίζω, *sw* (mid.), *to make fast, to secure*, Mat. xxvii. 65, 66; Ac. xvi. 24; *pass., to be made secure*, Mat. xxvii. 64.\*

ἀσφαλῶς, *adv.*, *safely*, Mar. xiv.

44; Ac. xvi. 23; *assuredly*, Ac. ii. 36.\*  
**ἀσχημονέω**, ὦ, *to act improperly or unseemly*, 1 Cor. vii. 36, xiii. 5.\*  
**ἀσχημοσύνη**, ης, ἡ, *unseemliness*, Ro. i. 27; *shame, nakedness*, Rev. xvi. 15.\*  
**ἀσχήμων**, ον (σχήμα), *uncomely, unseemly*, 1 Cor. xii. 23.\*  
**ἀσωτία**, ας, ἡ (σώζω), *an abandoned course, profligacy*, Ep. v. 18; Tit. i. 6; 1 Pet. iv. 4.\*  
**ἀσώτως**, adv., *profligately, dissolutely*, Lu. xv. 13.\*  
**ἀτακτέω**, ὦ, *to behave disorderly*, 2 Th. iii. 7.\*  
**ἀ-τακτος**, ον (τάσσω), *irregular, disorderly*, 1 Th. v. 14.\*  
**ἀτάκτως**, adv., *disorderly, irregularly*, 2 Th. iii. 6, 11.\*  
**ἀ-τεκνος**, ου, ὁ, ἡ (τέκνον), *childless*, Lu. xx. 28, 29.\*  
**ἀτενίζω**, σω, *to look intently upon* (dat. or eis), Lu. iv. 20; Ac. i. 10; 2 Cor. iii. 7, 13.  
**ἄτερ**, adv., *as prep. with gen., without, in the absence of*, Lu. xxii. 6, 35.\*  
**ἀτιμάζω**, σω, *to dishonor, condemn, whether persons or things, by word or by deed*, Lu. xx. 11; Jn. viii. 49; Ja. ii. 6.  
**ἀτιμία**, ας, ἡ, *dishonor, ignominy, disgrace, ignoble use*, 1 Cor. xi. 14; Ro. i. 26, ix. 21.  
**ἀ-τιμος**, ον (τιμή), *without honor, despised*, Mat. xiii. 57; Mar. vi. 4; 1 Cor. iv. 10, xii. 23.\*  
**ἀτιμώω**, ὦ, *to dishonor, treat with indignity*, Mar. xii. 4 (not W. H.).\*  
**ἀτμός**, ἰδος, ἡ, *a vapor*, Ac. ii. 19; Ja. iv. 14.  
**ἀ-τομον**, ου, τό (τέμνω), *an atom of time, moment*, 1 Cor. xv. 52.\*  
**ἀ-τοπος**, ον (τόπος), *misplaced, unbecoming, mischievous*, Lu. xxiii. 41; Ac. xxviii. 6.  
**Ἀττάλεια**, ας, ἡ, *Attalia*, Ac. xiv. 25.\*  
**αὐγάω**, ω, *to shine forth*, 2 Cor. iv. 4.\*  
**αὐγή**, ης, ἡ, *brightness, daylight*, Ac. xx. 11.\*  
**Αὐγουστος**, ου, ὁ (Lat.), *Augustus*, Lu. ii. 1.\* Compare Σεβαστός.  
**αὐθάδης**, es (αὐτός, ἡδομαι), *self-*

*pleasing, arrogant*, Tit. i. 7; 2 Pet. ii. 10.\*  
**αὐθαίρετος**, ον (αὐτός, αἰρέομαι), *of one's own accord*, 2 Cor. viii. 3; 17.\*  
**αὐθεντέω**, ὦ, *to exercise authority over* (gen.), 1 Tim. ii. 12. (N. T.)\*  
**αὐλή**, ὦ, ἡσσω, *to play on a flute, to pipe*, Mat. xi. 17; Lu. vii. 32; 1 Cor. xiv. 7.  
**αὐλή**, ης, ἡ (ἄω, to blow), *an open space, uncovered court or hall of a house*, as Lu. xi. 21, xxii. 55; *a sheepfold*, Jn. x. 1, 16.  
**αὐλητής**, οὐ, ὁ, *a flute-player*, Mat. ix. 23; Rev. xviii. 22.\*  
**αὐλιζομαι** (to lodge in the open air), *to lodge, pass the night*, Mat. xxi. 17; Lu. xxi. 37.\*  
**αὐλός**, οὐ, ὁ (ἄω), *a flute, pipe*, 1 Cor. xiv. 7.\*  
**αὐξάνω** (also αἰξω), αὐξήσω, *trans., to make to grow, as* 1 Cor. iii. 6, 7; *pass., to grow, increase, become greater*, Mat. xiii. 32; Col. i. 10; *generally intrans., to grow, increase, as* Mat. vi. 28.  
**αὐξησης**, ewς, ἡ, *growth, increase*, Ep. iv. 16; Col. ii. 19.\*  
**αὔριον**, adv. (αὔρα, *morning breeze*, ἄω), *to-morrow*, Mat. vi. 30; Lu. xiii. 32, 33; ἡ (sc. ἡμέρα) αὔριον, *the morrow*, Mat. vi. 34; Ac. iv. 3.  
**αυστηρός**, ὁ, ὅν (dry), *harsh, austere*, Lu. xix. 21, 22.\*  
**αὐτάρκεια**, ας, ἡ, *sufficiency*, 2 Cor. ix. 8; *contentment*, 1 Tim. vi. 6.\*  
**αὐτ-άρκης**, es (ἀρκέω, *sufficient for self*), *content, satisfied*, Phil. iv. 11.\*  
**αὐτο-κατά-κριτος**, ον, *self-condemned*, Tit. iii. 11. (N. T.)\*  
**αὐτόματος**, ον, *spontaneous, of its own accord*, Mar. iv. 28; Ac. xii. 10.\*  
**αὐτ-όπτης**, ου, ὁ, *an eye-witness*, Lu. i. 2.\*  
**αὐτός**, ἡ, ὁ, pron., *he, she, it*; in nom. nearly always emphatic. Properly demonstrative, *self, very*; joined with each of the persons of the verb, with or without a pers. pron., *I myself, thou thyself*, etc.; with the article, *the same; the same with* (dat.), 1 Cor. xi. 5; ἐπὶ τὸ αὐτό, *at the same place or time, together*;

κατὰ τὸ αὐτό, *together*, only Ac. xiv. 1. See Gr. § 335, Wl. § 22, 3, 4, Bu. 105 sq.  
**αὐτοῦ**, adv. of place, *here, there*, Mat. xxvi. 36; Ac. xviii. 19, xxi. 4.  
**αὐτοῦ**, ἡς, οὐ, pron. reflex. (contr. for ἐαυτοῦ), *of himself, herself, etc.* (W. H. in the majority of cases read αὐτοῦ, αὐτῆς, etc., but retain αὐτοῦ, etc., in some, as Mat. vi. 34; Jn. ii. 24; Ac. xiv. 17, etc.).  
**αὐτό-φωρος**, ον (φῶρ, *a thief*), *in the very act*, Jn. viii. 4, neut. dat. with ἐπὶ (W. H. omit).\*  
**αὐτό-χειρ**, pos, ὁ, *with one's own hand*, Ac. xxvii. 19.\*  
**αὐχμηρός**, ὁ, ὅν, *dark, dismal*, 2 Pet. i. 19.\*  
**ἀφ-αίρω**, ω, *to take away*, as Lu. x. 42; *to take away sin*, only Ro. xi. 27; Heb. x. 4; *to smite off*, as Mat. xxvi. 51, and parallel passages.  
**ἀ-φανής**, ἐς (φαίνω), *not appearing, hidden*, Heb. iv. 13.\*  
**ἀ-φανίζω**, ω, *to put out of sight, destroy*, Mat. vi. 19, 20; *to disfigure*, Mat. vi. 16; *pass., to vanish, perish*, Ac. xiii. 41; Ja. iv. 14.\*  
**ἀ-φανισμός**, οὐ, ὁ, *a disappearing, destruction*, Heb. viii. 13.\*  
**ἀ-φαντος**, ον, *disappearing, not seen*, Lu. xxiv. 31.\*  
**ἀφεδρών**, ὧνος, ὁ, *draught, privy*, Mat. xv. 17; Mar. vii. 19. (N. T.)\*  
**ἀ-φείδια**, ας, ἡ (φείδομαι), *severity*, Col. ii. 23.\*  
**ἀφελότης**, τῆτος, *simplicity, sincerity*, Ac. ii. 46. (N. T.)\*  
**ἄφ-εσις**, ewς, ἡ (ἀφίημι), *deliverance*; lit., only Lu. iv. 18; elsewhere always of *deliverance from sin, remission, forgiveness*, Mat. xxvi. 28; Lu. i. 77; Ep. i. 7. Syn.: πάρεσις is a simple *suspension of punishment for sin*, in contrast with ἄφεσις, *complete forgiveness*.  
**ἀφή**, ης, ἡ (ἀπτω, *to fit*), *that which connects, a joint*, Ep. iv. 16; Col. ii. 19.\*  
**ἀφθαρσία**, ας, ἡ, *incorruption, immortality*, 1 Cor. xv.; Ro. ii. 7; 2 Tim. i. 10; Ep. vi. 24, *incorruptness*, Tit. ii. 7 (W. H. ἀφθορία).\*



ἀ-φθαρτος, ον (φθελρω), *incorruptible, imperishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 52; 1 Tim. i. 17; 1 Pet. i. 4, 23, iii. 4.\*

ἀ-φθορία, ας, ἡ, *incorruptness*, Tit. ii. 7 (W. H.). (N. T.)\*

ἀφ-ἡμι (see Gr. § 112, Wi. § 14, 3), *to send away*, as (1) *to let go, emit*, Mat. xxvii. 50; Mar. xv. 37; *dismiss*, in senses varying according to the obj.; spec., *to disregard, pass by, send away, divorce*, Mat. xv. 14; Heb. vi. 1; 1 Cor. vii. 11, 12, 13; hence, (2) *to forgive* (dat. pers.), very often, Mat. xviii. 27; Mar. ii. 5, 7; (3) *to permit, concede, abs., or with inf.*, as Mar. x. 14; or acc., as Mat. iii. 15 (dat., Mat. v. 40); or ἡνα, subj., Mar. xi. 6; or subj. alone, Lu. vi. 42; (4) *to leave, depart from, abandon, leave behind*, Mat. xxii. 22; Mar. i. 31; Lu. v. 11, xvii. 34, 35.

ἀφικνέομαι, οῦμαι (2 aor., ἀφικόμεν), *to arrive at, to reach*, Ro. xvi. 19.\*

ἀ-φιλ-άγαθος, ον, *not loving goodness and good men*, 2 Tim. iii. 3. (N. T.)\*

ἀ-φιλ-ἀργυρος, ον, *not loving money, not avaricious*, 1 Tim. iii. 3; Heb. xiii. 5. (N. T.)\*

ἀφίξις, εως, ἡ, orig. arrival; *departure*, Ac. xx. 29.\*

ἀφ-ἰσθημι, ἀποστήσω, trans. in pres., imperf., 1 aor., fut., *to lead away, to seduce*; intrans. in perf., plup., 2 aor., *to go away, depart, avoid, withdraw from* (often with ἀπό); mid., *to fail, abstain from, absent one's self*.

ἀφνω, adv., *suddenly*, Ac. ii. 2, xvi. 26, xxviii. 6.\*

ἀ-φόβως, adv., *without fear*, Lu. i. 74; Phil. i. 14; 1 Cor. xvi. 10; Ju. 12.\*

ἀφ-ομοιόω, ὦ, *to make like*, in pass., Heb. vii. 3.\*

ἀφ-οράω, ὦ (2 a., ἀπ- or ἀφ-εἶδον), *to look away from others at (els) one, to regard earnestly*, Heb. xii. 2; *to see*, Phil. ii. 23.\*

ἀφ-ορίζω, fut. ἰώ, trans., *to separate from* (ἐκ or ἀπό), Mat. xiii. 49, xxv. 32; *to separate for a purpose (els)*, Ac. xiii. 2; Ro. i. 1; or inf.,

Gal. i. 15); *to excommunicate*, Lu. vi. 22.

ἀφ-ορμή, ἥς, ἡ, *an occasion, opportunity*, Ro. vii. 8, 11; 2 Cor. v. 12.

ἀφρίζω, *to foam at the mouth*, Mar. ix. 18, 20.\*

ἀφρός, οὔ, ὁ, *foam, froth*, Lu. ix. 39.\*

ἀ-φροσύνη, ἥς, ἡ, *foolishness*, Mar. vii. 22; 2 Cor. xi. 1, 17, 22.\*

ἀ-φρων, ονος, ὁ, ἡ (φρήν), *inconsiderate, foolish, rash*, Lu. xi. 40; Ro. ii. 20.

ἀφ-υπνώω, ὦ (ἀπό, intensive), *to fall asleep*, Lu. viii. 23.\*

ἀφυστερέω, ὦ, *to keep back by fraud*, Ja. v. 4 (W. H.).\*

ἀ-φωνος, ον, *dumb, without the faculty of speech*: of animals, Ac. viii. 32; 2 Pet. ii. 16; of idols, 1 Cor. xii. 2. In 1 Cor. xiv. 10 the R. V. mrg. is probably the correct rendering.\*

Ἀχαζ, ὁ (Heb.), *Ahaz*, Mat. i. 9.\*

Ἀχαΐα, ας, ἡ, *Achaia*, a Roman province including all Greece except Thessaly, Ac. xix. 21; 1 Cor. xvi. 15.

Ἀχαϊκός, οὔ, ὁ, *Achaicus*, 1 Cor. xvi. 17.\*

ἀ-χάριστος, ον, *unthankful*, Lu. vi. 35; 2 Tim. iii. 2.\*

Ἀχίμ, ὁ (Heb.), *Achim*, Mat. i. 14.\*

ἀ-χειρο-ποιήσας, ον, *not made with hands*, Mar. xiv. 58; 2 Cor. v. 1; Col. ii. 11. (N. T.)\*

ἀχλὺς, ὅς, ἡ, *a mist, dimness*, Ac. xiii. 11.\*

ἀ-χρεῖος, ον, *useless, good for nothing, unprofitable*, Mat. xxv. 30; Lu. xvii. 10.\*

ἀ-χρειώω (W. H. ἀχρεώω), pass., *to be made useless*, Ro. iii. 12.\*

ἀ-χρηστος, ον, *useless, unprofitable*, Phil. ii. 11.\*

ἄχρι, and ἄχρις, adv. as prep., with gen., *even to, until, as far as, whether of place, time, or degree*; ἄχρις οὗ or ἄχρις alone, with the force of a conjunction, *until*. See μέχρι.

ἄχρον, ον, τό, *chaff*, Mat. iii. 12; Lu. iii. 17.\*

ἀ-ψευδής, ἐς, *free from falsehood, truthful*, Tit. i. 2.\*

ἄψινθος, ον, ὁ and ἡ, *worm-wood*, Rev. viii. 11.\*

ἄ-ψυχος, ον, *without life, inanimate*, 1 Cor. xiv. 7.\*

## B

Β, β, βῆτα, *beta*, β, the second letter. Numerally, β' = 2; β = 2000.

Βαάλ (W. H. Βάαλ), ὁ, ἡ (Heb. Master), *Baal*, chief deity of the Phoenicians and other Semitic nations, Ro. xi. 4 (fem.), from 1 Kings xix. 18 (S.).\*

Βαβυλών, ὠνος, ἡ, *Babylon*, lit., Mat. i. 11, 12, 17; Ac. vii. 43, and prob. 1 Pet. v. 13; mystically, in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21.\*

βαθμός, οὔ, ὁ (βαλνω, *to step*), *a step or degree in dignity*, 2 Tim. iii. 13. (S.).\*

βάθος, ονς, τό, *depth*, lit. or fig., Mat. xiii. 5; 1 Cor. ii. 10; 2 Cor. viii. 2 (ἡ κατὰ βάθος πτωχεία, *their deep poverty*).

βαθύνας, υνός, *to make deep*, Lu. vi. 48.\*

βαθύς, εἰς, ὁ, *deep*, Jn. iv. 11; in Lu. xxiv. 1, ὁρθρον βαθέος, in the early dawn (W. H. βαθέως, probably a genit. form).

βατον, ον, τό (Egyptian), *a palm branch*, Jn. xii. 13.\*

Βαλαάμ, ὁ (Heb.), *Balaam*. A name emblematic of seducing teachers, 2 Pet. ii. 15; Ju. 11; Rev. ii. 14.\*

Βαλάκ, ὁ (Heb.), *Balak*, Rev. ii. 14.\*

βαλάντιον (W. H. -λλ-), ον, τό, *a money-bag, purse*, Lu. x. 4, xii. 33, xxii. 35, 36.\*

βάλλω, βαλῶ, βέβληκα, ἔβαλον, *to throw, cast, put* with more or less force, as modified by the context; of liquids, *to pour*. Pass. perf., with intrans. force, as Mat. viii. 6 ("has been cast"), *lies*. The verb is intrans., Ac. xxvii. 14, *rushed*. In Mar. xiv. 65 the true reading is prob. ἔλαβον. Generally trans. with acc. and dat., or ἐπί (acc., sometimes gen.), *els*, ἀπό, ἐκ, and other prepp. or adv.

βαπτίζω, σω (in form a frequentative of βάπτω, see G.



§ 144b), (1) mid. or pass., reflex., *to bathe* one's self, only in Mar. vii. 4; Lu. xi. 38; (2) of the Christian ordinance, *to immerse, submerge, to baptize*. The material (water, fire, the Holy Spirit) is expressed by dat., *ἐν* or *ἐν*; the purpose or result by *ἐκ*. Pass. or mid., *to be baptized, to receive baptism*; (3) fig., of overwhelming woe, Mar. x. 38, 39; Lu. xii. 50.

**βάπτισμα**, ατος, τό, *the rite or ceremony of baptism*, Mat. iii. 7; Ep. iv. 5; fig., for overwhelming afflictions, Mar. x. 38, 39; Lu. xii. 50. (N. T.)

**βαπτισμός**, οῦ, ὁ, *the act of cleansing*, as vessels, Mar. vii. 4, 8 (W. H. omit); of Jewish lustrations, *washings* (pl.), Heb. ix. 10. For Heb. vi. 2, see Gr. § 260b, 2 (b).\*

**βαπτιστής**, οῦ, ὁ, *one who baptizes*; the surname of John, Christ's forerunner, Mat. iii. 1; Mar. viii. 28.

**βάπτω**, βάψω, *to dip*, Lu. xvi. 24; Jn. xiii. 26; *to dye, color*, Rev. xix. 13.\*

**βάρ** (Aram.), *son*, only Mat. xvi. 17 (βάρ Ἰωνᾶ, W. H. βαριωνᾶ). Also prefix to many surnames, meaning *son of*. (N. T.)

**Βαρ-αββᾶς**, ᾶ, ὁ, *Barabbas*, Mat. xxvii. 16, 17; Jn. xviii. 40.

**Βαράκ**, ὁ, *Barak*, Heb. xi. 32.\*

**Βαραχίας**, ου, ὁ, *Barachiah*, Mat. xxiii. 35.\*

**βάρβαρος**, ου, ὁ (prob. onomatop., descriptive of unintelligible sounds), properly adj., *a foreigner, barbarian*, as 1 Cor. xiv. 11; used of all foreigners not Greeks, Ac. xxviii. 2, 4; Col. iii. 11; Ro. i. 14.\*

**βαρέω**, ὦ (see βάρος), in N. T. only pass. *βαρέομαι*, οὔμαι, *to be weighed down, to be oppressed*, as by sleep, Lu. ix. 32; mental troubles, 2 Cor. i. 8, v. 4.

**βαρέως**, adv., *heavily, with difficulty*, Mat. xiii. 15; Ac. xxviii. 27.\*

**Βαρ-θολομαῖος**, ου, ὁ, *Bartholomew*, surname (prob.) of Nathanael, Mat. x. 3.

**Βαρ-ιησοῦς**, οῦ, ὁ, *Bar-Jesus*, Ac. xiii. 6.\*

**Βαρ-ιωνᾶς**, ᾶ, ὁ, *Bar-Jonas*, surname of Peter, Mat. xvi. 17 (W. H.).\*

**Βαρ-νάβας**, α, ὁ, *Barnabas* (perhaps "son of comfort," see παράκλησις), Ac. ix. 27; Col. iv. 10.

**βάρος**, ους, τό, *weight, burden*, only fig., Ac. xv. 28; Rev. ii. 24.

**Βαρ-σαβᾶς**, ᾶ, ὁ, *Barsabas*. Two are mentioned, Ac. i. 23, xv. 22.\*

**Βαρ-τιμαῖος**, ου, ὁ, *Bartimæus*, Mar. x. 46.\*

**βαρόνω**, *to weigh down*, Lu. xxi. 34 (Rec.).\*

**βαρύς**, εἶα, ὁ (see βάρος), (1) *heavy*, Mat. xxiii. 4; (2) *weighty, important*, Mat. xxiii. 23; Ac. xxv. 7; 2 Cor. x. 10; (3) *oppressive or grievous*, Ac. xx. 29; 1 Jn. v. 3.\*

**βαρύ-τιμος**, ου, *of great price*, Mat. xxvi. 7.\*

**βασανίζω** (see βάσανος), *to examine*, as by torture; hence, *to torment, vex*, Mar. v. 7; Rev. xi. 10, xii. 2; of waves, *to buffet*, Mat. xiv. 24; Mar. vi. 48.

**βασανισμός**, οῦ, ὁ, *torture, torment*, Rev. ix. 5, xiv. 11, xviii. 7, 10, 15.\*

**βασανιστής**, οῦ, ὁ, *one who tortures, a tormentor, jailer*, Mat. xviii. 34.\*

**βάσανος**, ου, ἡ (lit., *a touchstone*), *torture, torment*, Mat. iv. 24; Lu. xvi. 23, 28.\*

**βασιλεία**, ας, ἡ, *a kingdom, royal power or dignity, reign*; ἡ βασιλεία τοῦ Θεοῦ, τοῦ χριστοῦ, τῶν οὐρανῶν (the last form only in Mat.), *the divine, spiritual kingdom, or reign of Messiah*, in the world, in the individual, or in the future state; υἱοὶ τῆς βασιλείας, *sons of the kingdom*, Jews, its original possessors, Mat. viii. 12; true believers, Mat. xiii. 38. In Rev. i. 6, v. 10, for βασιλεῖς καὶ, W. H. read βασιλεῶν, *a kingdom* consisting of priests (R. V.).

**βασίλειος**, ου, *royal, regal*, 1 Pet. ii. 9, from Exod. xix. 6; τὰ βασίλεια, as subst., *a regal mansion, palace*, Lu. vii. 25.\*

**βασιλεύς**, ἑως, ὁ, *a leader, ruler,*

*king*, sometimes subordinate to higher authority, as the Herods. Applied to God, always with distinguishing epithets, Mat. v. 35; 1 Tim. i. 17, vi. 15; Rev. xv. 3; to Christ, Mat. ii. 2; Jn. i. 49, etc.; to Christians, Rev. i. 6, v. 10 (Rec., but see under βασιλεία).

**βασιλεύω**, εὔσω, *to have authority, to reign, or to possess or exercise dominion*; to be βασιλεὺς generally. With gen. or ἐπὶ (gen.), of the kingdom; ἐπὶ (acc.), of the persons governed.

**βασιλικός**, ἡ, ὁ, *belonging to a king, royal*, Jn. iv. 46, 49; Ac. xii. 20, 21; Ja. ii. 8.\*

**βασίλισσα**, ης, ἡ, *a queen*, Mat. xii. 42; Lu. xi. 31; Ac. viii. 27; Rev. xviii. 7.\*

**βάσις**, εως, ἡ (βάλνω), *prop. a going, hence, the foot*, Ac. iii. 7.\*

**βασκαίνω**, ανῶ, *to bewitch, bring under malign influence*, Gal. iii. 1.\*

**βαστάζω**, άσω, *to lift, lift up*; often with the sense of bearing away. Thus, (1) *to carry*, a burden, as Lu. xiv. 27; tidings, as Ac. ix. 15; (2) *to take on one's self*, as disease or weaknesses, Ro. xv. 1; condemnation, Gal. v. 10; reproach, Gal. vi. 17; (3) *to bear with or endure*, Rev. ii. 2; (4) *to take away*, Mat. viii. 17; Jn. xii. 6.

**βάτος**, ου, ὁ, ἡ, *a thorn-bush or bramble*, Lu. vi. 44; Ac. vii. 30, 35. "The Bush," Mar. xii. 26; Lu. xx. 37 denotes the section of the O. T. so called (Exod. iii.).\*

**βάτος**, ου, ὁ (Heb.), *a bath*, or Jewish measure for liquids containing 8 or 9 gallons, Lu. xvi. 6. (Ap.)\*

**βάτραχος**, ου, ὁ, *a frog*, Rev. xvi. 13.\*

**βαττο-λογέω**, ὦ (prob. from βατ, an unmeaning sound; see βάρβαρος), *to babble, talk to no purpose*, Mat. vi. 7. (N. T.)\*

**βδελύγμα**, ατος, τό (see βδελύσσω), *something unclean and abominable, an object of moral repugnance*, Lu. xvi. 15; spec. (as often in O. T.) idol-

- atry, Rev. xvii. 4, 5, xxi. 27. "Abomination of desolation," Mat. xxiv. 15; Mar. xiii. 14 (from Dan. ix. 27) refers to the pollution of the temple by some idolatrous symbol. (S.)\*
- βδελυκτός**, ἡ, *δν*, disgusting, abominable, Tit. i. 16. (S.)\*
- βδελύσσω**, ξω, *to defile*, only mid.; *to loathe*, Ro. ii. 22; and pass. perf. part., *defiled*, Rev. xxi. 8.\*
- βέβαιος**, α, *ον*, steadfast, constant, firm, Heb. vi. 19; Ro. iv. 16.
- βεβαιόω**, ὦ, *to confirm*, *to establish*, whether of persons or things, Mar. xvi. 20; Ro. xv. 8; Heb. xiii. 9.
- βεβαιώσις**, εως, ἡ, *confirmation*, Phil. i. 7; Heb. vi. 16.\*
- βέβηλος**, *ον* (βα- in βαλνω, "that on which any one may step"), *common*, *unsanctified*, *profane*, of things or persons, 1 Tim. iv. 7; Heb. xii. 16.
- βεβηλώω**, ὦ, *to make common*, *to profane*, the Sabbath, Mat. xii. 5; the temple, Ac. xxiv. 6. (S.)\*
- Βελ-ζεβούλ** (W. H. Βεεζεβούλ), ὁ (Heb.), *Beelzebub*, a name of *Satan*, Mat. x. 25; Lu. xi. 15, 18, 19. (N. T.)
- Βελλιάλ**, ὁ (Heb. *worthlessness*), or Βελλαρ (W. H.), derivation doubtful, a name for *Satan*, 2 Cor. vi. 15. (N. T.)\*
- βελόνη**, ης, ἡ, *a needle*, Lu. xviii. 25 (W. H.)\*
- βέλος**, οvs, τό (βάλλω), *a missile*, such as a *javelin* or *dart*, Ep. vi. 16.\*
- βελτών**, *ον*, *ονος* (a compar. of ἀγαθός, *better*; neut. as adv., 2 Tim. i. 18.\*
- Βεν-ιαμίν**, ὁ (Heb. *Ben* = son), *Benjamin*, Ac. xiii. 21; Rev. vii. 8.
- Βερνίκη**, ης, ἡ, *Bernice*, Ac. xxv. 13, 23, xxvi. 30.\*
- Βέροια**, ας, ἡ, *Berea*, Ac. xvii. 10, 13.\*
- Βεροιαίος**, α, *ον*, *Beræan*, Ac. xx. 4.\*
- Βηθ-**, a Hebrew and Aramaic prefix to many local names, meaning *house* or *abode* of.
- Βηθ-αβάρά**, ἀς, ἡ, *Bethabara*, "house of the ford," Jn. i. 28 (W. H. read Βηθανία).\*
- Βηθ-ανία**, ας, ἡ, *Bethany*, "house of misery." There were two places of the name: (1) Jn. xi. 1, etc.; (2) on the Jordan, Jn. i. 28 (W. H.). See Βηθα-βαρά.
- Βηθ-εσδά**, ἡ, *Bethesda*, "house of compassion," Jn. v. 2 (W. H. Βηθζαθά).\*
- Βηθ-λέμ**, ἡ, *Bethlehem*, "house of bread," Lu. ii. 4, 15.
- Βηθ-σαιδά**, ἡ, *Bethsaida*, "house of hunting" or "fishing." There were two places of the name: one in Galilee, Jn. xii. 21; the other on the east of the Jordan, Lu. ix. 10.
- Βηθ-φαγή**, ἡ, *Bethphage*, "house of figs," Mat. xxi. 1; Mar. xi. 1; Lu. xix. 29.\*
- βῆμα**, ατος, τό (βα- in βαλνω), *a step*, *a space*; βῆμα ποδός, *a space for the foot*, Ac. vii. 5; *a raised space or bench*, *tribunal*, *judgment-seat*, Jn. xix. 13; 2 Cor. v. 10.
- βήρυλλος**, ου, ὁ, ἡ, *a beryl*, a gem of greenish hue, Rev. xxi. 20.\*
- βία**, ας, ἡ, *force*, *violence*, Ac. v. 26, xxi. 35, xxiv. 7 (W. H. omit), xxvii. 41.\*
- βιάζω**, *to use violence*; mid., *to enter forcibly*, with εἰς, Lu. xvi. 16; pass., *to suffer violence*, *to be assaulted*, Mac. xi. 12.\*
- βίαιος**, α, *ον*, *violent*, Ac. ii. 2.\*
- βιαστής**, ου, ὁ, *one who employs force*, *a man of violence*, Mat. xi. 12.\*
- βιβλαριδιον**, ου, τό, *a little book*, Rev. x. 2, 8 (not W. H.), 9, 10. (N. T.)\*
- βιβλίον**, ου, τό (dim. of following), *a small book*, *a scroll*, as Lu. iv. 17; Rev. v. 1; βιβλίον ἀποστασίου, *a bill of divorcement*, Mat. xix. 7; Mar. x. 4.
- βιβλος**, ου, ὁ, *a written book*, *roll* or *volume*, Mat. i. 1; Phil. iv. 3. The word means papyrus, from which ancient books were made.
- βιβρώσκω** (βρο-), perf. βέβρωκα, *to eat*, Jn. vi. 13.\*
- Βιθυνία**, ας, ἡ, *Bithynia*, Ac. xvi. 7; 1 Pet. i. 1.\*
- βίος**, ου, ὁ, (1) *life*, as Lu. viii. 14; (2) *means of life*, *livelihood*, as Lu. viii. 43; (3) *goods* or *property*, as Lu. xv. 12; 1 Jn. iii. 17. *Syn.*: *ζωή* is life in its *principle*, and used for spiritual and immortal life; βίος is life in its *manifestations*, denoting the manner of life.
- βιόω**, ὦ, *to pass one's life*, 1 Pet. iv. 2.\*
- βίωσις**, εως, ἡ, *manner* or *habit of life*, Ac. xxvi. 4. (Ap.)\*
- βιωτικός**, ἡ, *δν*, *of or belonging to (this) life*, Lu. xxi. 34; 1 Cor. vi. 3, 4.\*
- βλαβερός**, α, *δν*, *hurtful*, 1 Tim. vi. 9.\*
- βλάπτω** (βλαβ-), βλάψω, *to hurt* or *injure*, Mar. xvi. 18 (W. H. omit); Lu. iv. 35.\*
- βλαστάνω** (or βλαστῶω, Mar. iv. 27, W. H.), βλαστήσω, *intrans.*, *to sprout*, *to spring up*, *to put forth buds*, Mat. xiii. 26; Mar. iv. 27; Heb. ix. 4; trans., *to bring forth* (καρπύν), Ja. v. 18.\*
- Βλάστος**, ου, ὁ, *Blastus*, Ac. xii. 20.\*
- βλασφημέω**, ὦ, *to speak abusively*, *to rail*, abs., as Ac. xiii. 45; *to calumniate*, *to speak evil of*, *blaspheme*, with acc., rarely εἰς; often of men or things. *Spec.* of God, Rev. xvi. 11; the Holy Spirit, Lu. xii. 10; the divine name or doctrine, 1 Tim. vi. 1.
- βλασφημία**, ας, ἡ, *evil-speaking*, *reviling*, *blasphemy*, Mat. xii. 31; Mar. xiv. 64.
- βλάσφημος**, *ον*, *slandorous*, Ac. vi. 11; subst., *a blasphemer*, 1 Tim. i. 13; 2 Tim. iii. 2.
- βλέμμα**, ατος, τό, *a look*, *glance*, 2 Pet. ii. 8.\*
- βλέπω**, ψω, *to see*, *to have the power of seeing*, *to look at*, *behold*; with εἰς, *to look to*, Mat. xxii. 16; Mar. xii. 14; with ἵνα or μή, *to take care* (once without, Mar. xiii. 9). with ἀπό, *to beware of*; once with κατά (acc.), *geographically*, *to look towards*, Ac. xxvii. 12.
- βλητός**, εἰα, εἰον, *a verbal adj.* (βάλλω), *that ought to be put*, Mar. ii. 22 (W. H. omit); Lu. v. 38. (N. T.)\*
- Βοανεργές** (W. H. -ηρ-), (Heb.), *Boanerges*, "sons of thunder," Mat. iii. 17. (N. T.)\*
- βοάω**, ὦ (βοή), *to shout for joy*, Gal. iv. 27; *to cry for grief*,

Ac. viii. 7; to *publish openly*, to *cry aloud*, Mar. xv. 34; Ac. xvii. 6; with *πρὸς* (acc.), to *appeal to*, Lu. xviii. 7, 38.

**βοή**, ἡς, ἡ, a *loud cry*, Ja. v. 4.\*

**βοήθεια**, as, ἡ, *help*, Ac. xxvii. 17; Heb. iv. 16.\*

**βοηθῶ**, ὦ, to *go to the help of*, to *succor* (dat.), Mat. xv. 25; Rev. xii. 16.

**βοηθός**, οὗ, ὁ, ἡ (properly adj.), a *helper*, Heb. xiii. 6.\*

**βόθυνος**, ου, ὁ, a *pit, ditch*, Mat. xii. 11, xv. 14; Lu. vi. 39.\*

**βολή**, ἡς, ἡ, a *throwing*; **λίθου βολή**, a *stone's throw*, Lu. xxii. 41.\*

**βοῦζ**, σω, to *heave the lead*, take *soundings*, Ac. xxvii. 28. (N. T.)\*

**βόλις**, λίδος, ἡ, a *weapon thrown*, as a *dart or javelin*, Heb. xii. 20 (W. H. omit).\*

**βοός**, ὁ (Heb.), *Booz* or *Boaz*, Mat. i. 5 (W. H. Boés); Lu. iii. 32 (W. H. Boés).\*

**βόρβρος**, ου, ὁ, *mire, filth*, 2 Pet. ii. 22.\*

**Βορρᾶς**, ᾶ, ὁ (*Boreas*, the north wind), the *North*, Lu. xiii. 29; Rev. xxi. 13.\*

**βόσκει**, ἡσω, to *feed*, as Mat. viii. 33; Jn. xxi. 15, 17; mid., to *feed, graze*, as Mar. v. 11. *Syn.*: ποιμαίνω is the broader word, to *act as shepherd*, literally or spiritually; βόσκει, simply to *feed the flock*.

**Βοσρὸρ**, ὁ (Heb. *Beor*), *Bosor*, 2 Pet. ii. 15 (W. H. Βεώρ).\*

**βοτάνη**, ης, ἡ (ββσκω), *herbage, pasture*, Heb. vi. 7.\*

**βότρυς**, vos, ὁ, a *cluster of grapes*, Rev. xiv. 18.\*

**βουλευτής**, οὗ, ὁ, a *councilor, a senator*, Mar. xv. 43; Lu. xxiii. 50.\*

**βουλευώ**, σω, to *advise*, N. T. mid. only; (1) to *consult, to deliberate*, with *el*, Lu. xiv. 31; (2) to *resolve on or purpose*, with *inf.*, Ac. v. 33, xv. 37 (W. H. in both passages read βούλομαι), xxvii. 39; *ἐνα*, Jn. xi. 53 (W. H.), xii. 10; acc., 2 Cor. i. 17.\*

**βούλη**, ἡς, ἡ, a *design, purpose, plan*, Lu. xxiii. 51; Ac. v. 38; Ep. i. 11.

**βούλημα**, ατος, τό (βούλομαι), *will, counsel, purpose*, Ac. xxviii. 43; Ro. ix. 19; 1 Pet. iv. 3 (W. H.).\*

**βούλομαι**, 2d pers. sing. βούλει, aug. with *ἐ* or *ἡ*, to *will*, as (1) to *be willing, to incline to*, Mar. xv. 15; (2) to *intend*, Mat. i. 19; (3) to *desire*, 1 Tim. vi. 9. Generally with *inf.*, sometimes understood, as Ja. i. 18; with *subj.*, Jn. xviii. 39.

**βουνός**, οὗ, ὁ, a *hill, rising ground*, Lu. iii. 5; xxiii. 30.\*

**βοῦς**, βοός, ὁ, ἡ, an *animal of the ox kind*, male or female, Lu. xiii. 15; 1 Tim. v. 18.

**βραβεῖον**, ου, τό, the *prize*, in the games, 1 Cor. ix. 24; Phil. iii. 14.\*

**βραβεύω** (lit., to *act as arbiter in the games*), to *rule, arbitrate*, Col. iii. 15.\*

**βραδύνω**, νῶ (βραδύς), to *be slow, to linger*, 1 Tim. iii. 15; 2 Pet. iii. 9 (gen.).\*

**βραδυ-πλοεῖω**, ὦ, to *sail slowly*, Ac. xxvii. 7. (N. T.)\*

**βραδύς**, εἶα, ὕ, *slow*; dat. of sphere, Lu. xxiv. 25; *eis*, Ja. i. 19.\*

**βραδυτής**, τήτος, ἡ, *slowness*, 2 Pet. iii. 9.\*

**βραχίων**, ονος, ὁ, the *arm*; met., *strength*, Lu. i. 51; Jn. xii. 38; Ac. xiii. 17.\*

**βραχύς**, εἶα, ὕ, *short, little*, only neut.; of time, Lu. xxii. 58; Ac. v. 34; Heb. ii. 7, 9; place, Ac. xxvii. 28; διὰ βραχείων, Heb. xiii. 22, in *few words*; βραχύ τι, Jn. vi. 7, of *quantity, a little*.\*

**βρέφος**, ους, τό, a *child unborn*, Lu. i. 41, 44; a *babe*, as Lu. ii. 12, 16; 2 Tim. iii. 15.

**βρέχω**, ἔω, to *moisten*, Lu. vii. 38, 44; to *rain, to send rain*, Mat. v. 45; Lu. xvii. 29; *impers.*, Ja. v. 17; *intrans.*, Rev. xi. 6.\*

**βροντή**, ἡς, ἡ, *thunder*, Jn. xii. 29; Rev. iv. 5.

**βροχή**, ἡς, ἡ (βρέχω), a *heavy rain*, Mat. vii. 25, 27. (S.)\*

**βρόχος**, ου, ὁ, a *noose or snare*, 1 Cor. vii. 35.\*

**βρυγμός**, οῦ, ὁ, a *grinding or gnashing*, as Mat. viii. 12.

**βρύχω**, ἔω, to *grind or gnash*, as the teeth, for *rage or pain*, Ac. vii. 54.\*

**βρύω**, σω, to *send forth abundantly*, as a fountain, Ja. iii. 11.\*

**βρῶμα**, ατος, τό (see βιβρώσκω), *food* of any kind, Mat. xiv. 15; Jn. iv. 34; 1 Cor. viii. 8, 13.

**βρώσιμος**, ου, *eatable*, Lu. xxiv. 41.\*

**βρώσις**, εως, ἡ, (1) the *act of eating*, as 1 Cor. viii. 4; (2) *corrosion*, Mat. vi. 19, 20; (3) *food*, Jn. iv. 32; Heb. xii. 16.

**βυθίζω**, σω, to *cause to sink*, fig., 1 Tim. vi. 9; mid., to *sink*, Lu. v. 7.\*

**βυθός**, οὗ, ὁ, the *deep, the sea*, 2 Cor. xi. 25.\*

**βυρσεύς**, ἑως, ὁ, a *tanner*, Ac. ix. 43, x. 6, 32.\*

**βύσσινος**, η, ου, made of *byssus*, fine linen, Rev. xviii. 12 (W. H.), 16, xix. 8, 14.\*

**βύσσος**, ου, ἡ, *byssus*, a species of flax, and of linen manufactured from it, highly prized for its softness, whiteness, and delicacy, Lu. xvi. 19; Rev. xviii. 12 (Rec.).\*

**βωμός**, οὗ, ὁ, an *altar*, Ac. xvii. 23.\* *Syn.*: βωμός is a heathen altar; θυσιαστήριον, the altar of the true God.

## Γ

**Γ, γ, γάμμα**, *gamma*, *g* hard, the third letter of the Greek alphabet. In numeral value, γ' = 3; γ = 3000.

**Γαββαθᾶ** (W. H. -θα), ἡ (Aram.), *Gabbatha*; an *elevated place or tribunal*, Jn. xix. 13. See λιθόστρωτον. (N. T.)\*

**Γαβριήλ**, ὁ (Heb. *man of God*), the archangel *Gabriel*, Lu. i. 19, 26.\*

**γάγγραινα**, ης, ἡ, a *gangrene, mortification*, 2 Tim. ii. 17.\*

**Γάδ**, ὁ (Heb.), *Gad*, Rev. vii. 5.\*

**Γαδαρηνός**, ἡ, ὅν, *belonging to Gadara*, Mar. v. 1 (Rec.); Mat. viii. 28 (W. H.). See Γεργεσηνός.

**γάζα**, ης, ἡ (Persian), *treasure*, as of a government, Ac. viii. 27.\*

**Γάζα**, ης, ἡ (Heb.), *Gaza*, a strong city of the ancient Philistines in the W. of Palestine, Ac. viii. 26. (The adj., ἔρημος, *desert*, refers to ὁδός).\*

**γαζο-φυλάκιον**, ου, τό, a *place*



for the guardianship of treasure, treasury; a part of the temple so called, Mar. xii. 41, 43; Lu. xxi. 1; Jn. viii. 20. (S).\*

**Γάιος**, ου, ὁ (Lat.), *Gaius*, or *Caius*. There are four of the name in N. T., Ac. xix. 29, xx. 4; 1 Cor. i. 14, and Ro. xvi. 23; 3 Jn. i.\*

**γάλα**, ακτος, τό, *milk*, lit., 1 Cor. ix. 7; fig., for the elements of Christian knowledge, 1 Cor. iii. 2; Heb. v. 12, 13; 1 Pet. ii. 2.\*

**Γαλατικός**, ἡ, ὁν, *belonging to Galatia*, Ac. xvi. 6, xviii. 23.\*

**γαλήνη**, ης, ἡ, *a calm*, Mat. viii. 26; Mar. iv. 39; Lu. viii. 24.\*

**Γαλιλαία**, ας, ἡ (from Heb.), *Galilee*, the N. division of Palestine, Mat. iv. 15.

**Γαλιλαῖος**, ἀλα, αἶον, *of or belonging to Galilee*, Mat. xxvi. 69; Ac. i. 11.

**Γαλλίων**, ωνος, ὁ, *Gallio*, a proconsul of Achaia, Ac. xviii. 12, 14, 17.\*

**Γαμαλιήλ**, ὁ (Heb.), *Gamaliel*, Ac. v. 34, xxii. 3.\*

**γαμέω**, ὦ, ἦσω, 1st aor. ἐγάμησα and ἐγήμα, abs. or trans. (with acc.), *to marry*; active properly of the man; pass. and mid. of the woman, with dat., 1 Cor. vii. 39; Mar. x. 12 (W. H. ἄλλον for Rec. ἄλλω); but in N. T. the act. also is used of the woman, as 1 Cor. vii. 28, 34.

**γαμίζω**, *to give in marriage* (a daughter), Rec. only Mar. xii. 25; Lu. xvii. 27, xx. 35; W. H. add Mat. xxii. 30, xxix. 38; 1 Cor. vii. 38. (N. T.).\*

**γαμίσκω** = γαμίζω, Mar. xii. 25 (Rec.); Lu. xx. 34 (W. H.).\*

**γάμος**, ου, ὁ, *marriage*, spec. a marriage feast, sing. or plur., Heb. xiii. 4; Rev. xix. 7. See Gr. § 240, Wi. § 27, 3, Bu. 23.

**γάρ** (γε ἄρα), "truly then," a causal postpositive particle

or conjunction, *for*, introducing a reason for the thing previously said. Used in questions to intensify the inquiry; often with other particles. For the special uses of γάρ, see Gr. § 407, Wi. § 53, 8, Bu. 370.

**γαστήρ**, τρός (sync.), ἡ, (1) *the womb*, as Mat. i. 18; (2) *the stomach*, only Tit. i. 12, from Epimenides, "idle bellies," gluttons.

**γέ**, an enclitic particle indicating emphasis, *at least, indeed*. Sometimes used alone, as Ro. viii. 32; 1 Cor. iv. 8; generally in connection with other particles, as ἀλλά, ἄρα, εἰ; εἰ δὲ μήγε, stronger than εἰ δὲ μή, *if otherwise indeed*; καίγε, *and at least, and even*; καίτοιγε, *though indeed*; μενούργε, *yea, indeed*; μήτιγε, "to say nothing of," 1 Cor. vi. 3.

**Γεδών**, ὁ (Heb.), *Gideon*, Heb. xi. 32.\*

**γέ-εννα**, ης, ἡ (Heb. valley of Hinnom), met., *Gehenna*, place of punishment in the future world, Mat. x. 28, etc. Sometimes with τοῦ πυρός, as Mat. v. 22. Compare 2 Kings xxiii. 10. (S).

**Γεθ-σημανή**, or -vel (W. H.), ἡ (Heb. oil-press), *Gethsemane*, a small field at the foot of the Mount of Olives, over the brook Kidron, Mat. xxvi. 36; Mar. xiv. 32.\*

**γείτων**, ονος, ὁ, ἡ, *a neighbor*, Lu. xiv. 12, xv. 6, 9; Jn. ix. 8.\*

**γέλω**, ὦ, ἄσω, *to laugh*, Lu. vi. 21, 25.\*

**γέλος**, ωτος, ὁ, *laughter*, Ja. iv. 9.\*

**γεμίζω**, σω, *to fill*, with acc. and gen. (also ἀπό or ἐκ), Mar. xv. 36; Rev. viii. 5; pass. abs., *to be full*, Mar. iv. 37; Lu. xiv. 23.

**γέμα**, *to be full of*, with gen. (ἐκ, Mat. xxiii. 25; perhaps acc., Rev. xvii. 3).

**γενεά**, ἄς, ἡ, *generation*, as (1) *offspring, race, descent*, Mat. i. 17; Lu. ix. 41; (2) *the people of any given time*; (3) *an age of the world's duration*, Mat. xxiv. 34; Ac. xiii. 36; εἰς γενεάς καὶ γενεάς (W.

H.), *unto generations and generations* (R. V.), Lu. i. 50.

**γενεα-λογέω**, ὦ, *to reckon* a genealogy or pedigree, πατρὶς with ἐκ, Heb. vii. 6.\*

**γενεα-λογία**, ας, ἡ, *genealogy*, N. T. plur., 1 Tim. i. 4; Tit. iii. 9; prob. of Gnostic speculations on the origin of being.\*

**γενέσια**, ων, τὰ, *a birthday celebration*, Mat. xiv. 6; Mar. vi. 21.\*

**γένεσις**, εως, ἡ, *birth, lineage*, Mat. i. 1 (W. H. add Mat. i. 18; Lu. i. 14, for Rec. γέννησις); Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, *the countenance of his birth*, or, as A. V., R. V., "his natural face"; Ja. iii. 6, τὸν τροχὸν τῆς γενέσεως, *the wheel of nature* (R. V.).\*

**γενετή**, ἡς, ἡ, *birth*, Jn. ix. 1.\*

**γένημα**, ατος, τό. See γέννημα.

**γεννάω**, ὦ, ἦσω, *to beget, give birth to, produce, effect*, Mat. i. 3, 5, 6; Lu. i. 13, 57; Ac. vii. 8, 29; pass., *to be begotten, born* (often in John, of spiritual renewal), Mat. i. 20; Jn. i. 13; 1 Jn. v. 1.

**γέννημα**, ατος, τό, (1) *progeny, generation*, as Mat. iii. 7; (2) *produce* generally, as Mat. xxvi. 29; fig., *fruit, result*, as 2 Cor. ix. 10. In sense (2) W. H. always read γένημα, and sometimes elsewhere.

**Γεννησαρέτ** (Aram.), *Gennesaret* (Chinnereth or Chinneroth, in O. T.), a region of Galilee, with village or town of the same name, Mat. xiv. 34. Used of the adjacent lake, as Lu. v. 1.

**γέννησις**, εως, ἡ. See γένεσις.\*

**γεννητός**, ἡ, ὁν, verb. adj., *begotten, born*, Mat. xi. 11; Lu. vii. 28.\*

**γένος**, ους, τό, (1) *offspring*, Ac. xvii. 28, 29; (2) *family*, Ac. xiii. 26; (3) *stock, race*, Ac. vii. 19; Gal. i. 14; (4) *nation*, Mar. vii. 26; (5) *kind or species*, Mar. ix. 29; 1 Cor. xiv. 10.

**Γεργεσηνός**, ἡ, ὁν, or Γερασηνός, *Gergesene, belonging to Gergesa or Gerasa*. The copies vary between these forms and Γαδαρηνός, Mat. viii. 28; Mar. v. 1; Lu. viii. 26, 37.\*



**γερονσία**, *as, ἡ (γέρων), an assembly of elders, senate, Ac. v. 21.\**

**γέρων**, *ὄντος, ὁ, an old man, Jn. iii. 4.\**

**γεύω**, *to make to taste, only mid. in N. T.; to taste, as abs., to take food, Ac. x. 10; or with obj. gen., or acc. See Gr. § 249a, (2), Wi. §§ 3, p. 33, 30, 7c, Bu. 167. Fig., to experience, as Mat. xvi. 28; once with ὅτι, 1 Pet. ii. 3.*

**γεωργέω**, *ᾧ, to cultivate or till the earth, Heb. vi. 7.\**

**γεωργιον**, *ον, τό, a tilled field, fig., 1 Cor. iii. 9. (S).\**

**γεωργός**, *οὔ, ὁ, one who tills the ground, a husbandman, 2 Tim. ii. 6; Ja. v. 7: a vine-dresser, Lu. xx. 9, 10, 14, 16.*

**γῆ**, *γῆς, ἡ, contr. for γέα or γαία, land or earth, as (1) the material soil; (2) the producing soil, the ground; (3) land, as opposed to sea; (4) earth, as opposed to heaven, often involving suggestions of human weakness and sin; (5) region or territory.*

**γῆρας**, (*aos*) *ως, τό, old age, Lu. i. 36 (dat., Rec. γῆρα, W. H. γῆραι).\**

**γηράσκω**, *or γηράω, ἄσω, to become old, Jn. xxi. 18; Heb. viii. 13.\**

**γίνομαι**, *for γίγνομαι. See Gr. § 94, 8a. γενήσομαι, ἐγενόμην and ἐγενήθην, γέγονα (with pres. force) and γεγένημαι, to become, as (1) to begin to be, used of persons, to be born, Jn. viii. 58; of the works of creation, to be made, Jn. i. 3, 10; and of other works, to be wrought or performed; so, to pass out of one state into another, to grow into, to be changed into, Jn. ii. 9; often with ἐλς, Lu. xiii. 19; (2) of ordinary or extraordinary occurrences, to happen, to take place, to be done; of the day, the night, Mar. vi. 2; of thunder, earthquake, calm, etc.; of feasts or public solemnities, to be held or celebrated; frequently in the phrase καὶ ἐγένετο, and it came to pass (with καί, or following verb, or inf.); also, μὴ γένοιτο, let it never happen! or God forbid!; (3) with*

*adj. or predicative subst., to become, where quality, character, or condition is specified; often in prohibitions, μὴ γίνου, μὴ γίνεσθε, become not, as Mat. vi. 16; (4) with the cases of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep.*

**γινώσκω**, *or γινύσκω (see Gr. § 94, 8b, Wi. § 39, 3, note 2, Bu. 55), γινώσμαι, 2d aor. ἔγνων (imper. γινώθι), perf. ἔγνωκα, (1) to become aware of, to perceive, with acc.; (2) to know, to perceive, understand, with acc. or ὅτι, or acc. and inf., or τί interrog.; Ἑλληνιστὶ γ., to understand Greek, Ac. xxi. 37; to be conscious of, by experience, as 2 Cor. v. 21; (3) to know carnally (a Hebraistic euphemism), Mat. i. 25; Lu. i. 34; (4) specially of the fellowship between Christians and God or Christ, 1 Cor. viii. 3; Mat. vii. 23 (negatively); Jn. xvii. 3; Heb. viii. 11; Phil. iii. 10, etc.*

**γλεύκος**, *ους, τό, sweet or new wine, Ac. ii. 13.\**

**γλυκύς**, *εἶα, ὅ, sweet, Ja. iii. 11, 12; Rev. x. 9, 10.\**

**γλῶσσα**, *ης, ἡ, (1) the tongue, Mar. vii. 33, 35; 1 Jn. iii. 18 (2) a language, Ac. ii. 11; (3) a nation or people distinguished by their language, Rev. v. 9, vii. 9.*

**γλωσσό-κομον**, *ον, τό, a little box or case for money, Jn. xii. 6, xiii. 29 (orig. from holding the "tongue-pieces" of flutes, etc.).\**

**γναφεύς**, *έως, ὁ, a fuller, cloth-dresser, Mar. ix. 3.\**

**γνήσιος**, *α, ον (sync. from γενήσιος), legitimate, genuine, true, 1 Tim. i. 2; Tit. i. 4; Phil. iv. 3; τὸ γνήσιον, sincerity, 2 Cor. viii. 8.\**

**γνήσιως**, *adv., genuinely, sincerely, Phil. ii. 20.\**

**γνόφος**, *ον, ὁ, darkness, gloom, Heb. xii. 18.\**

**γνώμη**, *ης, ἡ, (γνο- in γινώσκω), opinion, judgment, intention, 1 Cor. i. 10; 2 Cor. viii. 10.*

**γνωρίζω**, *ίσω, or ᾧ, (1) to make known, to declare (with acc.*

*and dat., ὅτι or τί, interrog., Col. i. 27); (2) intrans., to know, only Phil. i. 22.*

**γνώσις**, *εως, ἡ, (1) subj., knowledge, with gen. of obj. (gen. subj., Ro. xi. 33); (2) obj., science, doctrine, wisdom, a Lu. xi. 52. Syn.: see Trenchard § lxxv.*

**γνώστης**, *ου, ὁ, one who knows, an expert, Ac. xxvi. 3. (S).\**

**γνωστός**, *ή, ὁν, verb. adj., known, as Ac. ii. 14, iv. 10; knowable, Ro. i. 19; notable, Ac. iv. 16; οἱ γνωστοί, one's acquaintance, Lu. ii. 44.*

**γογγύζω**, *ύσω, to murmur in a low voice, Jn. vii. 32; discontentedly, to grumble, as 1 Cor. x. 10, with acc., or περί, gen., πρὸς, acc., κατά, gen. (S).*

**γογγυσμός**, *ου, ὁ, muttering, Jn. vii. 12; murmuring, Ac. vi. 1; Phil. ii. 14; 1 Pet. iv. 9. (S).\**

**γογγυστής**, *ου, ὁ, a murmurer, complainer, Ju. 16. (N. T).\**

**γόης**, *ητος, ὁ (γοῶω, to moan), an enchanter, an impostor, 2 Tim. iii. 13.\**

**Γολγοθά** (W. H., some -θα), (*Aram.*) *Golgotha, "the place of a skull" (prob. from its shape), Calvary, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17. See κρᾶνλον. (N. T).\**

**Γόμορρα**, *as, ἡ, and ὠν, τά, Gomorrah, Ro. ix. 29.*

**γόμες**, *ον, ὁ (γέμω), (1) a burden, e.g., of a ship, Ac. xxi. 3; (2) wares or merchandise, Rev. xviii. 11, 12.\**

**γονεῖς**, *έως, ὁ (γεν- in γίγνομαι), a parent, only in plural, Lu. ii. 41; Ep. vi. 1.*

**γόνυ**, *ατος, τό, the knee; often in plur. after τιθέναι or κάμπτεν, to put or bend the knees, to kneel, in devotion, Lu. xxii. 41; Ro. xi. 4.*

**γону-περέω**, *ᾧ (πίπτω), to fall on the knees, to kneel to (acc.), Mar. x. 17.*

**γράμμα**, *ατος, τό (γράφω), (1) a letter of the alphabet, Gal. vi. 11, in what large letters, perhaps noting emphasis; letter, as opposed to spirit, Ro. ii. 29, etc.; (2) a writing, such as a bill or an epistle, as Lu. xvi. 6, 7; Ac. xxviii. 21; τὰ ἐπὶ γράμματα, 1 Tim.*

iii. 15, *the holy writings*, or *the Scriptures*; (3) plur., *literature*, *learning* generally, Jn. vii. 15.

**γραμματεὺς**, *ews*, *δ*, (1) *a clerk*, *secretary*, *a scribe*, Ac. xix. 35; (2) one of that class among the Jews who copied and interpreted the O. T. Scriptures (see *νομικός*), Mat. xxiii. 34; (3) met., *a man of learning* generally, Mat. xiii. 52.

**γραπτός**, *ή*, *όν*, verb. adj., *written*, Ro. ii. 15.\*

**γραφή**, *ής*, *ή*, (1) *a writing*; (2) spec., *ή γραφή* or *αί γραφαί*, *the Scriptures*, *writings* of the O. T., 2 Pet. iii. 16; (3) *a particular passage*, Mar. xii. 10.

**γράφω**, *ψω*, *γέγραφα*, *to grave*, *write*, *inscribe*; *ἐγράφη*, *γέγραπται*, or *γεγραμμένον ἐστὶ*, *a formula of quotation*, *It is written*; often with dat. of pers., as Mar. x. 5.

**γραιώδης**, *es* (*γραιὺς*, *εἶδος*), *old-womanish*, *foolish*, 1 Tim. iv. 7.\*

**γρηγορέω**, *ῶ* (from *ἐγρήγορα*, perf. of *ἐγείρω*), *to keep awake*, *watch*, *be vigilant*, Mar. xiii. 35, 37; Rev. xvi. 15.

**γυμνάζω** (*γυμνός*), *to exercise*, *train*, 1 Tim. iv. 7; Heb. v. 14, xii. 11; 2 Pet. ii. 14.\*

**γυμνασία**, *as*, *ή*, *exercise*, *training*, 1 Tim. iv. 8.\*

**γυμνητεύω**, or *ιτεῖω* (W. H.), *to be naked* or *poorly clad*, 1 Cor. iv. 11.\*

**γυμνός**, *ή*, *όν*, (1) *naked*, Mar. xiv. 52; Rev. iii. 17; *ill-clad*, Mat. xxv. 36, 48; *having only an inner garment*, Jn. xxi. 7; (2) *bare*, i.e., *open* or *manifest*, Heb. iv. 13; (3) *mere*, 1 Cor. xv. 37.

**γυμνότης**, *τητος*, *ή*, (1) *nakedness*, Rev. iii. 18; (2) *scanty clothing*, Ro. viii. 35; 2 Cor. xi. 27. (N. T.)\*

**γυναικάριον**, *ου*, *τό* (dim.), *a silly woman*, 2 Tim. iii. 6.\*

**γυναικείος**, *α*, *ον*, *womanish*, *female*; 1 Pet. iii. 7, *the weaker vessel*.\*

**γυνή**, *γυναικός*, *voc. γύναι*, *ή*, (1) *a woman*, Mat. ix. 20; Ro. vii. 2; (2) *a wife*, Ac. v. 1, 7; Ep. v. 28. The voc. is the form of ordinary address,

often used in reverence and honor; compare Jn. ii. 4 and xix. 26.

**Γόγ**, *ό*, *a proper name*, *Gog*. In Ezek. xxxviii. 2, king of Magog, a land of the remote north; hence, in Rev. xx. 8, of a people far remote from Palestine.\*

**γωνία**, *as*, *ή*, *a corner*, as Mat. vi. 5, xxi. 42 (from S.); met., *a secret place*, Ac. xxvi. 26.

# Δ

**Δ**, *δ*, *δέλτα*, *delta*, *d*, the fourth letter of the Greek alphabet. As a numeral, *δ'* = 4; *δ* = 4000.

**Δαβίδ**, also *Δανιδ*, *Δαβελδ* (W. H.), *δ* (Heb.), *David*, king of Israel; *δ υἱός Δ.*, *the Son of David*, an appellation of the Messiah; *ἐν Δ.*, *in David*, i.e., in the Psalms, Heb. iv. 7.

**δαιμονίζομαι** (see *δαίμων*), 1st aor. part., *δαιμονισθῆς*, *to be possessed by a demon*, Mat. iv. 24; Mar. i. 32.

**δαιμόνιον**, *ου*, *τό* (orig. adj.), *a deity*, Ac. xvii. 18; *a demon* or *evil spirit*; *δαιμόνιον ἔχειν*, *to have a demon* or *to be a demoniac*, Lu. iv. 33; Jn. vii. 20.

**δαιμονιώδης**, *es*, *resembling a demon*, *demoniacal*, Ja. iii. 15. (N. T.)\*

**δαίμων**, *ονος*, *ό*, *ή*, in classic Greek, any spirit superior to man; hence often of the inferior deities; in N. T., *an evil spirit*, *a demon* (W. H. have the word only in one passage, Mat. viii. 31); *δαίμωνιον* is generally used.

**δάκνω**, *to bite*, met., Gal. v. 15.\*

**δάκρυ**, *vos*, or *δάκρυον*, *ου*, *τό*, *a tear*, Ac. xx. 19, 31; Heb. v. 7.

**δακρύω**, *σω*, *to weep*, Jn. xi. 35.\*

**δακτύλιος**, *ου*, *ό* (*δάκτυλος*), *a ring*, Lu. xv. 22.\*

**δάκτυλος**, *ου*, *ό*, *a finger*; *ἐν δακτύλῳ θεοῦ*, met., *by the power of God*, Lu. xi. 20, comp. Mat. xii. 28.

**Δαλμανουθά**, *ή*, *Dalmanutha*, a town or village near Magdala, Mar. viii. 10.\*

**Δαλματία**, *as*, *ή*, *Dalmatia*, a

part of Illyricum near Macedonia, 2 Tim. iv. 10.\*

**δამάζω**, *σω*, *to subdue*, *tame*, Mar. v. 4; Ja. iii. 7, 8.\*

**δάμαλις**, *ews*, *ή*, *a heifer*, Heb. ix. 13.\*

**Δάμαρις**, *ιδος*, *ή*, *Damaris*, Ac. xvii. 34.\*

**Δαμασκηνός**, *ή*, *όν*, *belonging to Damascus*, 2 Cor. xi. 32.\*

**Δαμασκός**, *ου*, *ή*, *Damascus*, Ac. ix. 2, 3.

**δανείζω**, *to lend money*, Lu. vi. 34, 35; mid., *to borrow*, Mat. v. 42.\*

**δάνειον**, *ου*, *τό*, *a loan*, *a debt*, Mat. xviii. 27.\*

**δανειστής**, *ου*, *ό*, *a money-lender*, *a creditor*, Lu. vii. 41.\*

**Δανιήλ**, *ό* (Heb.), *Daniel*, Mat. xxiv. 15; Mar. xiii. 14 (not W. H.).\*

**δαπανάω**, *ῶ*, *ήσω*, *to spend*, Mar. v. 26; trans., *to bear expense for* (*ἐντὶ*, dat.), Ac. cxi. 24; (*ὑπέρ*, gen.), 2 Cor. xii. 15; *to consume in luxury*, *to waste*, Lu. xv. 14; Ja. iv. 3.\*

**δαπάνη**, *ης*, *ή*, *expense*, *cost*, Lu. xiv. 28.\*

**δέ**, an adversative and distinctive particle, *but*, *now*, *moreover*, etc. See Gr. § 404, ii, Wi. § 53, 7, Bu. 364 sq., and μέν.

**δέησις**, *ews*, *ή*, *supplication*, *prayer*, Ep. vi. 18; Ja. v. 16. Syn.: see αἴτημα.

**δεῖ**, impers., see Gr. § 101, Wi. § 58, 96, Bu. 147, 164, *it is necessary*, *one must*, *it ought*, *it is right* or *proper*, with inf. (expressed or implied), as Mat. xvi. 21; Ac. iv. 10. Mar. xiii. 14.

**δείγμα**, *ατος*, *τό* (*δείκνυμι*), *an example*, *a specimen*, Ju. 7.\*

**δειγματίζω**, *σω*, *to make an example* or *spectacle of* (as disgrace), Col. ii. 15; Mat. i. 19 (W. H.). (N. T.)\*

**δείκνυμι** and **δεικνύω** (see Gr. § 114, Bu. 45), (1) *to present to sight*, *to show*, *to teach* (acc and dat.), Mat. iv. 18; 1 Cor. xii. 31; Rev. xvii. 1; (2) *to prove* (acc. and ἐκ), Ja. ii. 18, iii. 13; *to show by words* (*δῶν*), Mat. xvi. 21; inf., Ac. x. 28.

**δειλία**, *as*, *ή*, *timidity*, *cowardice*, 2 Tim. i. 7.\* Syn.: *δειλα* is always used in a bad sense; *εὐλάβεια*, regularly in a good

sense, *pious fear*; φόβος is general, denoting either bad or good.

δειλιάω, ὦ, *to be timid, fearful*, Jn. xiv. 27. (S.)\*

δειλός, ἡ, ὄν, *timid, cowardly*, Mat. viii. 26; Mar. iv. 40; Rev. xxi. 8.\*

δεῖνα, ὁ, ἡ, τό, gen. δεινός, pron., *a certain person, such a one*, Mat. xxvi. 18.\*

δεινός, adv. (δεινός, *vehement*), *vehemently, terribly*, Mat. viii. 6; Lu. xi. 53.\*

δείπνέω, ὦ, *to take the δείπνον, to sup*, Lu. xvii. 8, xxii. 20; 1 Cor. xi. 25; met., of familiar intercourse, Rev. iii. 20.\*

δείπνον, ου, τό, *the chief or evening meal, supper* (see ἀριστον), Lu. xiv. 17, 24; Jn. xiii. 2, 4; κυριακὸν δείπνον, *the Lord's Supper*, 1 Cor. xi. 20.

δεισιδαιμονία, as, ἡ, *religion*, in general, Ac. xxv. 19.\*

δεισι-δαίμων, ου (δειδω, *to fear*), *devoutly disposed, addicted to worship*, Ac. xvii. 22. See Gr. § 323 c.\* Syn.: see Trench, § xlviii.

δέκα, ὁ, αλ, τὰ, ten; in Rev. ii. 10, *a ten days tribulation*, i.e., brief.

δεκα-δύο (W. H. δώδεκα), *twelve*, Ac. xix. 7, xxiv. 11. (S.)\*

δεκα-πέντε, *fifteen*, Jn. xi. 18; Ac. xxvii. 28, Gal. i. 18.\*

Δεκά-πολις, εως, ἡ, *Decapolis*, a district E. of Jordan comprising ten towns. It is uncertain what they all were, but they included Gadara, Hippo, Pella, and Scythopolis, Mat. iv. 25; Mar. v. 20, vii. 31.\*

δεκα-τέσσαρες, ων, ὁ, αλ, -σαρα, τὰ, *fourteen*, Mat. i. 17; 2 Cor. xii. 2; Gal. ii. 1.\*

δεκάτη, ης, ἡ, *a tenth part, a tithe*, Heb. vii. 2, 4, 8, 9.\*

δέκατος, η, ου, ordinal, *tenth*, Jn. i. 39; Rev. xxi. 20; τὸ δέκατον, Rev. xi. 13, *the tenth part*.\*

δεκατόω, ὦ, *to receive tithe of, acc.*, Heb. vii. 6; pass., *to pay tithe*, Heb. vii. 9. (S.)\*

δεκτός, ἡ, ὄν (verbal adj. from δέχομαι), *accepted, acceptable*, Lu. iv. 19, 24; Ac. x. 35; 2 Cor. vi. 2; Phil. iv. 18. (S.)\*

δελάζω (δელειρ, *a bait*), *to take*

or entice, as with a bait, Ja. i. 14; 2 Pet. ii. 14, 18.\*

δένδρον, ου, τό, *a tree*, Mat. vii. 17; Lu. xiii. 19.

δεξιό-λαβος, ου, ὁ, "holding in the right hand"; plur., *spear-men*, Ac. xxiii. 23. (N. T.)\*

δεξιός, ἁ, ὄν, *the right*, opp. to ἀριστερός, *the left*; ἡ δεξιά, *the right hand*; τὰ δεξιά, *the right-hand side*; ἐκ δεξιῶν, *on the right* (see Gr. § 293, 1, Wi. § 19, 1 a); δεξιὰς διδόναι, *to give the right hand, i.e., to receive to friendship or fellowship*.

δέομαι, 1st aor. ἐδεήθην, *to have need of* (gen.), as mid. of δέω (see δεῖ), *to make request of* (gen.); *to beseech, pray*, abs., or with εἰ, ἵνα, or ὅπως, of purpose.

δέον, οντος, τό (particip. of δεῖ, as subst.), *the becoming or needful*; with ἐστί = δεῖ, 1 Pet. i. 6; Ac. xix. 36; plur., 1 Tim. v. 13.\*

δέος, ους, τό (W. H.), *fear, awe*, Heb. xii. 28.\*

Δερβαῖος, ου, ὁ, of Derbe, Ac. xx. 4.\*

Δέρβη, ης, ἡ, *Derbe*, a city of Lycaonia, Ac. xiv. 6, 20, xvi. 1.\*

δέρμα, ατος, τό (δέρω), *an animal's skin*, Heb. xi. 37.\*

δερμάτινος, η, ου, *made of skin*, *leathern*, Mat. iii. 4; Mar. i. 6.\*

δέρω, 1st aor. ἔδειρα, 2d fut. pass. δαρήσομαι, *to scourge, to beat*, so as to flay off the skin; ἀέρα δέρων, 1 Cor. ix. 26, *beating air*.

δεσμεύω, σω, *to bind, put in chains as a prisoner*, Lu. viii. 29 (W. H.); Ac. xxii. 4; *to bind as a bundle*, Mat. xxiii. 4.\*

δεσμέω, ὦ, *to bind*, Lu. viii. 29 (Rec.)\*

δέσμη, ης, ἡ, *a bundle*, Mat. xiii. 30.\*

δέσμιος, λου, ὁ, *one bound, a prisoner*, Ac. xvi. 25, 27; Ep. iii. 1.

δεσμός, οῦ, ὁ (δέω), *a bond*, sing. only in Mar. vii. 35, ὁ δεσμός τῆς γλώσσης, and Lu. xiii. 16; plur., δεσμοί or (τὰ) δεσμά, *bonds or imprisonment*, Lu. viii. 29; Phil. i. 13.

δεσμο-φύλαξ, ακος, ὁ, *a jailer*, Ac. xvi. 23, 27, 36.\*

δεσμοτήριον, λου, τό, *a prison*, Mat. xi. 2; Ac. v. 21, 23, xvi. 26.\*

δεσμώτης, ου, ὁ, *a prisoner*, Ac. xxvii. 1, 42.

δεσπότης, ου, ὁ, *a lord or prince, a master*, as 1 Tim. vi. 1; applied to God, Lu. ii. 29; Ac. iv. 24; Ju. 4; to Christ, 2 Pet. ii. 1; Rev. vi. 10. Syn.: δεσποτῆς indicates more absolute and unlimited authority than κύριος.

δεῦρο, adv., (1) of place, *here, hither*; used only as an imperative, *come hither*, as Mat. xix. 21; (2) of time, *hitherto*, only Ro. i. 13.

δεῦτε, adv., as if plur. of δεῦρο (or contr. from δεῦρ' ἵτε), *come, come hither*, as Mat. iv. 19, xi. 28.

δευτεραῖος, ατα, αἶον, *on the second day*, Ac. xxviii. 13. See Gr. § 319.\*

δευτερό-πρωτος, ου, *the second-first*, Lu. vi. 1 (W. H. omit). See Gr. § 148, Wi. § 16. 4, and note. (N. T.)\*

δεύτερος, α, ου, ordinal, *second* in number, as Mat. xxii. 26; in order, Mat. xxii. 39; τὸ δεύτερον or δεύτερον, adverbially, *the second time, again*, as 2 Cor. xiii. 2; σο ἐκ δευτέρου, as Mar. xiv. 72; ἐν τῷ δευτέρῳ, Ac. vii. 13.

δέχομαι, 1st aor. ἐδεξάμην, dep., *to take, receive, accept, to receive kindly, to welcome*, persons, as Mar. vi. 11; things (a doctrine, the kingdom of heaven), as Mar. x. 15; 2 Cor. xi. 4.

δέω, *to want*. See δεῖ and δέομαι

δέω, 1st aor., ἐδήσα; perf., δέδεκα; pass., δέδεμαι; 1st aor. pass. inf., δεθῆναι, *to bind together*, bundles, as Ac. x. 11; *to swathe* the dead bodies for burial, as Jn. xi. 44; *to bind* persons in bondage, as Mat. xxii. 13; Mar. vi. 17; 2 Tim. ii. 9; fig., Mat. xvii. 18; δεδεμένος τῷ πνεύματι, Ac. xx. 22, *bound in the spirit*, under an irresistible impulse.

δή, a particle indicating *certainty or reality*, and so augmenting the vivacity of a



- clause or sentence; *truly, indeed, by all means, therefore*. Used with other particles, *δήποτε, δήπου*, which see.
- δῆλος**, η, ον, *manifest, evident*, Mat. xxvi. 73; neut., sc. ἐστὶ, *it is evident*, with ὅτι, 1 Cor. xv. 27; Gal. iii. 11; 1 Tim. vi. 7 (W. H., R. V. omit).\*
- δηλόω**, ὦ, *to manifest, to reveal, to bring to light, to imply or signify*, 1 Cor. i. 11, iii. 13; Col. i. 8; Heb. ix. 8, xii. 27; 1 Pet. i. 11; 2 Pet. i. 14.\*
- Δημάς**, ᾧ, ὁ, *Demas*, Col. iv. 14; Philem. 24; 2 Tim. iv. 10.\*
- δημ-ηγورέω**, ὦ, *to deliver a public oration; with πρὸς*, Ac. xii. 21.\*
- Δημήτριος**, ου, ὁ, *Demetrius*. Two of the name are mentioned, Ac. xix. 24, 38; 3 Jn. 12.\*
- δημ-ουργός**, οὔ, ὁ ("a public worker"), *an artisan, a builder*, Heb. xi. 10.\* *Syn.*: *δημ-ουργός* emphasizes more the idea of *power*; *τεχνίτης*, that of *wisdom*.
- δῆμος**, ου, ὁ, *the people*, an organized multitude publicly convened, Ac. xii. 22, xvii. 5, xix. 30, 33.\*
- δημόσιος**, α, ον, *belonging to the people, public*, Ac. v. 18; dat. fem., as adv., *δημοσίᾳ, publicly*, Ac. xvi. 37, xviii. 28, xx. 20.\*
- δηνάριον**, ιον, τὸ, properly a Latin word (see Gr. § 154 a), *denarius*, Mat. xviii. 28; Rev. vi. 6.
- δή-ποτε**, adv. with ᾧ, *whatsoever*, giving a generalizing force, Jn. v. 4 (W. H. omit).\*
- δή-που**, adv., *indeed, perhaps, verily*, Heb. ii. 16.\*
- διά**, prep. (cognate with δύο, two; δῖς, twice), *through*; (1) with gen., *through, during, by means of*; (2) with acc., *through, on account of, for the sake of*. See Gr. §§ 147 a, 299, Wi. § 47 i, Bu. 182, 183, 187.
- δια-βαίνω**, *to pass through, trans.*, Heb. xi. 29; or intrans., with πρὸς (person), Lu. xvi. 26; εἰς (place), Ac. xvi. 9.\*
- δια-βάλλω**, *to slander, accuse*, Lu. xvi. 1.\*
- δια-βεβαίω**, ὦ, in mid., *to affirm, assert strongly*, 1 Tim. i. 7; Tit. iii. 8.\*
- δια-βλέπω**, *to see through, to see clearly*, Mat. vii. 5; Lu. vi. 42; Mar. viii. 25 (W. H.)\*
- διάβολος**, ον (διαβάλλω), *prone to slander, slanderous*, 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; ὁ διάβολος, *the accuser, the devil*, equivalent to the Hebrew *Satan*, Mat. iv. 1, 5; 2 Tim. ii. 26.
- δια-αγγέλλω**, *to announce everywhere, publish abroad*, Lu. ix. 60; Ac. xxi. 26; Ro. ix. 17.\*
- διά-γε**, or *διά γε* (W. H.), *yet on account of*, Lu. xi. 8.\*
- δια-γίνομαι**, *to pass, elapse, of time*; in N. T. only 2d aor. part., gen. abs., *having elapsed*, Mar. xvi. 1; Ac. xxv. 13, xxvii. 9.\*
- δια-γινώσκω**, *to distinguish, know accurately*, Ac. xxiii. 15; *to examine, decide*, Ac. xxiv. 22.\*
- δια-γινωρίζω**, *to publish abroad*, Lu. ii. 17 (W. H. γινωρίζω).\*
- δια-γινωσις**, εως, ἡ, *judicial examination, decision*, Ac. xxv. 21.\*
- δια-γογγύζω**, *to murmur greatly*, Lu. xv. 2, xix. 7. (S.)\*
- δια-γρηγορέω**, ὦ, *to remain awake or to be fully awake*, Lu. ix. 32. (N. T.)\*
- δια-άγω**, *to lead or pass, as time, life*, 1 Tim. ii. 2 (Blov); Tit. iii. 3 (Blov omitted).\*
- δια-δέχομαι**, *to succeed to*, Ac. vii. 45.\*
- διά-δῆμα**, ατος, τὸ (δέω), *a diadem, crown*, Rev. xii. 3, xiii. 1, xix. 12.\* *Syn.*: *διάδῆμα* always indicates the fillet, the symbol of royalty; *στέφανος* is the festal garland of victory.
- δια-δίδωμι**, *to distribute, divide*, Lu. xi. 22, xviii. 22; Jn. vi. 11; Ac. iv. 35; Rev. xvii. 13 (W. H. δίδωμι).\*
- διά-δοχος**, ου, ὁ, ἡ, *a successor*, Ac. xxiv. 27.\*
- δια-ζώννυμι**, *to gird*, Jn. xiii. 4, 5, xxi. 7.\*
- δια-θήκη**, ης, ἡ (διατίθημι), (1) *a will or testament, a disposition*, as of property, Gal. iii. 15; Heb. ix. 16, 17; (2) *a compact or covenant between God and man* (see Gen. vi.
- ix, xv, xvii; Exod. xxiv; Deut. v, xxviii). The two covenants mentioned, Gal. iv. 24; that of the O. T. is termed ἡ πρώτη δ., Heb. ix. 15; that of the N. T., ἡ καινὴ δ., Lu. xxii. 20. The O. T. itself (ἡ παλαιὰ δ., 2 Cor. iii. 14) as containing the first, and the N. T. as containing the second, are each called *διαθήκη*.
- δια-αίρεσις**, εως, ἡ, *difference, distinction*, as the result of distribution, 1 Cor. xii. 4, 5, 6.\*
- δια-αίρέω**, ὦ, *to divide, distribute*, Lu. xv. 12; 1 Cor. xii. 11.\*
- δια-καθαρίζω**, ἰω, *to cleanse thoroughly*, Mat. iii. 12; Lu. iii. 17 (W. H. διακαθαίρω). (N. T.)\*
- δια-κατ-ελέγχομαι**, *to confute entirely*, Ac. xviii. 28. (N. T.)\*
- διακονέω**, ὦ, *to serve or wait upon*, especially at table, Jn. xii. 26; Lu. iv. 39; *to supply wants, to administer or distribute alms, etc.* (dat., person; acc., thing; occasionally abs.), Mat. xxv. 44; Ro. xv. 25; specially, *to serve as a deacon*, 1 Tim. iii. 10, 13; of prophets and apostles who ministered the divine will, 1 Pet. i. 12; 2 Cor. iii. 3.
- διακονία**, ας, ἡ, *service, ministry*, in various senses, especially for Christ, 2 Cor. iii. 7; Ro. xi. 13; Ac. vi. 4; *relief*, Ac. xi. 29; *a serving*, Lu. x. 40; *the office of deacon*, Ro. xii. 7.
- διακόνος**, ου, ὁ, ἡ, *a servant*, viewed in relation to his work, specially at table, as Mat. xxiii. 11; Mar. x. 43; one in God's service, a minister, as Ro. xiii. 4, xv. 8; *one who serves in the church, deacon or deaconess*, Phil. i. 1; 1 Tim. iii. 8, 12; Ro. xvi. 1.
- διακόσιοι**, αι, α, card. num., *two hundred*, Mar. vi. 37; Jn. vi. 7.
- δια-ακούω**, *to hear thoroughly*, Ac. xxiii. 35.\*
- δια-κρίνω**, *to discern, to distinguish, make a distinction*, as Ac. xv. 9; 1 Cor. xi. 29. Mid. (aor. pass.), (1) *to divide, to*



*hesitate*, as Mat. xxi. 21; Ja. i. 6; (2) *to dispute with*, Ac. xi. 2; Ju. 9.

διά-κρισις, εως, ἡ, *the act of distinction, discrimination*, Ro. xiv. 1; 1 Cor. xii. 10; Heb. v. 14.\*

δια-κωλύω, *to hinder*, Mat. iii. 14.\*

δια-λαλέω, ὦ, *to converse together*, Lu. vi. 11; *to talk of*, Lu. i. 65.\*

δια-λέγω, in mid., *to reason, to discuss, to dispute*, as Mar. ix. 34; Ac. xx. 7; Ju. 9.

δια-λείπω, *to leave off, to cease*, Lu. vii. 45.\*

διά-λεκτος, ου, ἡ, *speech, dialect, language*, Ac. i. 19, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14.\*

δι-αλλάσσω, *to change*, as the disposition; pass., *to be reconciled to*, Mat. v. 24.\*

δια-λογίζομαι, *to reason, to deliberate, to debate*, as Mar. ii. 6, 8, viii. 16, ix. 33.

διαλογισμός, ου, ὁ, *reflection, thought*, as Lu. ii. 35; *reasoning, opinion*, as Ro. i. 21; *hesitation, doubt*, Lu. xxiv. 38; *dispute, debate*, as Phil. ii. 14; 1 Tim. ii. 8.

δια-λύω, *to disperse, to break up*, Ac. v. 36.\*

δια-μαρτύρομαι, dep. mid., *to testify, solemnly charge*, as Ac. ii. 40; 1 Tim. v. 21; *to testify to, solemnly affirm*, Ac. viii. 25; Heb. ii. 6.

δια-μάχομαι, dep. mid., *to contend or dispute fiercely*, Ac. xxiii. 9.\*

δια-μένω, *to remain, continue*, Lu. i. 22, xxii. 28; Gal. ii. 5; Heb. i. 11; 2 Pet. iii. 4.\*

δια-μερίζω, (1) *to divide or separate into parts*, as Mat. xxvii. 35, etc.; *to distribute*, as Lu. xxii. 17; (2) pass. with ἐντλ, *to be divided against, be at discord with*; acc., Lu. xi. 17; dat., xii. 52.

δια-μερισμός, ου, ὁ, *dissension*, Lu. xii. 51.\*

δια-νέμω, *to disseminate, to spread abroad*, Ac. iv. 17.\*

δια-νεύω, *to make signs*, prob. by nodding, Lu. i. 22.\*

δια-νόημα, ατος, τό, *a thought*, Lu. xi. 17.\*

διά-νοια, as, ἡ, *the mind, the intellect, or thinking faculty*,

as Mar. xii. 30; *the understanding*, 1 Jn. v. 20; *the feelings, disposition, affections*, as Col. i. 21; plur., *the thoughts*, as willful, depraved, Ep. ii. 3 (in Ep. i. 18, A. V., *the eyes of your understanding* (διανοίας), W. H. and R. V. read καρδίας, *the eyes of your heart*).

δι-αν-όγω, *to open fully, i.e., the ears*, Mar. vii. 34; *the eyes*, Lu. xxiv. 31; *the heart*, Ac. xvi. 14; *the Scriptures*, Lu. xxiv. 32.

δια-νυκτερεύω, *to pass the whole night*, Lu. vi. 12.\*

δι-ανύω, *to perform to the end, complete*, Ac. xxi. 7.\*

δια-παντός, adv., *always, continually* (W. H. always read διὰ παντός).

δια-παρα-τριβή, ἡς, ἡ, *contention, incessant wrangling*, 1 Tim. vi. 5 (W. H., Rec. has παραδιατριβή). (N. T.)\*

δια-περάω, ὦ, ἄσω, *to cross over*, as Mat. ix. 1.

δια-πλέω, εύσω, *to sail across*, Ac. xxvii. 5.\*

δια-πονέω, ὦ, mid., aor. pass., *to grieve one's self, to be vexed*, Ac. iv. 2, xvi. 18.\*

δια-πορεύομαι, pass., *to go or pass through*, as Lu. xiii. 22.

δι-απορέω, ὦ, *to be in great doubt or perplexity*, Lu. ix. 7, xxiv. 4 (W. H. ἀπορέω); Ac. ii. 12, v. 24, x. 17.\*

δια-πραγματεύομαι, *to gain by business or trading*, Lu. xix. 15.\*

δια-πρίλω (πρίλω, *to saw*), in pass., *to be sawn through*; fig., *to be greatly moved with anger*, Ac. v. 33, vii. 54.\*

δι-αρπάζω, ἄσω, *to plunder*, Mat. xii. 29; Mar. iii. 27.\*

δια-ρρήγνυμι and διαρρήσσω, ξω, *to tear*, as garments, in grief or indignation, Mat. xxvi. 65; Mar. xiv. 63; Ac. xiv. 14; *to break asunder*, as a net, Lu. v. 6; as bonds, Lu. viii. 29.\*

δια-σαφέω, ὦ, *to make clear, to declare*, Mat. xiii. 36 (W. H.), xviii. 31.

δια-σεύω, *to treat with violence*, so as to extort anything, Lu. iii. 14.\*

δια-σκορπίζω, *to scatter, to winnow*, as Mat. xxv. 24; *to dis-*

*perse in conquest*, as Lu. i. 51; *to waste or squander*, Lu. xv. 13, xvi. 1.

δια-σπάω, 1st aor. pass. διασπάσθην, *to break asunder*, Mar. v. 4; *to tear in pieces*, Ac. xxiii. 10.\*

δια-σπείρω, 2d aor. pass. διασπάρην, *to scatter abroad, disperse*, Ac. viii. 1, 4, xi. 19.\*

δια-σπορά, ἄς, ἡ, *dispersion, state of being dispersed*; used of the Jews as scattered among the Gentiles, Jn. vii. 35; Ja. i. 1; 1 Pet. i. 1. (Ap.)\*

δια-στέλλω, in mid., *to give a command or injunction*, Mar. viii. 15; Ac. xv. 24; foll. by ἵνα, Mat. xvi. 20 (W. H. mrg.); Mar. v. 43, vii. 36, ix. 9; pass. part., τὸ διαστελλόμενον, Heb. xii. 20, *the command*.\*

διά-στημα, ατος, τό, *an interval of time*, Ac. v. 7.\*

δια-στολή, ἡς, ἡ, *distinction, difference*, Ro. iii. 22, x. 12; 1 Cor. xiv. 7.\*

δια-στρέφω, *to seduce, turn away*, Lu. xxiii. 2; Ac. xiii. 8; *to pervert, oppose*, Ac. xiii. 10; perf. part. pass., διεστραμμένος, *perverse, corrupt*, Mat. xvii. 17; Lu. ix. 41; Ac. xx. 30; Phil. ii. 15.\*

διασώζω, σω, *to save, to convey safe through*, Ac. xxiii. 24, xxvii. 43; 1 Pet. iii. 20; pass., *to reach a place in safety*, Ac. xxvii. 44, xxviii. 1, 4; *to heal perfectly*, Mat. xiv. 36; Lu. vii. 3.\*

δια-ταγή, ἡς, ἡ, *a disposition, arrangement, ordinance*, Ac. vii. 53; Ro. xiii. 2.\*

διά-ταγμα, ατος, τό, *a mandate, a decree*, Heb. xi. 23.\*

δια-ταράσσω, *to trouble greatly, to agitate*, Lu. i. 29.\*

δια-τάσσω, *to give orders to* (dat.), *arrange, prescribe*, Mat. xi. 1; Lu. viii. 55; 1 Cor. xvi. 1; mid., *to appoint, to ordain*, as 1 Cor. vii. 17 (also with dat. person; acc., thing).

δια-τελέω, ὦ, *to continue*, Ac. xxvii. 33.\*

δια-τηρέω, ὦ, *to guard or keep with care*, Lu. ii. 51; with εαυτὸν, etc., *to guard one's self from, to abstain* (ἐκ οὐ ἀπό), Ac. xv. 29.\*

**δια-τί** or **διὰ τί** (W. H.), *wherefore?*  
**δια-τίθηναι**, only mid. in N. T., *to dispose*, as (1) *to assign*, Lu. xxii. 29; (2) with cog. acc., *διαθήκην*, *make a covenant* with (dat. or πρὸς, acc.), Ac. iii. 25; Heb. viii. 10, x. 16; *make a will*, Heb. ix. 16, 17. See *διαθήκη*.  
**δια-τρίβω**, *to spend or pass* (χρόνον or ἡμέρας), as Ac. xiv. 3, 28; abs., *to stay*, as Jn. iii. 22.  
**δια-τροφή**, ἡς, ἡ, *food, nourishment*, 1 Tim. vi. 8.\*  
**δια-αυγάω**, *to shine through, to dawn*, 2 Pet. i. 19.\*  
**δια-φανής**, ἐς, *transparent*, Rev. xxi. 21 (W. H. *διανυγής* in same signif.).  
**δια-φέρω**, (1) *to carry through*, Mar. xi. 16; (2) *to spread abroad*, Ac. xiii. 49; (3) *to carry hither and thither*, Ac. xxvii. 27; (4) *to differ from* (gen.), 1 Cor. xv. 41; Gal. iv. 1; hence, (5) *to excel, surpass*, as Mat. vi. 26; (6) *impers.*, διαφέρει, with οὐδέν, *it makes no difference to* (dat.), *matters nothing to*, Gal. ii. 6.  
**δια-φεύγω**, *to escape by flight*, Ac. xxvii. 42.\*  
**δια-φημίζω**, *to report, publish abroad*, Mat. ix. 31, xxviii. 15; Mar. i. 45.\*  
**δια-φθείρω**, *to corrupt*, 1 Tim. vi. 5; Rev. xi. 18; *to destroy utterly*, Lu. xii. 33; Rev. viii. 9, xi. 18; pass., *to decay, to perish*, 2 Cor. iv. 16; opp. *to ἀνακαινώνω*, *to renew*.  
**δια-φθορά**, ἄς, ἡ, *decay, corruption*, i.e., of the grave, Ac. ii. 27, 31, xiii. 34-37 (from S.).  
**διά-φορος**, ον, (1) *diverse, of different kinds*, Ro. xii. 6; Heb. ix. 10; (2) *compar.*, *more excellent than*, Heb. i. 4, viii. 6.\*  
**δια-φυλάσσω**, *to guard carefully, protect, defend*, Lu. iv. 10 (from S.).  
**δια-χειρίζω**, mid. N. T., *to lay hands on, put to death*, Ac. v. 30, xxvi. 21.\*  
**δια-χλευάζω**, see *χλευάζω*.  
**δια-χωρίζω**, pass. N. T., *"to be separated," to depart from* (ἀπό), Lu. ix. 33.\*  
**διδασκατικός**, ἡ, ὅν, *apt in teach-*

*ing*, 1 Tim. iii. 2; 2 Tim. ii. 24.\*  
**διδασκός**, ἡ, ὅν, *taught, instructed*, Jn. vi. 45; 1 Cor. ii. 13.\*  
**διδασκαλία**, ας, ἡ, *instruction, teaching*, as Ro. xii. 7; *the doctrine taught, precept, instruction*, as Mat. xv. 9, etc.  
**διδάσκαλος**, ου, ὁ, *a teacher*, especially of the Jewish law, *master, doctor*, as Lu. ii. 46; often in voc. as a title of address to Christ, *Master, Teacher*.  
**διδάσκω**, διδάξω, *to teach, to be a teacher*, abs., Ro. xii. 7; *to teach*, with acc. of person, generally also acc. of thing; also with inf. or ὅτι, Mat. v. 2; Ac. iv. 2.  
**διδάχη**, ἡς, ἡ, *the act of teaching*, Ac. ii. 42; 2 Tim. iv. 2; *that which is taught, doctrine*, Mar. i. 27; Ac. xvii. 19; Rev. ii. 24; with obj. gen., perhaps in Heb. vi. 2, see Gr. § 260b, note, Wi. § 30, 1 a.  
**δί-δραχμον**, ου, τό (prop. adj., sc. νόμισμα, coin), *a double drachma*, or silver half-shekel (in S. often the shekel), Mat. xvii. 24. (S.).  
**Δίδυμος**, η, ον, *double, or twin*; a surname of Thomas the apostle, Jn. xi. 16, xx. 24, xxi. 2.\*  
**δίδωμι**, *to give* (acc. and dat.); hence, in various connections, *to yield, deliver, supply, commit*, etc. When used in a general sense, the dat. of person may be omitted, as Mat. xiii. 8. The thing given may be expressed by ἐκ or ἀπό, with gen. in a partitive sense instead of acc.; so Mat. xxv. 8; Lu. xx. 10. The purpose of a gift may be expressed by inf., as Mat. xiv. 16; Jn. iv. 7; Lu. i. 73.  
**δι-εγείρω**, *to wake up thoroughly*, as Lu. viii. 24; *to excite*, Jn. vi. 18; fig., *to stir up, arouse*, 2 Pet. i. 13.  
**δι-ενθυμέομαι**, οὔμαι (W. H.), *to reflect*, Ac. x. 19. (N. T.).  
**δι-έξ-οδος**, ον, ἡ, *a meeting-place of roads, a public spot in a city*, Mat. xxii. 9.\*  
**δι-ερμηνεύτης**, οὔ, ὁ, *an interpreter*, 1 Cor. xiv. 28. (N. T.).

**δι-ερμηνεύω**, *to interpret*, Lu. xxiv. 27; 1 Cor. xii. 30, xiv. 5, 13, 27; *to translate*, Ac. ix. 36.\*  
**δι-έρχομαι**, *to pass through*, acc. or διὰ (gen.), *destination expressed by els or εως; to pass over or travel*, abs., Ac. viii. 4; *to spread*, as a report, Lu. v. 15.  
**δι-ερωτάω**, ὦ, *to find by inquiry*, Ac. x. 17.\*  
**δι-ετής**, ἐς (δls), *of two years*, Mat. ii. 16.\*  
**διετία**, ας, ἡ, *the space of two years*, Ac. xxiv. 27, xxviii. 30.\*  
**δι-ηγέομαι**, οὔμαι, *to relate in full, describe*, Mar. v. 16; Ac. viii. 33, ix. 27.  
**διήγησις**, εως, ἡ, *a narrative*, Lu. i. 1.\*  
**δι-ηλεκτός**, ἐς, *continuous*; els τὸ διηλεκτός, *continually*, Heb. vii. 3, x. 1, 12, 14.\*  
**δι-θάλασσος**, ον (δls), *lying between two seas*, Ac. xxvii. 41.\*  
**δι-ϊκνέομαι**, οὔμαι, *to pass through, pierce*, Heb. iv. 12.\*  
**δι-ίστημι**, *to put apart, proceed*, Ac. xxvii. 28; 2 aor., intrans., Lu. xxii. 59, *one hour having intervened*; xxiv. 51, *he parted from them*.  
**δι-ισχυρίζομαι**, *to affirm confidently*, Lu. xxii. 59; Ac. xii. 15.\*  
**δικαιο-κρισία**, ας, ἡ, *just judgment*, Ro. ii. 5. (S.).  
**δικαίος**, α, ον, *just, right, upright, righteous, impartial*; applied to things, to persons, to Christ, to God, Mat. i. 19; Heb. xi. 4; Ac. x. 22.  
**δικαιοσύνη**, ἡς, ἡ, *righteousness, justice, rectitude*, Mat. iii. 15; Jn. xvi. 8, 10; Ro. v. 17, 21.  
**δικαιώω**, ὦ, *to show to be righteous*, 1 Tim. iii. 16; Ro. iii. 4; usually in N. T. in the declarative sense, *to hold guiltless, to justify, to pronounce or treat as righteous*, as Mat. xii. 37; 1 Cor. iv. 4.  
**δικαίωμα**, ατος, τό, *a righteous statute, an ordinance*, Lu. i. 6; Ro. i. 32, ii. 26; Heb. ix. 1, 10; especially *a judicial decree, of acquittal* (opp. to κατάκριμα, *condemnation*), Ro. v. 16; *of condemnation*,

Rev. xv. 4; *a righteous act*, Ro. v. 18; Rev. xix. 8.\*

**δικαίως**, adv., *justly*, 1 Pet. ii. 23; Lu. xxiii. 41; *properly*, 1 Cor. xv. 34; *uprightly*, 1 Th. ii. 10; Tit. ii. 12.\*

**δικαίωσις**, εως, ἡ, *acquittal, justification*, Ro. iv. 25, v. 18.\*

**δικαστής**, ου, ὁ, *a judge*, Lu. xii. 14 (W. H. κριτής); Ac. vii. 27, 35.\*

**δικη**, ης, ἡ, *a judicial sentence*, Ac. xxv. 15 (W. H. καταδικη); τινω or υπέχω δικην, *to suffer punishment*, 2 Th. i. 9; Ju. 7; *Justice, the name of a heathen deity*, Ac. xxviii. 4.\*

**δίκτυον**, ου, τό, *a fishing-net*, Jn. xii. 6, 8, 11. *Syn.*: see ἀμφιβληστρον.

**δι-λόγος**, ον (δls), *double-tongued, deceitful*, 1 Tim. iii. 8. (N.T.)\*

**διό**, conj. (διά and ὅ), *on which account, wherefore*.

**δι-οδεύω**, *to journey through*, Ac. xvii. 1; *to go about*, Lu. viii. 1.\*

**Διονύσιος**, ου, ὁ, *Dionysius*, Ac. xvii. 34.\*

**διό-περ**, conj., *for which very reason*, 1 Cor. viii. 13, x. 14, xiv. 13 (W. H. διό)\*

**Διο-πετής**, ἐς, *fallen from Zeus, i.e., from heaven*, Ac. xix. 35.\*

**δι-όρθωμα**, see κατέρθωμα.

**δι-όρθωσις**, εως, ἡ, *reformation*, Heb. ix. 10.\*

**δι-ορύσσω**, ἔω, *to dig through*, Mat. vi. 19, 20, xxiv. 43; Lu. xii. 39.\*

**Διόρ-κουροι**, ων, οἱ (children of Zeus), *Castor and Pollux*, Ac. xxviii. 11.\*

**δι-ότι**, conj. (= διὰ τοῦτο, ὅτι), *on this account, because, for*.

**Διο-τρεφής**, οὖς, ὁ, *Diotrephes*, 3 Jn. 9.\*

**διπλός**, οὖς, ἡ, οὖν, *double, twofold*, 1 Tim. v. 17; Rev. xviii. 6; comp., διπλότερος with gen., *twofold more than*, Mat. xxiii. 15.\*

**διπλόω**, ὦ, *to double*, Rev. xviii. 6.\*

**δls**, adv., *twice*, Lu. xviii. 12. (Δls), obsolete nom. for Ζεὺς, gen. Δίος, acc. Δία, *Zeus or Jupiter*, see Ζεὺς.

**διστάζω**, σω (δls), *to waver, to doubt*, Mat. xiv. 31, xxviii. 17.\*

**δls-στομος**, ον (δls), *two-edged*, Heb. iv. 12; Rev. i. 16, ii. 12.\*

**δισ-χilioi**, αι, α, num., *two thousand*, Mar. v. 13.

**δι-υλίζω**, *to strain off, filter through*, Mat. xxiii. 24.\*

**διχάζω**, σω, *to set at variance, divide*, Mat. x. 35.\*

**διχο-στασία**, ας, ἡ, *division, dissension*, Ro. xvi. 17; 1 Cor. iii. 3 (not W. H.); Gal. v. 20.\*

**διχο-τομέω**, ὦ, ἥσω, *to cut in two*, perhaps meaning *to scourge severely*, Mat. xxiv. 51; Lu. xii. 46.\*

**διψάω**, ὦ, ἥσω, *to thirst for, to desire earnestly*, acc., Mat. v. 6; or abs., *to thirst*, Jn. iv. 15; 1 Cor. iv. 11.

**δίψος**, ους, τό, *thirst*, 2 Cor. xi. 27.\*

**δι-ψυχος**, ον (δls), *double-minded*, Ja. i. 8, iv. 8.\*

**διωγμός**, οὖ, ὁ, *persecution*, Mat. xiii. 21; Ro. viii. 35.

**διώκτης**, ου, ὁ, *a persecutor*, 1 Tim. i. 13. (N.T.)\*

**διώκω**, ἔω, *to pursue*, in various senses according to context; *to follow, follow after, press forward, to persecute*.

**δόγμα**, ατος, τό (δοκέω), *a decree, edict, ordinance*, Lu. ii. 1; Ac. xvi. 4, xvii. 7; Ep. ii. 15; Col. ii. 14.\*

**δογματίζω**, σω, *to impose an ordinance; mid., to submit to ordinances*, Col. ii. 20.\*

**δοκέω**, ὦ, δόξω, (1) *to think*, acc. and inf., Lu. viii. 18; 2 Cor. xi. 16; (2) *to seem, appear*, Lu. x. 36; Ac. xvii. 18; (3) *dokei, impers., it seems*, Mat. xvii. 25; *it seems good to or pleases*, dat., Lu. i. 3; Ac. xv. 22. *Syn.*: φαίνομαι means *to appear on the outside*; δοκέω, *to appear to an individual to be true*.

**δοκιμάζω**, σω, *to try, scrutinize, prove*, as 2 Cor. viii. 22; Lu. xii. 56; *to judge fit, approve*, as 1 Cor. xvi. 3. *Syn.*: δοκιμάζω means *to test anything with the expectation of finding it good*; πειράζω, *either with no expectation, or of finding it bad*.

**δοκιμασία**, ας, ἡ, *the act of proving*, Heb. iii. 9 (W. H.)\*

**δοκιμή**, ἡς, ἡ, *a trial, 2 Cor. viii. 2; a proof, 2 Cor. xiii. 3; tried, approved character*, Ro. v. 4; 2 Cor. ix. 13. (N. T.)

**δοκίμιον**, ου, τό, *a test, trial*, 1 Pet. i. 7; Ja. i. 3.\*

**δόκιμος**, ον (δέχομαι), *approved, acceptable*, as Ro. xiv. 18, xvi. 10.

**δοκός**, οὖ, ἡ, *a beam*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.\*

**δόλιος**, ια, ιων, *deceitful*, 2 Cor. xi. 13.\*

**δολιόω**, ὦ, *to deceive*, impf., 3d pers. plur., ἐδολιούσαν, *an Alexandrian form from S.*, Ro. iii. 13. (S.)\*

**δόλος**, ου, ὁ, *fraud, deceit, craft*, Mat. xxvi. 4; 2 Cor. xii. 16.

**δολῶω**, ὦ, *to adulterate, corrupt*, 2 Cor. iv. 2.\*

**δόμα**, ατος, τό (δίδωμι), *a gift*, Mat. vii. 11; Lu. xi. 13; Ep. iv. 8; Phil. iv. 17.\*

**δόξα**, ης, ἡ, *from δοκέω*, in two main significations: (1) *favorable recognition or estimation, honor, renown*, as Jn. v. 41, 44; 2 Cor. vi. 8; Lu. xvii. 18; and very frequently (2) *the appearance, the manifestation of that which calls forth praise*; so especially in the freq. phrase ἡ δόξα τοῦ θεοῦ, *glory, splendor*. Concrete plur. δόξαι, in 2 Pet. ii. 10; Ju. 8, *dignities, angelic powers*.

**δοξάζω**, σω, *to ascribe glory to, to honor, glorify*, Ro. xi. 13; 1 Cor. vi. 20.

**Δορκάς**, ἄδος, ἡ, *Dorcas*, Ac. i. 36, 39.\*

**δόσις**, εως, ἡ, *a giving*, Phil. iv. 15; *a gift*, Ja. i. 17.\*

**δότης**, ου, ὁ, *a giver*, 2 Cor. ix. 7. (S.)\*

**δουλ-αγωγέω**, ῶ, *to bring into subjection*, 1 Cor. ix. 27.\*

**δουλεία**, ας, ἡ, *slavery, bondage*, Ro. viii. 15, 21; Heb. ii. 15.

**δουλεύω**, σω, (1) *to be a slave*, absolutely, Ep. vi. 7; Ro. ix. 12; (2) *to be subject to, to obey*, dat., Ro. vii. 6; Gal. iv. 8.

**δούλος**, η, ον, adj. only Ro. vi. 19; as subst. ἡ δούλη, *female slave*, Lu. i. 38, 48; ὁ δούλος, *a slave, bondman*, the lowest word for this idea (opp. to ἐλεύθερος); *a servant* (opp. to κύριος, δεσπότης), so in the freq. phrases δούλος τοῦ θεοῦ, δούλος Χριστοῦ.

**δουλῶω**, ὦ, ὥσω, *to reduce to*



bondage (acc. and dat.), Ac. vii. 6; 1 Cor. ix. 19; pass., to be held subject to, be in bondage, 1 Cor. vii. 15.

δοχή, ἡς, ἡ (δέχομαι), a receiving of guests, a banquet, Lu. v. 29, xiv. 13.\*

δράκων, οντος, ὁ, a dragon or huge serpent; symb. for Satan, Rev.

δράω, obs., to run, see τρέχω.

δράσσομαι, dep., to grasp, take; acc., 1 Cor. iii. 19.\*

δραχμή, ἡς, ἡ, a drachma, an Attic silver coin nearly equal to the Roman denarius, or worth about sixteen cents of our money, Lu. xv. 8, 9.\*

δρέπανον, ου, τό, a sickle or pruning-hook, Mar. iv. 29; Rev. xiv. 14-19.\*

δρόμος, ου, ὁ, a running; fig., course, career, Ac. xiii. 25, xx. 24; 2 Tim. iv. 7.\*

Δρουσίλλα, ἡς, ἡ, Drusilla, Ac. xxiv. 24.\*

δύναμαι, dep. (see Gr. § 109b, 1), to be able, abs., or with inf. (sometimes omitted) or acc.: to have a capacity for; to be strong, as 1 Cor. iii. 2; to have power to do, whether through ability, disposition, permission, or opportunity.

δύναμις, εως, ἡ, (1) power, might, absolutely or as an attribute, Lu. i. 17; Ac. iii. 12; (2) power over, expressed by εἰς or ἐπὶ (acc.), ability to do; (3) exercise of power, mighty work, miracle, as Mat. xi. 20; (4) forces, as of an army, spoken of the heavenly hosts, as Mat. xxiv. 29; (5) force, as of a word, i.e., significance, 1 Cor. xiv. 11. Syn.: τέρας indicates a miracle as a wonderful portent or prodigy; σημεῖον, as ■ sign, authenticating the divine mission of the doer; δύναμις, as an exhibition of divine power.

δυναμώω, ὦ, to strengthen, confirm, Col. i. 11; Heb. xi. 34 (W. H.). (S.)\*

δυναστής, ου, ὁ, (1) a potentate, prince, Lu. i. 52; 1 Tim. vi. 15; (2) one in authority, Ac. viii. 27.\*

δυνατῶ, ὦ, to be powerful, have power, 2 Cor. xiii. 3; (inf.),

Ro. xiv. 4 (W. H.); 2 Cor. ix. 8 (W. H.). (N. T.)\*

δυνατός, ἡ, ὁν, able, having power, mighty, Lu. xiv. 31; 1 Cor. i. 26; ὁ δυνατός, the Almighty, Lu. i. 49; δυνατόν, possible, Ro. xii. 18; Gal. iv. 15.

δύνω or δύω, 2d aor. ἔδυν, to sink; to set, as the sun, Mar. i. 32; Lu. iv. 40.\*

δύο, indecl. num., except dat. δυοί, two.

δυσ-, an inseparable prefix, implying adverse, difficult, or grievous.

δυσ-βάστακτος, ου, hard to be borne, Mat. xxiii. 4 (not W. H.); Lu. xi. 46. (S.)\*

δυσ-εντερία, ας, ἡ (W. H. ιον, τό), dysentery, Ac. xxviii. 8.\*

δυσ-εργήνευτος, ου, hard to explain, Heb. v. 11.\*

δύσ-κολος, ου (lit., "difficult about food"), difficult, Mar. x. 24.\*

δυσκόλος, adv., with difficulty, hardly, Mat. xix. 23; Mar. x. 23; Lu. xviii. 24.\*

δυσμῆ, ἡς, ἡ (only plur., δυσμαί), the setting of the sun, the west, Rev. xxi. 13; Mat. viii. 11.

δυσ-νόητος, ου, hard or difficult to be understood, 2 Pet. iii. 16.\*

δυσ-φημέω, ὦ, to speak evil, defame, 1 Cor. iv. 13 (W. H.).\*

δυσ-φημία, ας, ἡ, evil report, defamation, 2 Cor. vi. 8.\*

δώδεκα, indecl. num., twelve; οἱ δώδεκα, the twelve, i.e., the Apostles.

δωδέκατος, η, ου, ord. num., twelfth, Rev. xxi. 20.\*

δωδεκά-φυλον, ου, τό, the twelve tribes, Israel, Ac. xxvii. 7.\*

δῶμα, ατος, τό, a house, a house-top, Mat. xxiv. 17; Ac. x. 9.

δωρεά, ἄς, ἡ, a gift, Jn. iv. 10; Ro. v. 15; Ep. iv. 7.

δωρεάν, accus. of preced., as an adv., freely, as 2 Cor. xi. 7; without cause, groundlessly, Jn. xv. 25; Gal. ii. 21.

δωρέομαι, ουμαι, to present, bestow, Mar. xv. 45; pass., 2 Pet. i. 3, 4.\*

δώρημα, ατος, τό, a gift, bounty, Ro. v. 16; Ja. i. 17.\*

δῶρον, ου, τό, a gift, present, Ep. ii. 8; Rev. xi. 10.

## E

Ε, ε, ἐψίλον, epsilon, ε, the fifth letter. As a numeral, ε' = 5; ε = 5000.

εἶα, interj., expressing surprise or indignation, ha! ah! Mar. i. 24 (W. H. omit); Lu. iv. 34.\*

εἰν or εἰν, conj. (for εἰ εἰν), if, usually construed with subjunctive verb. See Gr. § 383, Wi. § 41b, 2, Bu. 221 sq. W. H. have the indic. fut. in Lu. xix. 40; Ac. viii. 31; pres. in 1 Th. iii. 8; 1 Jn. v. 15 (Rec. also). Sometimes equivalent to a particle of time, when, Jn. xii. 32; after the relative, with an indefinite force, ὅς εἰν, whosoever, as Mat. v. 19, viii. 19; 1 Cor. xvi. 6; εἰν δὲ καί, and if also; εἰν μὴ, except, unless, Mat. v. 20; but that, Mar. iv. 22; εἰν πέρ, if indeed, Heb. vi. 3.

ἐαυτοῦ, ἡς, οὔ, pron., reflex., 3d pers., of one's self; used also in 1st and 2d persons. See Gr. § 335, Wi. §§ 22, 5, 38, 6, Bu. 111 sq. Genitive often for possess. pron. λέγειν or εἰπεῖν ἐν ἐαυτῷ, to say within one's self; γίνεσθαι or ἐρχέσθαι ἐν ἐαυτῷ, to come to one's self; πρὸς ἐαυτόν, to one's home, Jn. xx. 10, or privately, as Lu. xviii. 11; ἐν ἑαυτοῖς, among yourselves, i.e., one with another; καθ' ἐαυτόν, apart; παρ' ἐαυτόν, at home.

εἶω, ὦ, εἶσω, impf., εἶων; 1st aor., εἶσαα, (1) to permit, inf., or acc. and inf., Mat. xxiv. 33; Lu. iv. 41; (2) to leave, Ac. xxvii. 40.

ἐβδομήκοντα, indecl. num., seventy; οἱ ἐβδομήκοντα, the seventy disciples, Lu. x. 1, 17.

ἐβδομηκοντάκις, num. adv., seventy times, Mat. xviii. 22. (S.)\*

ἔβδομος, η, ου, ord. num., seventh, Jn. iv. 52; Heb. iv. 4.

Ἑβερ, ὁ, Eber or Heber, Lu. iii. 35.\*

Ἑβραϊκός, ἡ, ὁν (from Heb.), Hebrew, Lu. xxiii. 38 (W. H. omit). (N. T.)\*

Ἑβραῖος (W. H. Ἑ-), αἰα, αἰων (from Heb.), also subst., ὁ, ἡ, α Hebrew; designating (1) any



Jew, 2 Cor. xi. 22; Phil. iii. 5; (2) a Jew of Palestine, in distinction from οἱ Ἕλληνοῖς, or Jews born out of Palestine, and using the Greek language, Ac. vi. 1; (3) any Jewish Christian, Heb. (heading). (S.)\* *Syn.*: Ἑβραῖος denotes a Jew who spoke Aramaic or Hebrew, in distinction from Ἑλληνοστῆς, a Greek-speaking Jew; Ἰουδαῖος, a Jew in distinction from other nations; Ἰσραηλῖτης, one of the chosen people.

**Ἑβραῖς** (W. H. 'E-), (from Heb.), ἰδος, ἡ, *Hebrew, i.e., the Aramaic language*, vernacular in the time of Christ and the Apostles, Ac. xxi. 40, xxii. 2, xxvi. 14. See Gr. § 150, Wi. § 3a. (Ap.)\*

**Ἑβραϊστί** (W. H. 'E-), (from Heb.), adv., *in the Hebrew language, i.e., in Aramaic*, Jn. v. 2; Rev. ix. 11. (Ap.)

**ἐγγίζω**, fut. att., ἐγγιῶ; pf., ἤγγικα, *to approach, to draw near, to be near*, abs., or with dat. or els, or ἐπί (acc.), Lu. xviii. 40; Ac. ix. 3; Mar. xi. 1.

**ἐγ-γράφω** (W. H. ἐνγ-), *to inscribe, engrave*, 2 Cor. iii. 2; Lu. x. 20 (W. H.).\*

**ἐγγυος**, ου, ὁ, ἡ, *a surety*, Heb. vii. 22.\*

**ἐγγύς**, adv., *near*; used of both place and time, with gen. or dat.

**ἐγγύτερον**, comp. of preceding, *nearer*, Ro. xiii. 11.\*

**ἐγείρω**, ἐγερῶ, pass. perf., ἐγήγερμαι, *to arouse, to awaken*, Ac. xii. 7; *to raise up*, as a Savior, Ac. xiii. 23 (Rec.); *to erect*, as a building, Jn. ii. 19, 20; mid., *to rise up*, as from sleep, or from a recumbent posture, as at table, Jn. xi. 29, xiii. 4; applied to raising the dead, Jn. v. 21; used also of *rising up against*, as an adversary, or in judgment, Mat. xxiv. 7.

**ἐγερσις**, εως, ἡ, *a rousing up*; of the resurrection, Mat. xxvii. 53.\*

**ἐγκ-**. In words beginning thus, W. H. generally write ἐνκ-.

**ἐγ-κάθ-ετος**, ου, ὁ, ἡ (ἐγκαθήμε), *a spy*, Lu. xx. 20.\*

**ἐγκαίνια**, ἰων, τὰ, *a dedication*,

Jn. x. 22; of the feast commemorating the dedicating or purifying of the temple, after its pollution by Antiochus Epiphanes, 25 Chisleu, answering to mid-December. (S.)\*

**ἐγ-καίνιζω**, *to dedicate*, Heb. ix. 18, x. 20. (S.)\*

**ἐγ-κακέω**, ὦ, and ἐνκακέω, *to grow weary, to faint* (W. H. in many passages for Rec. ἐκκακέω).

**ἐγ-καλέω**, ὦ, ἐσώ, impf., ἐνεκάλουν, *to bring a charge against, accuse*, pers. dat., or κατὰ (gen.), *crime in gen.*, Ac. xix. 38, 40; Ro. viii. 33.

**ἐγ-κατα-λείπω**, ψω, (1) *to desert, to abandon*, Mat. xxvii. 46; 2 Tim. iv. 10, 16; (2) *to leave remaining*, Ro. ix. 29.

**ἐγ-κατ-οικέω**, ὦ, *to dwell among* (ἐν), 2 Pet. ii. 8.\*

**ἐγ-καυχάομαι**, *to boast in*, 2 Th. i. 4 (W. H.).\*

**ἐγ-κεντρίζω**, *to insert*, as a bud or graft, *to graft in*; fig., Ro. xi. 17, 19, 23, 24.\*

**ἐγ-κλημα**, ατος, τό, *a charge or accusation*, Ac. xxiii. 29, xxv. 16.\*

**ἐγ-κομβόομαι, οὔμαι**, *to gird on*, as an outer garment, the badge of slavery, 1 Pet. v. 5. (N. T.)\*

**ἐγ-κοπή**, ἡς, ἡ (W. H. ἐνκ-), *a hindrance*, 1 Cor. ix. 12.\*

**ἐγ-κόπτω**, ψω, *to impede, to hinder* (acc., or inf. with τοῦ), Ro. xv. 22; 1 Th. ii. 18.

**ἐγκράτεια**, ας, ἡ, *self-control, continence*, Ac. xxiv. 25; Gal. v. 23; 2 Pet. i. 6.\*

**ἐγκρατεύομαι**, dep., *to be self-controlled, continent*, especially in sensual pleasures, 1 Cor. vii. 9, ix. 25.\*

**ἐγ-κρατής**, ἐς, *self-controlled, continent*, Tit. i. 8.\*

**ἐγ-κρίνω**, *to adjudge or reckon*, to a particular rank (acc. and dat.), 2 Cor. x. 12.\*

**ἐγ-κρύπτω**, *to hide in, to mix with*, Mat. xiii. 33; Lu. xiii. 21 (W. H. κρύπτω).\*

**ἐγ-κνους**, ον, *pregnant*, Lu. ii. 5.\*

**ἐγ-χρίω**, *to rub in, anoint*, Rev. iii. 18.\*

**ἐγώ**, pers. pron., *I*; plur., ἡμεῖς, *we*. See Gr. § 53.

**ἐδαφίζω**, fut. (attic), ἐῶ, *to throw to the ground, to raze*, Lu. xix. 44.\*

**ἐδαφος**, ους, τό, *the base, the ground*, Ac. xxii. 7.\*

**ἐδραίος**, αλα, αἰων, *steadfast, firm*, 1 Cor. vii. 37, xv. 58; Col. i. 23.\*

**ἐδραῖωμα**, ατος, τό, *a stay, support*, 1 Tim. iii. 15. (N. T.)\*

**Ἐζεκίας**, ου, ὁ, *Hezekiah*, Mat. i. 9, 10.\*

**ἐθελο-θρησκεία**, ας, ἡ, *voluntary, arbitrary worship*, Col. ii. 23. (N. T.)\*

**ἐθελω**, see θέλω.

**ἐθίζω**, *to accustom*; pass., perf. part., neut., τὸ ἐθισμένον, *the custom*, Lu. ii. 27.\*

**ἐθνάρχης**, ου, ὁ, *a prefect, ethnarch*, 2 Cor. xi. 32.\*

**ἐθνικός**, ἡ, βν, *of Gentile race, heathen*, as subst. ὁ ἐθνικός, *the pagan, the Gentile*, Mat. v. 47 (W. H.), vi. 7, xviii. 17; 3 Jn. 7 (W. H.).\*

**ἐθνικῶς**, adv., *like the Gentiles*, Gal. ii. 14. (N. T.)\*

**ἔθνος**, ους, τό, *a race, a nation*, Lu. xxii. 25; Ac. x. 35; τὰ ἔθνη, *the nations, the heathen world, the Gentiles*, Mat. iv. 15; Ro. iii. 29; by Paul, even *Gentile Christians*, Ro. xi. 13; Gal. ii. 12.

**ἔθος**, ους, τό, *a usage, custom*, Lu. i. 9; Ac. xxv. 16.

**ἐθω**, obs., pf. εἴθω in pres. signif., *to be accustomed*, Mat. xxvii. 15; Mar. x. 1; τὸ εἶθός αὐτοῦ, *his custom*, Lu. iv. 16; Ac. xvii. 2.\*

**εἰ**, a conditional conjunction (see Gr. § 383), *if, since, though*. After verbs indicating emotion, *εἰ* is equivalent to οὔτι, Mar. xv. 44. As an interrogative particle, *εἰ* occurs in both indirect and direct questions, Mar. xv. 45; Ac. i. 6. In oaths and solemn assertions, it may be rendered by *that ... not*. *εἰ μή* and *εἰ μήτι*, *unless, except*; *εἰ δὲ μή*, *but if not, otherwise*, Jn. xiv. 2; *εἰ περ*, *if so be*; *εἰ πως*, *if possibly*; *εἴτε ... εἴτε*, *whether ... or*.

**εἶδον**, see ὀράω, οἶδα.

**εἶδος**, ους, τό, *outward appearance, form*, Lu. iii. 22, ix. 29; Jn. v. 37; 2 Cor. v. 7; *species, kind*, 1 Th. v. 22.\*

**εἰδωλεῖον**, ου, τό, *an idol-temple*, 1 Cor. viii. 10. (Ap.)\*  
**εἰδωλό-θυτος**, ου, *sacrificed to idols*; used of meats, as Ac. xv. 29. (Ap.)  
**εἰδωλο-λατρεία**, as, ἡ, *idolatry*, 1 Cor. x. 14; Gal. v. 20; Col. iii. 5; 1 Pet. iv. 3. (N. T.)\*  
**εἰδωλο-λάτρης**, ου, ὁ, *an idolater*, 1 Cor. x. 7; Rev. xxi. 8. (N. T.)  
**εἰδωλον**, ου, τό, *an idol, a false god worshipped in an image*, Ac. vii. 41; Ro. ii. 22.  
**εἰκή** or **εἰκῆ** (W. H.), adv., *without purpose*, as Ro. xiii. 4; *in vain*, 1 Cor. xv. 2 (W. H. and R. V. omit in Mat. v. 22).  
**εἰκοσι**, indecl. num., *twenty*.  
**εἰκος**, to give way, to yield, Gal. ii. 5.\*  
**εἰκω**, obs., whence 2d perf. **εἶοκα**, to be like; with dat., Ja. i. 6, 23.\*  
**εἰκών**, ὄνος, ἡ, *an image, likeness*, Mar. xii. 16; 1 Cor. xi. 7. Syn.: see Trench, § xv.  
**εἰλικρινεῖα**, as, ἡ, *clearness, sincerity*, 1 Cor. v. 8; 2 Cor. i. 12, ii. 17.\*  
**εἰλικρινής**, ἐς (derivation doubtful), *sincere, pure*, Phil. i. 10; 2 Pet. iii. 1.\*  
**εἰλίσσω** (W. H. ἐλίσσω), to roll together, as a scroll, Rev. vi. 14.\*  
**εἰμί** (see Gr. § 110, Wi. § 14, 2, Bu. 49, 50), a verb of existence, (1) used as a predicate, to be, to exist, to happen, to come to pass; with an infin. following, **ἔστω**, it is convenient, proper, etc., as Heb. ix. 5; (2) as the copula of subject and predicate, simply to be, or in the sense of to be like, to represent, Jn. vi. 35; Mat. xxvi. 26; 1 Cor. x. 4. With participles, it is used to form the periphrastic tenses, as Lu. i. 22, iv. 16; Mat. xvi. 19, etc. With gen., as predicate, it marks quality, possession, participation, etc.; with dat., property, possession, destination, etc. The verb, when copula, is often omitted. Participle, ὄν, being; τό ὄν, that which is; οἱ ὄντες, τὰ ὄντα, persons or things that are.  
**εἰμι**, to go, in some copies for

**εἶμι**, in Jn. vii. 34, 36 (not W. H.)\*  
**εἶνεκα**, εν, see **ἐνεκα**, εν.  
**εἵπερ**, εἵπως, see under **εἰ**.  
**εἶπον** (see Gr. § 103, 7, Wi. § 15, Bu. 57), (W. H. εἶπα), from obs. **εἵπω**, or **εἵπω**, to say; in reply, to answer; in narration, to tell; in authoritative directions, to bid or command, as Lu. vii. 7.  
**εἰρηνεύω**, to have peace, to be at peace, Mar. ix. 50; Ro. xii. 18; 2 Cor. xiii. 11; 1 Th. v. 13.\*  
**εἰρήνη**, ης, ἡ, *peace*, the opposite of strife; *peace of mind*, arising from reconciliation with God. In N. T. (like the corresponding Heb. word in O. T.), **εἰρήνη** generally denotes a perfect well-being. Often employed in salutations, as in Hebrew.  
**εἰρηνικός**, ἡ, ὁν, *peaceable*, Ja. iii. 17; *peaceful*, Heb. xii. 11.\*  
**εἰρηνο-ποιέω**, ὦ, to make peace, reconcile, Col. i. 20. (S.)\*  
**εἰρηνο-ποιός**, ὁν, *pacific, loving peace*, Mat. v. 9.\*  
**εἰς**, prep. governing acc., into, to (the interior). See Gr. §§ 124, 298. In composition, it implies motion into or towards.  
**εἰς**, μὴ, ἐν, a card. num., one; used distributively, as Mat. xx. 21; by way of emphasis, as Mar. ii. 7; and indefinitely, as Mat. viii. 19; Mar. xii. 42. As an ordinal, the first, Mat. xxviii. 1; Rev. ix. 12.  
**εἰς-άγω**, 2d aor. **εἰσήγαγον**, to lead in, bring in, Lu. xxii. 54; Ac. viii. 45.  
**εἰς-ακούω**, to listen to, to hear prayer, Mat. vi. 7; Lu. i. 13; Ac. x. 31; Heb. v. 7; to hear so as to obey (gen.), 1 Cor. xiv. 21.\*  
**εἰς-δέχομαι**, ἐξομαι, to receive with favor (acc.), 2 Cor. vi. 17, from S.\*  
**εἰς-εἰμι**, impf. **εἰσῆμι**, inf. **εἰσεῖναι** (εἶμι), to go in, to enter (with εἰς), Ac. iii. 3, xxi. 18, 26; Heb. ix. 6.\*  
**εἰς-έρχομαι**, 2d aor. **εἰσῆλθον**, to come in, to enter (chiefly with εἰς), Ac. xxiii. 16, 33; **εἰσερχομαι** καὶ **ἐξέρχομαι**, to come and go in and out,

spoken of daily life and intercourse, Ac. i. 21; fig., of entrance into any state or condition, Mat. xix. 17; Heb. iii. 11, 18.  
**εἰς-καλέω**, ὦ, only mid. in N. T., to call or invite in, Ac. x. 23.\*  
**εἰς-οδος**, ου, ἡ, *an entrance, the act of entering*, Heb. x. 19; 2 Pet. i. 11.  
**εἰς-πηδάω**, ὦ, to spring in, Ac. xiv. 14 (W. H. ἐκπ-), xvi. 29.\*  
**εἰς-πορεύομαι**, dep., to go in, to enter; spoken of persons, as Mar. i. 21; of things, as Mat. xv. 17; **εἰσπορεύομαι** καὶ **ἐκπορεύομαι**, to go in and out in daily duties, Ac. ix. 28.  
**εἰς-τρέχω**, 2d aor. **εἰσέδραμον**, to run in, Ac. xii. 14.\*  
**εἰς-φέρω** (see Gr. § 103, 6, Wi. § 15, Bu. 68), to lead into (with εἰς), e.g., temptation, as Lu. xi. 4; to bring in, Ac. xvii. 20; 1 Tim. vi. 7.  
**εἶτα**, adv., then, afterwards.  
**εἴτε**, conj., see **εἰ**.  
**ἐκ**, or, before a vowel, **ἐξ**, a prep. gov. gen., from, out of (the interior), used of place, time, and source. See Gr. § 293, Wi. § 47 b, Bu. 326 sq. In composition, **ἐκ** implies egress, removal, origin, publicity, unfolding, or is of intensive force.  
**ἐκάστος**, η, ου, each, every one (with partitive gen.); **εἰς ἐκάστος**, every one.  
**ἐκάστοτε**, adv., at every time, always, 2 Pet. i. 15.\*  
**ἐκατόν**, card. num., a hundred, Mat. xiii. 8, xviii. 12.  
**ἐκατοντα-έτης**, es, a hundred years old, Ro. iv. 9.\*  
**ἐκατονταπλασίων**, ου, acc. ονα, a hundredfold, Mat. xix. 29 (not W. H.); Mar. x. 30; Lu. viii. 8.\*  
**ἐκατοντάρχης**, ου, ὁ, captain over a hundred men, a centurion, Ac. x. 1, 22, xxiv. 23.  
**ἐκατονταρχος**, ου, ὁ = preceding, Mat. viii. 5, 8, 13. In many passages a variant for preceding.  
**ἐκ-βαίνω**, 2d aor. **ἐξέβην**, to go out, Heb. xi. 15 (W. H.)\*  
**ἐκ-βάλλω**, βαλῶ, to cast out, Jn. vi. 37; to drive out, Mat. xxi. 12; to expel, Gal. iv. 30; to send away, dismiss, reject,

Mar. i. 43; Lu. vi. 22; to extract, draw out, Lu. vi. 42; Mat. xii. 35.

ἐκ-βασίς, εως, ἡ, a way of escape, 1 Cor. x. 13; end, issue, Heb. xiii. 7.\*

ἐκ-βολή, ἡς, ἡ, a throwing out, Ac. xxvii. 18.\*

ἐκ-γαμίζω (W. H. γαμίζω), to give in marriage, Mat. xxiv. 38 (Rec.); 1 Cor. vii. 38 (Rec.). (N. T.)

ἐκ-γαμίσκω = preceding, Lu. xx. 34, 35 (Rec.). (N. T.)\*

ἐκ-γονος, ον, sprung from; neut. plur., descendants, 1 Tim. v. 4.\*

ἐκ-δαπανάω, ὦ, to spend entirely; pass. reflex., to expend one's energies for (ὕπέρ), 2 Cor. xii. 15.\*

ἐκ-δέχομαι, to expect (ἐως), to wait for (acc. or ἐως), Ja. v. 7; Heb. x. 13.

ἐκ-δηλος, ον, conspicuous, manifest, 2 Tim. iii. 9.\*

ἐκ-δημέω, ὦ, to go abroad, to be absent, 2 Cor. v. 6, 8, 9.\*

ἐκ-δίδωμι, N. T. mid., to let out for one's advantage, Mat. xxi. 33, 41; Mar. xii. 1; Lu. xx. 9.\*

ἐκ-δι-ηγέομαι, οὔμαι, dep. mid., to narrate at length, to declare, Ac. xiii. 41, xv. 3.\*

ἐκ-δικέω, ὦ, to do justice to, defend, avenge a person (acc. and ἀπό), Lu. xviii. 3, 5; Ro. xii. 19; to demand requital for, avenge a deed (acc.), 2 Cor. x. 6; Rev. vi. 10, xix. 2.\*

ἐκ-δίκησις, εως, ἡ, an avenging, vindication, punishment, Ac. vii. 24; Ro. xii. 19; 1 Pet. ii. 14.

ἐκ-δικος, ον, ὁ, ἡ, an avenger, one who adjudges a culprit (dat.) to punishment for (περὶ) a crime, Ro. xiii. 4; 1 Th. iv. 6.\*

ἐκ-διώκω, ὦξω, to persecute, to expel by persecuting, Lu. xi. 49 (not W. H.); 1 Th. ii. 15.\*

ἐκ-δοτος, ον, delivered up, Ac. ii. 23.\*

ἐκ-δοχή, ἡς, ἡ, a waiting for, expectation, Heb. x. 27.\*

ἐκ-δύω, to unclothe, to strip off (two accs.), Mat. xxvii. 31; 2 Cor. v. 4.

ἐκεῖ, adv., there, thither.

ἐκεῖθεν, adv., from that place, thence.

ἐκεῖνος, ὅς, ο, pron., demonstr., that, that one there; used antithetically, Mar. xvi. 20; and by way of emphasis, Mat. xxii. 23. See Gr. §§ 338, 340, Wi. §§ 18, 4, 23, 1, Bu. 104, 120.

ἐκεῖσε, adv., thither, Ac. xxi. 3; in const. præg., Ac. xxii. 5.\*

ἐκ-ζητέω, ὦ, to seek out with diligence, Heb. xii. 17; 1 Pet. i. 10; to seek after God, Ac. xv. 17; Ro. iii. 11; Heb. xi. 6; to require, judicially, Lu. xi. 50, 51. (S.)\*

ἐκ-ζήτησις, εως, ἡ, a subject of inquiry, 1 Tim. i. 4 (W. H.).\*

ἐκ-θαμβέω, ὦ, N. T. pass., to be amazed, greatly astonished, Mar. ix. 15, xiv. 33, xvi. 5, 6.\*

ἐκ-θαμβος, ον, greatly astonished, amazed, Ac. iii. 11.\*

ἐκ-θαυμάζω, to wonder greatly, Mar. xii. 17 (W. H.).\*

ἐκ-θετός, ον, cast out, exposed to perish, Ac. vii. 19.\*

ἐκ-καθαίρω, 1st aor. ἐξεκάθαρα, to cleanse thoroughly, 1 Cor. v. 7; 2 Tim. ii. 4.\*

ἐκ-καίω, N. T. pass., to burn vehemently, as with lust, Ro. i. 27.\*

ἐκ-κακέω, ὦ, to faint, to despond through fear (Rec., for which W. H. have ἐγκ- and ἐνκ-).

ἐκ-κεντέω, ὦ, to pierce through, to transfix, Jn. xix. 37; Rev. i. 7.\*

ἐκ-κλάω, to break off, Ro. xi. 17, 19, 20 (W. H.).\*

ἐκ-κλείω, σω, to shut out, Gal. iv. 17; to exclude, Ro. iii. 27.\*

ἐκκλησία, ας, ἡ (ἐκκαλέω), an assembly, Ac. xix. 32, 39, 41; usually legally, sometimes tumultuously gathered. Espec. in N. T., an assembly of Christian believers, a church in one place, Ac. xi. 26; often plural, as Ac. xv. 41; the whole body of believers on earth, 1 Cor. xii. 28; Ep. i. 22; or in heaven, Heb. xii. 23. Syn.: see Trench, § 1.

ἐκ-κλίνω, to turn away from (ἀπό), Ro. iii. 12, xvi. 17; 1 Pet. iii. 11.\*

ἐκ-κολυμβάω, ὦ, to swim out, Ac. xxvii. 42.\*

ἐκ-κομίζω, to carry out for burial, Lu. vii. 12.\*

ἐκ-κόπτω, κόψω, to cut off, Mat. iii. 10, v. 30; 2 Cor. xi. 12 (in 1 Pet. iii. 7, W. H. read ἐνκόπτω, to hinder).

ἐκ-κρέμαμαι (mid. of ἐκκρεμάω), to hang upon, of earnest attention, Lu. xix. 48.\*

ἐκ-λαλέω, ὦ, to speak out, to disclose, Ac. xxiii. 22.\*

ἐκ-λάμπω, to shine forth, Mat. xiii. 43.\*

ἐκ-λανθάνω, in mid., to forget entirely, Heb. xii. 5.\*

ἐκ-λέγω, mid. in N. T., 1st aor. ἐξελεξάμην, to choose out for one's self, to elect, Lu. x. 42; Ac. vi. 5, xiii. 17; 1 Cor. i. 27, 28.

ἐκ-λείπω, 2d aor. ἐξέλιπον, to fail, to cease, to die, Lu. xvi. 9, xxii. 32, xxiii. 45 (W. H.); Heb. i. 12.\*

ἐκλεκτός, ὁ, ὅς, (1) chosen, elect, Lu. xviii. 7, xxiii. 35; 1 Tim. v. 21; Ro. viii. 33; Rev. xvii. 14; (2) choice, select, 2 Jn. i. 13; 1 Pet. ii. 4.

ἐκλογή, ἡς, ἡ, a choice, selection, Ro. ix. 11; 1 Th. i. 4; Ac. ix. 15 (a vessel of choice, i.e., a chosen vessel); concr., the chosen ones, Ro. xi. 7.

ἐκ-λύω, in pass., to become weary in body, or despondent in mind, Mar. viii. 3; Gal. vi. 9; Heb. xii. 5.

ἐκ-μάσσω, ξω, to wipe, to wipe off, Lu. vii. 38, 44; Jn. xi. 2, xii. 3, xiii. 5.\*

ἐκ-μυκτηρίζω, to deride, scoff at (acc.), Lu. xvi. 14, xxiii. 35 (S.)\*

ἐκ-νέω (lit., swim out), or ἐκνεύω (lit., turn by a side motion), to withdraw, Jn. v. 13.\*

ἐκ-νήφω, to return to soberness of mind, 1 Cor. xv. 34.\*

ἐκούσιος, ον (ἐκών), voluntary, spontaneous, Philem. 14.\* ἐκουσίως, adv., voluntarily, of one's own accord, Heb. x. 26; 1 Pet. v. 2.\*

ἐκ-παλαι, adv., from of old, 2 Pet. ii. 3, iii. 5.\*

ἐκ-πειράζω, σω, to put to the test, to make trial of, to tempt, Mat. iv. 7; Lu. iv. 12, x. 25; 1 Cor. x. 9. (S.)\*



ἐκ-πέμπω, to send forth, Ac. xiii. 4, xvii. 10.\*

ἐκ-περισσῶς, adv., exceedingly, Mar. xiv. 31 (W. H.). (N. T.)\*

ἐκ-πετάννυμι, 1st aor. ἐξέπέτασα, to stretch forth, Ro. x. 21.\*

ἐκ-πηδάω, ᾧ, 1st aor. ἐξέπηδησα (W. H.), to spring forth, Ac. xiv. 14.\*

ἐκ-πίπτω, to fall from (ἐκ), Ac. xii. 7; abs., to fall, Ja. i. 11; of a ship driven from its course, Ac. xxvii. 17; of love, to fail, 1 Cor. xiii. 8; of moral lapse, Gal. v. 4.

ἐκ-πλέω, εὐσώ, to sail away, Ac. xv. 39, xviii. 18, xx. 6.\*

ἐκ-πληρῶ, ᾧ, to fill entirely, fulfill, Ac. xiii. 32.\*

ἐκ-πληρώσις, εὐς, ἡ, fulfillment, Ac. xxi. 26.\*

ἐκ-πλήσσω, 2d aor. pass. ἐξεπλήσθην, to strike with astonishment, Mat. xiii. 54; Ac. xiii. 12.

ἐκ-πνέω, εὐσώ, to breathe out, to expire, Mar. xv. 37, 39; Lu. xxiii. 46.\*

ἐκ-πορεύομαι, dep., to go out (ἀπό, ἐκ, παρά, and εἰς, ἐπὶ, πρὸς); to proceed from, as from the heart; or as a river from its source, etc.

ἐκ-πορεύω, to be given up to fornication, Ju. 7. (S.)\*

ἐκ-πτύω, to reject, to loathe, Gal. iv. 14.\*

ἐκ-ρίζω, ᾧ, to root out, root up, Mat. xiii. 29, xv. 13; Lu. xvii. 6; Ju. 12.\*

ἐκ-στασις, εὐς, ἡ, trance, Ac. x. 10; amazement, Mar. v. 42.

ἐκ-στρέφω, perf. pass. ἐξέστραμμαι, to change for the worse, to corrupt, Tit. iii. 11.\*

ἐκ-ταράσσω, ξω, to agitate greatly, Ac. xvi. 20.\*

ἐκ-τείνω, νῶ, 1st aor. ἐξέτεινα, to stretch out the hand, as Lu. v. 13; to cast out, as anchors, Ac. xxvii. 30.

ἐκ-τελέω, ᾧ, εὐς, to complete, Lu. xiv. 29, 30.\*

ἐκτένεια, as, ἡ, intentness, Ac. xxvi. 7.\*

ἐκ-τενής, ἐς, intense, fervent, intent, 1 Pet. iv. 8; Ac. xii. 5 (W. H. -ὤς); ἐκτενέστερον, comp. as adv., more earnestly, Lu. xxii. 44 (W. H. omit).\*

ἐκτενῶς, adv., intently, earnest-

ly, 1 Pet. i. 22; Ac. xii. 5 (W. H.).\*

ἐκ-τίθωμι (see Gr. § 107, Wi. § 14, 16, Bu. 45 sq.), (1) to put out, expose an infant, Ac. vii. 21; (2) to expound, Ac. xi. 4, xviii. 26, xxviii. 23.\*

ἐκ-τινάσσω, ξω, to shake off, Mat. x. 14; Mar. vi. 11; Ac. xiii. 51; to shake out, Ac. xviii. 6.\*

ἐκτος, ἡ, ον, ord. num., sixth.

ἐκτός, adv., generally as prep., with gen., without, besides, except, 1 Cor. vi. 18; Ac. xxvi. 22; ἐκτός ἐι μή, except, 1 Cor. xiv. 5; τὸ ἐκτός, the outside, Mat. xxiii. 26.

ἐκ-τρέπω, pass. in mid. sense, to turn from, to forsake, 1 Tim. i. 6, v. 15, vi. 20; 2 Tim. iv. 4; Heb. xii. 13.\*

ἐκ-τρέφω, to nourish, Ep. v. 29; to bring up, Ep. vi. 4.\*

ἐκ-τρωμα, ατος, τό, an abortive birth, an abortion, 1 Cor. xv. 8.\*

ἐκ-φέρω, ἐξοίω, to bring forth, carry out; espec. to burial, Ac. v. 6, 9; to produce, of the earth, Heb. vi. 8.

ἐκ-φεύγω, to flee out (abs., or with ἐκ), Ac. xvi. 27, xix. 16; to escape, 1 Th. v. 3; Ro. ii. 3.

ἐκ-φοβέω, ᾧ, to terrify greatly, 2 Cor. x. 9.\*

ἐκ-φοβος, ον, greatly terrified, Mar. ix. 6; Heb. xii. 21.\*

ἐκ-φύω, 2d aor. pass. ἐξεφύην, to put forth, as a tree its leaves, Mat. xxiv. 32; Mar. xiii. 28.\*

ἐκ-χέω, also ἐκχύνω; fut. ἐκχεῶ, 1st aor. ἐξέχεα (see Gr. § 96c, Wi. § 13, 3a, Bu. 68), to pour out, as Rev. xvi. 1-17; money, Jn. ii. 15; to shed blood, Lu. xi. 50; fig., to shed a-broad, love, Ro. v. 5; pass., to be wholly given up to, Ju. 11.

ἐκ-χωρέω, ᾧ, to depart from, Lu. xxi. 21.\*

ἐκ-ψύχω, to expire, Ac. v. 5, 10, xii. 23.\*

ἐκῶν, οὔσα, ὄν, voluntary, willing; used adverbially, Ro. viii. 20; 1 Cor. ix. 17.\*

ἐλαία, as, ἡ, an olive tree, Ro. xi. 17, 24; its fruit, the olive, Ja. iii. 12; τὸ ὄρος τῶν ἐλαιῶν, the Mount of Olives, Mar. xi. 1.

ἐλαιον, ον, τό, olive oil, Mat. xxv. 3; Rev. vi. 6.

ἐλαιών, ὄνος, ὁ, an olive orchard, i.e., the Mount of Olives, Ac. i. 12. (S.)\*

Ἑλαμίτης, ον, ὁ, an Elamite, i.e., inhabitant of the province of Elymais, Ac. ii. 9.\*

ἐλάσσω or -ττων, ον, compar. of ἐλαχὺς for μικρός, less; in excellence, Jn. ii. 10; in age, Ro. ix. 12; in rank, Heb. vii. 7; ἐλαττον, as adv., less, 1 Tim. v. 9.\*

ἐλαττονέω, ᾧ, to have less, to lack, 2 Cor. viii. 15.\*

ἐλαττώ, ᾧ, to make less or inferior, Heb. ii. 7, 9; pass., to decrease, Jn. iii. 30.\*

ἐλαύνω, perf. part. ἐληλακώς, to drive, Lu. viii. 29; Ja. iii. 4; 2 Pet. ii. 17; to drive a ship, to row, Mar. vi. 48; Jn. vi. 19.\*

ἐλαφρία, as, ἡ, levity, incon- stancy, 2 Cor. i. 17.\*

ἐλαφρός, ἄ, ὄν, light, as a burden, Mat. xi. 30; 2 Cor. iv. 17.\*

ἐλάχιστος, ἡ, ον (superl. of ἐλαχὺς for μικρός), smallest, least, in size, amount, or importance, Ja. iii. 4; Lu. xvi. 10; 1 Cor. vi. 2.

ἐλαχιστότερος, α, ον, a double comparison, less than the least, Ep. iii. 8. (N. T.)\*

ἐλάω, see ἐλαύνω.

Ἐλεάzar, ὁ, Eleazar, Mat. i. 15.\*

ἐλέω (W. H., Rec. ἐλεέω), Ro. ix. 16; Ju. 22, 23.\*

ἐλεγμός, οὔ, ὁ, reproach, 2 Tim. iii. 16 (W. H.). (S.)\*

ἐλεγξίς, εὐς, ἡ, refutation, rebuke, 2 Pet. ii. 16. (S.)\*

ἐλεγχος, ον, ὁ, evident demonstration, proof, Heb. xi. 1; 2 Tim. iii. 16 (not W. H.).\*

ἐλέγχω, ξω, to convict, refute, reprove, 1 Cor. xiv. 24; Jn. iii. 20; 1 Tim. v. 20.

ἐλεεινός, ἡ, ὄν, pitiable, miserable, 1 Cor. xv. 19; Rev. iii. 17.\*

ἐλεέω, ᾧ, to have mercy on, succor (acc.), Mat. ix. 27; Lu. xvi. 24; pass., to obtain mercy, Mat. v. 7.

ἐλεημοσύνη, ἡς, ἡ, mercy, pity; in N. T., alms, sometimes plur., Mat. vi. 4; Lu. xi. 41; Ac. ix. 36.



ἐλεήμων, *ov*, full of pity, merciful, Mat. v. 7; Heb. ii. 17.\*

ἐλεος, *ous*, τό (and *ov*, *o*, see Gr. § 32a, Wi. § 9, note 2, Bu. 22), mercy, pity, especially on account of misery, Tit. iii. 5; Mat. ix. 13.

ἐλευθερία, *as*, ἡ, liberty, freedom, from the Mosaic yoke, as 1 Cor. x. 29; Gal. ii. 4; from evil, as Ja. ii. 12; Ro. viii. 21; license, 2 Pet. ii. 19.

ἐλεύθερος, *a, ov*, free, as opposed to the condition of a slave; delivered from obligation (often with ἐκ, ἀπό); at liberty to (*inf.*); once with *dat.* of reference, Ro. vi. 20.

ἐλευθερώ, *ω*, to set free (generally with *acc.* and ἀπό); with modal dative, Gal. v. 1.

ἐλευσις, *ews*, ἡ (ἐρχομαι), a coming, an advent, Ac. vii. 52.\*

ἐλεφάντινος, *η, ov*, made of ivory, Rev. xviii. 12.\*

Ἐλιακίμ, *o* (Heb.), *Eliakim*, Mat. i. 13; Lu. iii. 30.\*

Ἐλινα, *atos*, τό, a roll, Jn. xix. 39 (W. H. for Rec. *μίγμα*).\*

Ἐλιξερ, *o* (Heb.), *Elieser*, Lu. iii. 29.\*

Ἐλιούδ, *o* (Heb.), *Eliud*, Mat. i. 14, 15.\*

Ἐλισάβετ, ἡ (Heb. *Elisheba*), *Elisabeth*, Lu. i. 5, etc.

Ἐλισσαῖος, *ov, o*, *Elisha*, Lu. iv. 27.\*

ἐλίσσω, *ἔξω*, as *εἰλίσσω*, to roll up, Heb. i. 12; Rev. vi. 14 (W. H.).\*

ἔλκος, *ous*, τό, a wound, an ulcer, a sore, Lu. xvi. 21; Rev. xvi. 2, 11.\*

ἐλκών, *ω*, to make a sore; pass., to be full of sores, Lu. xvi. 20.\*

ἐλκύω, *σω*, to drag, Ac. xvi. 19; to draw, a net, Jn. xxi. 6, 11; a sword, Jn. xviii. 10; to draw over, to persuade, Jn. vi. 44, xii. 32.\* *Syn.*: σύρω always means to drag by force; ἐλκύω only sometimes involves force, often not.

ἔλκω (old form of foregoing), *impf.* ἐλκον, Ja. ii. 6; Ac. xxi. 30.\*

Ἑλλάς, *άδος*, ἡ, Hellas, Greece, = Ἀχαΐα, Ac. xx. 2.\*

Ἕλλην, *νος, o*, a Greek, as distinguished (1) from *βάρβαρος*, barbarian, Ro. i. 14, and (2)

from Ἰουδαῖος, Jew, as Jn. vii. 35. Used for Greek proselytes to Judaism, Jn. xii. 20; Ac. xvii. 4.

Ἑλληνικός, *η, ov*, Grecian, Lu. xiii. 38 (W. H. omit); Rev. ix. 11.\*

Ἑλληνίς, *ιδος, η*, a Greek or Gentile woman, Mar. vii. 26; Ac. xvii. 12.\*

Ἑλληνιστής, *ου, o* (ἐλληνίζω, to Hellenize, or adopt Greek manners and language), a Hellenist, Grecian Jew (R. V.); a Jew by parentage and religion, but born in a Gentile country and speaking Greek, Ac. vi. 1, ix. 29, xi. 20.\*

Ἑλληνιστί, *adv.*, in the Greek language, Jn. xix. 20; Ac. xxi. 37.\*

ἐλ-λογέω (*εν*; W. H. -άω), to charge to, to put to one's account, Ro. v. 13; Philem. 18. (N. T.).\*

Ἑλμωδάμ (W. H. -μα-), *o*, *Elmodam*, Lu. iii. 28.\*

ἐλπίζω, *att. fut.* ἐλπιῶ, 1st aor. ἤλπισα, to expect (*acc.* or *inf.*, or *uti*); to hope for (*acc.*); to trust in (ἐπί, *dat.*; *εν*, once *dat.* only); to direct hope towards (*els, επι, acc.*).

ἐλπίς, *ιδος, η*, expectation, hope; especially of the Christian hope. *Met.*, (1) the author, as 1 Tim. i. 1; (2) the object of hope, as Tit. ii. 13 (in Ro. viii. 20 W. H. read ἐφ' ἐλπίδι).

Ἑλύμας, *a, o* (from *Aram.*), *Elymas*, Ac. xiii. 8.\*

ἐλωί (prob. *Aram.* = Heb. *הָלֵל*), my God! Mar. xv. 34; Mat. xviii. 46 (W. H.); see *הלל*. (N. T.).\*

ἐμαυτοῦ, *ης, ου*, of myself, a reflexive pron., found only in the gen., *dat.*, and *acc.* cases; ἀπ' ἐμαυτοῦ, from myself, Jn. v. 30.

ἐμ-βαίνω, 2d aor. ἐνέβην, *part.* ἐμβάς, to go upon, into (*els*), always of entering a ship except Jn. v. 4 (W. H. omit).

ἐμ-βάλλω, to cast into, Lu. xii. 5.\*

ἐμ-βάπτω, to dip into, Mat. xxvi. 23; Mar. xiv. 20; Jn. xiii. 26 (W. H. *βάπτω*).\*

ἐμ-βατεύω, to enter, to intrude, to pry into, Col. ii. 18.\*

ἐμ-βιβάω, to cause to enter, to put on board, Ac. xxvii. 6.\*

ἐμ-βλέπω, to direct the eyes to anything, to look fixedly, to consider, to know by inspection (*acc., dat., or els*), Mar. viii. 25; Mat. xix. 26; Ac. xxii. 11.

ἐμ-βριμάομαι, *ωμαι, dep.*, to snort, to be very angry, Mar. xiv. 5; Jn. xi. 33, 38; to charge sternly (*dat.*), Mat. ix. 30; Mar. i. 43.\*

ἐμέω, *ω*, 1st aor. *inf.* ἐμέσαι, to vomit forth, Rev. iii. 16.\*

ἐμ-μαίνομαι, to rage against (*dat.*), Ac. xxvi. 11.\*

Ἐμμανουήλ, *o* (Heb. *God with us*), Immanuel, a name of Christ, Mat. i. 23. (S.).\*

Ἐμμαοῦς, *η*, Emmaus, a village a short distance from Jerusalem, Lu. xxiv. 13.\*

ἐμ-μένω, to remain or persevere in (*dat.* or *εν*), Ac. xxviii. 30 (W. H.); Gal. iii. 10.

Ἐμμόρ, *o*, Emmor, or Hamor, Ac. vii. 16.\*

ἐμός, *η, ov*, mine, denoting possession, power over, authorship, right, etc. See Gr. § 33b, Wi. § 22, 7, Bu. 115 sq.

ἐμπαιγμονή, *ης, η*, mockery, 2 Pet. iii. 3 (W. H.). (N. T.).\*

ἐμπαιγμός, *ου, o*, a mocking, scoffing, Heb. xi. 36. (S.).\*

ἐμ-παίζω, *ξω*, to mock (*abs.* or *dat.*), Mar. x. 34, xv. 20; to delude, Mat. ii. 16.

ἐμπακτής, *ου, o*, a mocker, 2 Pet. iii. 13; Ju. 18. (S.).\*

ἐμ-περιπατέω, *ω*, ἡσω, to walk about in (*εν*), 2 Cor. vi. 16. (S.).\*

ἐμ-πίπλημι and -πλάω, ἐμπλήσω, ἐνέπλησα, *part. pres.* ἐμπιπλῶν, to fill up, to satisfy, as with food, etc. (*gen.*), Lu. i. 53; Ro. xv. 24.

ἐμ-πίπτω, to fall into or among (*els*), Lu. x. 36; fig., to incur, as condemnation or punishment, 1 Tim. iii. 6; Heb. x. 31.

ἐμ-πλέκω, 2d aor. *pass.* ἐνεπλέκην, to entangle, involve in, 2 Tim. ii. 4; 2 Pet. ii. 20 (*dat.* of thing).\*

ἐμ-πλοκή, *ης, η*, a plaiting, braiding, of hair, 1 Pet. iii. 3.\*

ἐμ-πνέω (W. H. ἐνπ-), to breathe in, inhale (*gen.*), Ac. ix. 1.\*

ἐμ-πορεύομαι, dep., to go about; hence, to trade, to traffic, abs., Ja. iv. 13; to use for gain (acc.), 2 Pet. ii. 3.\*

ἐμ-πορία, as, ἡ, trade, merchandise, Mat. xxii. 5.\*

ἐμ-πόριον, ου, τό, emporium, a place for trading, Jn. ii. 16.\*

ἐμ-πορος, ου, ὁ, a traveler, merchant, trader, Mat. xiii. 45; Rev. xviii. 3, 11, 15, 23.\*

ἐμ-πρήθω, σω, to set on fire, to burn, Mat. xxii. 7.\*

ἐμ-προσθεν, adv., before (ἐμ-προσθεν καὶ ὀπισθεν, in front and behind, Rev. iv. 6); as prep. (gen.), before, in presence of, Mat. x. 32; before, in rank, Jn. i. 15, 30.

ἐμ-πτύω, σω, to spit upon (dat. or els), Mat. xxvii. 30; Mar. x. 34.

ἐμ-φανής, ἐς, manifest (dat.), Ac. x. 40; Ro. x. 20.\*

ἐμφανίζω, ἴσω, to make manifest (acc. and dat.), Jn. xiv. 22; Heb. ix. 24; to disclose, make known (δτι, or prepp. πρὸς, περὶ, etc.), Heb. xi. 14; Ac. xxv. 15.

ἐμ-φοβος, ου, terrified, afraid, Ac. x. 4, xxiv. 25.

ἐμ-φυσάω, ὦ, to breathe upon, acc., Jn. xx. 22.\*

ἐμ-φυτός, ου, implanted, Ja. i. 21.\*

ἐν, prep. gov. dat., in, generally as being or resting in; with-in, among. See Gr. § 295, Wi. § 48a, Bu. 328 sq. ἐν in composition has the force of in, upon, into. It is changed before γ, κ, ξ, and χ, into ἐγ-; before β, π, φ, ψ, and μ, into ἐμ-; and before λ, into ἐλ- (but W. H. prefer the unassimilated forms). The ν is, however, restored before the augment in verbs.

ἐν-σγκαλιζομαι, to take into the arms, Mar. ix. 36, x. 16.\*

ἐν-άλιος, ου (ἁλς), marine, plur., marine animals, Ja. iii. 7.\*

ἐν-αντι, adv., as prep. with gen., in the presence of, before, Lu. i. 8; Ac. viii. 21 (W. H.). (S.)\*

ἐν-αντίος, α, ου, over against, contrary, of the wind, as Ac. xxvii. 4; adverse, hostile, as Ac. xxvi. 9; ἐξ ἐναντίας, over against, Mar. xv. 39. Neut., ἐναντιον, adv. as prep. with

gen., in the presence of, as Lu. xx. 26; Ac. vii. 10.

ἐν-ἀρχομαι, to begin, Gal. iii. 3; Phil. i. 6.\*

ἐνατος, see ἐννατος.

ἐν-δεής, ἐς, in want, destitute, Ac. iv. 34.\*

ἐν-δειγμα, ατος, τό, proof, token, 2 Th. i. 5.\*

ἐν-δείκνυμι, N. T. mid., to show, to manifest, Ro. ix. 22; 2 Tim. iv. 14.

ἐνδειξίς, εως, ἡ, a proof, manifestation, Ro. iii. 25, 26; 2 Cor. viii. 24; a sign, token, Phil. i. 28.\*

ἐν-δεκα, οί, αί, τό, eleven; οί ἑνδεκα, the eleven, i.e., apostles, Mat. xxviii. 16; Ac. i. 26.

ἐν-δέκατος, η, ου, eleventh, Mat. xx. 6, 9; Rev. xxi. 20.\*

ἐν-δέχομαι, dep., to allow; only impersonally, οὐκ ἐνδέχεται, it is not admissible or possible, Lu. xiii. 33.\*

ἐν-δμημέω, ὦ, to be at home, 2 Cor. v. 6, 8, 9.\*

ἐν-διδύσκω, to put on, clothe, Mar. xv. 17 (W. H.); mid., to clothe one's self with (acc.), Lu. viii. 27 (not W. H.), xvi. 19; Mar. xv. 17 (W. H.); see ἐνδύνα. (S.)\*

ἐν-δικος, ου, righteous, just, Ro. iii. 8; Heb. ii. 2.\*

ἐν-δόμησις, εως, ἡ, the material of a building, a structure, Rev. xxi. 18.\*

ἐν-δοξάζω, σω, N. T. pass., to be glorified in, 2 Th. i. 10, 12. (S.)\*

ἐν-δοξος, ου, highly esteemed, 1 Cor. iv. 10; splendid, glorious, Lu. xiii. 17; of external appearance, splendid, Lu. vii. 25; fig., free from sin, Ep. v. 27.\*

ἐνδυμα, ατος, τό, a garment, raiment, Mat. iii. 4, xxviii. 3. (S.)

ἐν-δυναμώω, ὦ, to strengthen, Phil. iv. 13; 1 Tim. i. 12; pass., to acquire strength, be strengthened, Ac. ix. 22; Ro. iv. 20. (S.)

ἐν-δύνω (2 Tim. iii. 6) and ἐνδύω, to clothe or to invest with (two accs.); mid., to enter, insinuate one's self into (2 Tim. iii. 6), to put on, clothe one's self with (acc.); often fig., to invest with.

ἐν-δυσίς, εως, ἡ, a putting on of clothing, 1 Pet. iii. 3.\*

ἐν-έδρα, as, ἡ, an ambush, Ac. xxiii. 16 (W. H.), xxv. 3.\*

ἐν-εδρεύω, to lie in ambush for (acc.), Lu. xi. 54; Ac. xxiii. 21.\*

ἐν-εἰλέω, ὦ, 1st aor. ἐνέλησα, to roll up, wrap in (acc. and dat.), Mar. xv. 46.\*

ἐν-εμμι, to be in, Lu. xi. 41, τὰ ἐνόντα, such things as are in (the platter, ver. 39), or the things within your power. For ἐνεστι, impers., see ἐνι.\*

ἐνεκα or ἐνεκεν, sometimes ἐνε-κεν, prep. with gen., because of, by reason of, on account of; οὐ ἐνεκεν, because, Lu. iv. 18; τίλος ἐνεκεν, for what cause? Ac. xix. 32.

ἐν-έργεια, as, ἡ, working, efficiency, Ep. i. 19, 20, iv. 16; 2 Th. ii. 9.

ἐν-εργέω, ὦ, to be operative, to work, as Gal. ii. 8; trans., to accomplish, as 1 Cor. xii. 11; mid., to work, to display activity, 2 Cor. i. 6; 1 Th. ii. 13; part., ἐνεργουμένη, Ja. v. 16 (see R. V.).

ἐν-έργημα, ατος, τό, working, effect; plur., 1 Cor. xii. 6, 10.\*

ἐν-εργής, ἐς, active, effectual, 1 Cor. xvi. 9; Heb. iv. 12; Philem. 6.\*

ἐν-εστώς, perf. participle of ἐνίστημι.

ἐν-ευ-λογέω, ὦ, to bless, to confer benefits on, Ac. iii. 25 (W. H. εὐλ-); Gal. iii. 8. (S.)\*

ἐν-έχω, (1) to hold in, entangle, only in pass. (dat.), Gal. v. 1; (2) to set one's self against (dat.), Mar. vi. 19; Lu. xi. 53.\*

ἐνθά-δε, adv., here, Lu. xxiv. 41; Ac. xvii. 6; hither, Jn. iv. 15; Ac. xxv. 17.

ἐν-θυμέομαι, οὔμαι, dep. pass., to revolve in mind, to think upon, Mat. i. 20, ix. 4; Ac. x. 19 (W. H. διεν-).\*

ἐν-θύμησις, εως, ἡ, thought, reflection, Mat. ix. 4, xii. 25; Ac. xvii. 29; Heb. iv. 12.\*

ἐνι, perhaps contracted from ἐνεστι, impers., there is, is present, 1 Cor. vi. 5 (W. H.); Gal. iii. 28; Col. iii. 11; Ja. i. 17.\*

ἐνιαυτός, οὔ, ὁ, a year, Ac. xi. 26; Ja. iv. 13.

ἐν-ίστημι, *to place in*; in pf., plpf., and 2d aor., *to be at hand, to threaten*, 2 Th. ii. 2; 2 Tim. iii. 1; perf. part. ἐνεστηκώς, sync. ἐνεστώς, *impending, or present*, 1 Cor. vii. 26; Gal. i. 4; Heb. ix. 9; τὰ ἐνεστῶτα, *present things*, opp. to τὰ μέλλοντα, *things to come*, Ro. viii. 38; 1 Cor. iii. 22.\*

ἐν-ισχύω, *to invigorate, to strengthen*, Lu. xxii. 43 (W. H. omit); Ac. ix. 19 (see W. H.).\*

ἐννατος, ὃν (W. H. ἐνατος), *ninth*, Lu. xxiii. 44; Rev. xxi. 20.

ἐννέα, αἱ, αἱ, τὰ, *nine*, Lu. xvii. 17.\*

ἐννενηκοντα-εννέα (W. H. as two words), *ninety-nine*, Mat. xviii. 12, 13; Lu. xv. 4, 7. (N. T.).\*

ἐννεός, ὁ, ὃν (W. H. ἐνεός), *dumb, speechless*, as with amazement, Ac. ix. 7.\*

ἐν-νεύω, *to signify by a nod or sign* (dat.), Lu. i. 62.\*

ἐν-νοια, ας, ἡ (νοῦς), *way of thinking, purpose*, Heb. iv. 12; 1 Pet. iv. 1.\*

ἐν-νομος, ὃν, *bound by the law*, 1 Cor. ix. 21; *lawful, regular*, Ac. xix. 39.\*

ἐν-νύχτος, ὃν (νύξ), *in the night*, neut. as adv., Mar. i. 35 (W. H. ἐννυχτα).\*

ἐν-οικέω, ὦ, ἥσω, *to dwell in* (ἐν), Ro. viii. 11; Col. iii. 16.

ἐνότης, τῆτος, ἡ (ἐς), *unity, unanimity*, Ep. iv. 3, 13.\*

ἐν-οχλέω, ὦ, *to disturb, to occasion tumult*, Heb. xii. 15; Lu. vi. 18 (W. H.).\*

ἐν-οχος, ὃν, *guilty of* (gen. of the crime, or of that which is violated), 1 Cor. xi. 27; Mar. iii. 29; *liable to* (dat. of court, gen. of punishment, els of the place of punishment), Mat. v. 21, 22; Mar. xiv. 64.

ἐν-ταλμα, ατος, τό, *a precept*, Mat. xv. 9; Mar. vii. 7; Col. ii. 22. (S.).\*

ἐν-ταφιάζω, *to prepare for burial*, as by washing, swathing, adorning, anointing the body, Mat. xxvi. 12; Jn. xix. 40.\*

ἐνταφιασμός, οὔ, ὁ, *preparation*

*of a body for burial*, Mar. xiv. 8; Jn. xii. 7. (N. T.).\*

ἐν-τέλλω, in N. T. only mid. and pass.; fut. mid. ἐντελοῦμαι; perf., ἐντέταλμαι, *to command, to enjoin* (dat. of pers., or πρὸς with acc.), Ac. i. 2; Heb. ix. 20.

ἐντεῦθεν, adv., *hence; from this place or cause*; repeated Jn. xix. 18, *on this side and that*.

ἐν-τευξίς, εως, ἡ, *prayer, intercession*, 1 Tim. ii. 1, iv. 5.\* Syn.: see αἰτήμα.

ἐν-τιμος, ὃν, *held in honor; precious, highly esteemed*, Lu. vii. 2, xiv. 8; Phil. ii. 29; 1 Pet. ii. 4, 6.\*

ἐντολή, ἥς, ἡ, *a command or prohibition: of God's commands*, 1 Cor. vii. 19; *Christ's precepts or teachings*, 1 Cor. xiv. 37; 1 Tim. vi. 14; *traditions of the Rabbis*, Tit. i. 14; αἱ ἐντολαί, *the commandments, i.e., the ten*.

ἐν-τόπιος, ὃν, ὁ (prop. adj.), *a resident*, Ac. xxi. 12.\*

ἐντός, adv. as prep., with gen., *within*, Lu. xvii. 21; τὸ ἐντός, *the inside*, Mat. xxiii. 26.\*

ἐν-τρέπω, ψω, 2d fut. pass., ἐντραπήσομαι; 2d aor. pass., ἐντραπήην; *to put to shame*, as 1 Cor. iv. 14; Tit. ii. 8; *mid., to reverence*, as Mat. xxi. 37.

ἐν-τρέφω, *to nourish in* (dat.); pass., fig., *to be educated in*, 1 Tim. iv. 6.\*

ἐν-τρομος, ὃν, *trembling through fear*, Ac. vii. 32, xvi. 29; Heb. xii. 21.\*

ἐν-τροπή, ἥς, ἡ, *shame*, 1 Cor. vi. 5, xv. 34.\* Syn.: see αἰδώς.

ἐν-τρυφάω, ὦ, *to live luxuriously, to revel* (with ἐν), 2 Pet. ii. 13.\*

ἐν-τυγχάνω, *to meet with, to address*, Ac. xxv. 24; with ὑπέρ (gen.), *to intercede for*, Ro. viii. 27, 34; Heb. vii. 25; with κατά (gen.), *to plead against*, Ro. xi. 2.\*

ἐν-τυλίσσω, ξω, *to wrap in, to wrap up*, Mat. xxvii. 59; Lu. xxiii. 53; Jn. xx. 7.\*

ἐν-τυπώω, ὦ, *to engrave*, 2 Cor. iii. 7.\*

ἐν-υβρίζω, σω, *to treat contemptuously*, Heb. x. 29.\*

ἐν-υπνιάζομαι, dep. pass., *to*

*dream* (cognate acc.), Ac. ii. 17; *to conceive impure thoughts*, Ju. 8.\*

ἐν-ύπνιον, ὃν, τό, *a dream*, Ac. ii. 17.\*

ἐνώπιον (neut. of ἐνώπιος, from ἐν ὧπι, *in view*), as prep., with gen., *before, in sight or presence of*, Lu. i. 17; Rev. iii. 9; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, Ro. xiv. 22; used in adjuration, 1 Tim. v. 21; χάρις ἐνώπιον τοῦ θεοῦ (Ac. vii. 4), *favor with God*.

Ἐνός, ὁ, Enos, Lu. iii. 38.\*

ἐν-ωτίζομαι, dep. mid. (ἐν ὧτλοις, *in the ears*), *to listen to*, Ac. ii. 14. (S.).\*

Ἐνὼχ, ὁ, Enoch, Lu. iii. 37; Ju. 14.\*

ἐξ, prep., see ἐκ.

ἕξ, αἱ, αἱ, τὰ, card. num., *six*.

ἐξ-αγγέλλω, *to declare abroad, celebrate*, 1 Pet. ii. 9.\*

ἐξ-αγοράζω, *to redeem*, Gal. iii. 13 (ἐκ), iv. 5; τὸν καιρὸν, *to buy up, redeem the opportunity from being lost*, Ep. v. 16; Col. iv. 5.\*

ἐξ-άγω, 2d aor. ἐξήγαγον, *to lead out* (with ἐξω, ἐκ, els).

ἐξ-αίρω, ὦ (see Gr. § 103, 1, Wi. § 15, Bu. 53), *to take out, pluck out*, Mat. v. 29, xviii. 9; *mid., to rescue, deliver*, Ac. vii. 10, 34, xii. 11, xiii. 27, xxvi. 17; Gal. i. 4.\*

ἐξ-αίρω (see Gr. § 92), *to lift up; to remove*, 1 Cor. v. 2 (W. H. αἶρω), 13.\*

ἐξ-αίτέω, ὦ, N. T., *mid., to demand of; to ask for*, Lu. xxii. 31.\*

ἐξ-αίφνης (W. H. ἐξέφ-, except in Ac. xxii. 6), *adv., suddenly, unexpectedly*, Mar. xiii. 36.

ἐξ-ακολουθεῖω, ὦ, *to follow after, to imitate*, 2 Pet. i. 16, ii. 2, 15.\*

ἑκατόσιοι, αἱ, α, *six hundred*, Rev. xiii. 18, xiv. 20.\*

ἐξ-αλείφω, *to wipe out, obliterate*, Rev. iii. 5; Col. ii. 14; Ac. iii. 19; *to wipe away* (ἀπὸ οὐ ἐκ), Rev. vii. 17, xxi. 4.\*

ἐξ-άλλομαι, *to leap up*, Ac. iii. 8.\*

ἐξ-ανάστασις, εως, ἡ, *a resurrection*, Phil. iii. 11 (followed by ἐκ, W. H.).\*

ἐξ-ανα-τέλω, *to spring up*, as plants or corn, Mat. xiii. 5; Mar. iv. 5.\*

ἐξ-αν-ίστημι, (1) trans., *to raise*



*up* offspring, Mar. xii. 19; Lu. xx. 28; (2) 2d aor. intrans., *to rise up*, Ac. xv. 5.\*

**ἐξ-απατάω**, ὦ, *to deceive thoroughly*, Ro. vii. 11; 2 Th. ii. 3.

**ἐξ-άπναι**, adv. (= ἐξαφνης), *suddenly*, Mar. ix. 8. (S.)\*

**ἐξ-απορέομαι**, οὔμαι, dep., *to be utterly without resource, to be in despair*, 2 Cor. i. 8, iv. 8.\*

**ἐξ-απο-στέλλω**, *to send forth, send away*, Ac. vii. 12, xi. 12, xvii. 14.

**ἐξ-αρτίζω**, (1) *to completely furnish* (πρός, acc.), 2 Tim. iii. 17; (2) *to complete*, Ac. xxi. 5.\*

**ἐξ-αστράπτω**, *to shine, as lightning; of raiment*, Lu. ix. 29. (S.)\*

**ἐξ-αυτῆς**, adv. (sc. ὥρας), *from that very time, instantly*, as Mar. vi. 25; Ac. x. 33.

**ἐξ-εγείρω**, *to raise up*, Ro. ix. 17; 1 Cor. vi. 14.\*

**ἐξ-εμὶ** (εἰμι, see Gr. § 111, Bu. 50), *to go out*, Ac. xiii. 42, xvii. 15, xx. 7, xxvii. 43.\*

**ἐξ-εμὶ** (εἰμι), see ἔξεστι.

**ἐξ-ελέγχω**, *to convict, to rebuke sternly, to punish*, Ju. 15 (W. H. ἐλέγχω).\*

**ἐξ-έλκω**, *to draw out from the right way*, Ja. i. 14.\*

**ἐξ-έραμα**, ατος, τό, *vomit*, 2 Pet. ii. 22.\*

**ἐξερευνάω** (W. H. -ραυ-), ὦ, *to search diligently*, 1 Pet. i. 10.\*

**ἐξ-έρχομαι** (see Gr. § 103, 2, Wi. p. 33, § 15, Bu. 58), *to go or to come out of* (with gen. or ἐκ, ἀπό, ἐξω, παρά); *to go away, to depart, to issue or to spring from; to go forth*; of a rumor, *to be divulged or spread abroad; to emanate*, as thoughts from the heart, healing power from the Savior; *to go out, i.e., vanish, as expiring hope*, Ac. xvi. 19.

**ἐξ-εστί**, part. neut. ἐξόν (impers. from ἔξεμι), *it is lawful, as Mat. xiv. 4; it is becoming, as Ac. xvi. 21; it is possible, as Mat. xx. 15*. The part. is used in the same sense, with or without subst. verb, Mat. xii. 4; 2 Cor. xii. 4 (dat. and inf.).

**ἐξ-ετάζω**, *to search out, to examine strictly*, Mat. ii. 8, x. 11; Jn. xxi. 12.\*

**ἐξ-ηγέομαι**, οὔμαι, dep. mid., *to narrate fully*, as Lu. xxiv. 35; *to declare, as a teacher*, as Jn. i. 18.

**ἐξήκοντα**, ol, al, τὰ, *sixty*.

**ἐξῆς**, adv. (ἐξω), *next in order, only in the phrase τῇ ἐξῆς* (sc. ἡμέρᾳ), *on the next day* (ἡμέρᾳ is expressed, Lu. ix. 37).

**ἐξ-ηχώω**, ὦ, N. T. only in pass., *to be sounded forth, promulgated widely*, 1 Th. i. 8.\*

**ἐξ-ις**, εως, ἡ (ἐξω), *habit, use*, Heb. v. 14.\*

**ἐξ-ιστῆμι**, -ιστάω and -ιστάνω (see Gr. § 107, Wi. § 14, 1, Bu. 44 sq.), *to displace; (1) trans., to astonish*, Lu. xxiv. 22; Ac. viii. 9, 11; (2) 2d aor., perf. and mid., intrans., *to be astonished*, Mat. xii. 23; *to be insane*, 2 Cor. v. 13.

**ἐξ-ισχύω**, *to be perfectly able*, Eph. iii. 18.\*

**ἐξ-όδος**, ου, ἡ, *an exit, departure*, Heb. xi. 22; *departure, as from life*, Lu. ix. 31; 2 Pet. i. 15.\*

**ἐξ-ολοθρεύω**, *to destroy utterly*, Ac. iii. 23. (S.)\*

**ἐξ-ομολογέω**, ὦ, *to confess fully, to make acknowledgment of, as of sins, etc.; in mid., to acknowledge benefits conferred, to praise* (with dat.). Once, *to promise*, Lu. xxii. 6. (S.)\*

**ἐξ-ορκίζω**, *to adjure, put to oath*, Mat. xxvi. 63.\*

**ἐξ-ορκιστής**, ου, ὁ, *an exorcist, one who expels demons by conjuration*, Ac. xix. 13.\*

**ἐξ-ορύσσω**, ξω, *to dig out*, Gal. iv. 15; *to dig through*, Mar. ii. 4.\*

**ἐξ-ουδενέω**=ἐξουθενέω, ὦ (οὐδελς), Mar. ix. 12 (W. H.)\*

**ἐξ-ουδενόω**, ὦ = preceding, Mar. ix. 12 (Rec.)\*

**ἐξουθενέω**, ὦ, *to make of no account, to despise utterly*, Lu. xviii. 9; Gal. iv. 14; perf. pass. part. ἐξουθενημένος, *contemned, despised*, 1 Cor. i. 28, vi. 4. (S.)\*

**ἐξ-ουσία**, ας, ἡ (ἐξεστι), (1) *power, ability, as Jn. xix. 11; (2) liberty, license, privilege, right, as Ro. ix. 21; (3) commission, authority, as Mat. xxi. 23; (4) αἱ ἐξουσίαι, the powers, i.e., rulers, magis-*

*trates*, Lu. xii. 11; *angels, good and bad*, Ep. i. 21, vi. 12. In 1 Cor. xi. 10, ἐξουσίαν, *a sign of the authority of a husband over his wife, i.e., the veil*.

**ἐξ-ουσιάζω**, *to exercise authority over* (gen.), Lu. xxii. 25; 1 Cor. vii. 4; pass., *to be under the power of* (ὑπό), 1 Cor. vi. 12.\*

**ἐξ-οχή**, ἡς, ἡ, *eminence, distinction; only in the phrase κατ' ἐξοχήν, by way of distinction*, Ac. xxv. 23 (Gr. § 300β, 5).\*

**ἐξ-υπνίζω**, σω, *to wake from sleep*, Jn. xi. 11. (S.)\*

**ἐξ-υπνος**, ου, *roused out of sleep*, Ac. xvi. 27.\*

**ἐξω**, adv., abs., or as prep. with gen., *without, outside; or ἐξω, those without*, as Mar. iv. 11; 1 Cor. v. 12, 13. Used often after verbs of motion compounded with ἐκ.

**ἐξωθεν**, adv. of place, *from without; τὸ ἐξωθεν, the outside*, as Lu. xi. 39; οἱ ἐξωθεν, *those from without*, as 1 Tim. iii. 7; as prep. gen., Mar. vii. 15; Rev. xi. 2.

**ἐξ-ωθέω**, ὦ, *to drive out, expel*, Ac. vii. 45; *to propel*, as a vessel, Ac. xxvii. 39 (not W. H. text).\*

**ἐξώτερος**, α, ου (comp. of ἐξω), *outer, in the phrase "outer darkness," Mat. viii. 12, xxii. 13, xxv. 30. (S.)\**

**εἴοικα**, see εἶκω.

**ἐορτάζω**, *to keep or celebrate a feast*, 1 Cor. v. 8.\*

**ἐορτή**, ἡς, ἡ, *a feast, a festival; used of Jewish feasts, especially of the Passover*, as Lu. ii. 41, xxii. 1.

**ἐπ-αγγελία**, ας, ἡ, (1) *a promise, as 2 Cor. i. 20; Ac. xxiii. 21, generally plur.; the promises, specially, e.g., to Abraham, or those of the Gospel, as 2 Tim. i. 1; (2) met., the thing promised, as Ac. ii. 33; Heb. xi. 13, 33, 39.*

**ἐπ-αγγέλλω**, mid. in N. T., except pass., Gal. iii. 19, (1) *to promise, with dat., or acc. and dat., or inf., once cognate acc., 1 Jn. ii. 25; (2) to make profession or avowal of* (acc.), 1 Tim. ii. 10, vi. 21.



ἐπ-ἀγγελμα, ατος, τό, *a promise*, 2 Pet. i. 4, iii. 13.\*

ἐπ-άγω, to bring upon, Ac. v. 28; 2 Pet. ii. 1, 5.\*

ἐπ-αγωνίζομαι, to contend earnestly for (dat.), Ju. 3.\*

ἐπ-αθροίζω, pass., to gather together, Lu. xi. 29.\*

Ἐπ-αίνετος, ου, ὁ, *Epanetus*, Ro. xvi. 5.\*

ἐπ-αινέω, ὦ, ἔσω, 1st aor. ἐπῆνεσα, to commend, to praise, Lu. xvi. 8; Ro. xv. 11; 1 Cor. xi. 2, 17, 22.\*

ἐπ-αινος, ου, ὁ, commendation, praise, Ro. ii. 29; Ep. i. 6, 12, 14; Phil. i. 11.

ἐπ-αίρω (see Gr. § 92), to raise up, as hoisting a sail, Ac. xxvii. 40; to lift up, as the eyes, the hands in prayer, the head in courage, the heel against, or in opposition; pass., to be lifted up 2 Cor. xi. 20, of the ascension of Christ, Ac. i. 9.

ἐπ-αισχύνομαι, to be ashamed, abs., 2 Tim. i. 12; to be ashamed of (acc. or ἐπὶ, dat.), Mar. viii. 38; Ro. vi. 21.

ἐπ-αίτέω, ὦ, to beg, to ask alms, Lu. xvi. 3, xviii. 35 (W. H.).\*

ἐπ-ακολουθεῖω, ὦ, to follow after (dat.); fig., 1 Tim. v. 10, 24; 1 Pet. ii. 21; Mar. xvi. 20 (see W. H.).\*

ἐπ-ακούω, to hearken to favorably (gen. pers.), 2 Cor. vi. 2.\*

ἐπ-ακροάομαι, ὦμαι, to hear, listen to (gen. pers.), Ac. xvi. 25.\*

ἐπ'αν, conj. (ἐπεὶ ἄν), after, when (subj.), Mat. ii. 8; Lu. xi. 22, 34.\*

ἐπ-ἀναγκες, adv., necessarily (with art.), Ac. xv. 28.\*

ἐπ-αν-άγω, trans., to put a vessel out to sea, Lu. v. 3, 4; intrans., to return, Mat. xxi. 18.\*

ἐν-ανα-μνήσκω, to remind one again (acc.), Ro. xv. 15.\*

ἐπ-ανα-παύομαι, to rest upon (ἐπὶ, acc.), Lu. x. 6; to rely, to trust in (dat.), Ro. ii. 17. (S.).\*

ἐπ-αν-έρχομαι, to come back again, Lu. x. 35, xix. 15.\*

ἐπ-αν-ίστημι, N. T. mid., to rise up against (ἐπὶ, acc.), Mat. x. 21; Mar. xiii. 12.\*

ἐπ-αν-όρθωσις, εως, ἡ, correc-

tion, reformation, 2 Tim. iii. 16.\*

ἐπ-άνω, adv., also used as prep. gen., above, upon; more than, in price or number; superior to, in authority.

ἐπ-άρατος, ου, accursed, Jn. vii. 49 (W. H.).\*

ἐπ-αρκέω, ὦ, ἔσω, to aid, to relieve (dat.), 1 Tim. v. 10, 16.\*

ἐπ-αρχία, as, ἡ, a province, a region subject to a prefect, Ac. xxiii. 34, xxv. 1.\*

ἐπ-αυλις, εως, ἡ, a dwelling, Ac. i. 20.\*

ἐπ-αύριον, adv., on the morrow, τῇ ἐπαύριον (ἡμέρᾳ), on the next day, Mar. xi. 12. (S.)

ἐπ-αυτο-φώρω = ἐπ' αὐτοῦ-φώρω. Ἐπαφράς, ἁ, ὁ, *Eraphras* of Colossæ, Col. i. 7, iv. 12; Phil. 23.\*

ἐπ-αφρίζω, to foam up or out (acc.), Ju. 13.\*

Ἐπαφρόδιτος, ου, ὁ, *Eraphroditus*, a Macedonian, Phil. ii. 25, iv. 18.\*

ἐπ-εγείρω, to raise up, to excite against (ἐπὶ, acc., or κατά, gen.), Ac. xiii. 50, xiv. 2.\*

ἐπει, conj., (1) of time, after, only Lu. vii. 1 (W. H. ἐπειδὴ); (2) of reason, since, because, seeing that, Lu. i. 34; Jn. xiii. 29.

ἐπει-δή, conj., since, inasmuch as, Lu. xi. 6; Phil. ii. 26; of time, after that, only Lu. vii. 1 (W. H.).

ἐπει-δή-περ, conj., since verily, forasmuch as, Lu. i. 1.\*

ἐπ-εἶδον, see ἐφώρα.

ἐπ-εἰμι (εἶμι, Gr. § 111, Bu. 50), to come after, to follow; only in part., ἐπιών, οὔσα, ὄν, following, Ac. vii. 26, xxiii. 11; τῇ ἐπιούσῃ (sc. ἡμέρᾳ), on the following day, Ac. xvi. 11, xx. 15, xxi. 18.\*

ἐπει-περ, conj., since indeed, Ro. iii. 30 (W. H. εἴπερ).\*

ἐπ-εἰς-αγωγὴ, ἥς, ἡ, a bringing in besides, Heb. vii. 19.\*

ἐπ-εἰτα, adv., thereupon, thereafter; marking succession of time, as Gal. i. 18; also of order, as 1 Cor. v. 46; 1 Th. iv. 17.

ἐπ-ἐκεῖνα (sc. μέρη), adv. with gen., beyond, Ac. vii. 43.\*

ἐπ-εκ-τείνω, in mid., to stretch forward to (dat.), Phil. iii. 14.\*

ἐπενδύτης, ου, ὁ, an upper garment, Jn. xxi. 7.\*

ἐπ-εν-δύω, in mid., to put on over, as an upper garment, 2 Cor. v. 2, 4.\*

ἐπ-έρχομαι, to come on, approach, overtake, impend, Ep. ii. 7; Ac. viii. 24; to attack, Lu. xi. 22; τὰ ἐπερχομένα, the things that are coming on (dat.), Lu. xxi. 26.

ἐπ-ερωτάω, ὦ, (1) to interrogate, to question (two accs., or acc. and περὶ, gen., or with ἐλ, τὸς, etc.), Mat. xii. 10; Lu. ii. 46; Ac. xxiii. 34; to inquire after God, Ro. x. 20; (2) to demand of (acc. and inf.), Mat. xvi. 1.

ἐπ-ερότημα, ατος, τό, probably inquiry, or earnest desire, 1 Pet. iii. 21; see R. V.\*

ἐπ-έχω, (1) to apply (the mind) to (dat.), give attention to, Lu. xiv. 7; Ac. iii. 5; 1 Tim. iv. 16; (2) to hold out, to exhibit, Phil. ii. 16; (3) to delay, tarry, Ac. xix. 22.\*

ἐπιηρέαζω, to insult, to treat abusively, Mat. v. 44 (not W. H.); Lu. vi. 28; to accuse falsely (acc. of charge), 1 Pet. iii. 16.\*

ἐπὶ, a preposition governing gen., dat., or acc.; general signification, upon. For its various applications, see Gr. § 305, Wi. §§ 47g, 48c, 49f, 52, 4, 7), Bu. 336 sq. ἐπὶ, in composition, signifies motion upon, towards, or against; rest on, over, or at; addition, succession, repetition, renewal; and it is often intensive.

ἐπι-βαίνω, to go upon a ship, to mount a horse or ass, to come to or into a country (ἐπὶ, acc., els, or simple dat.), Mat. xxi. 5; Ac. xx. 18, xxi. 2, 4 (W. H.), 6 (W. H. ἐμβ-), xxv. 1, xxvii. 2.\*

ἐπι-βάλλω, (1) trans., to cast upon, as Mar. xi. 7; to put on, as a patch on a garment, Lu. v. 36; to lay upon, Lu. xx. 19; Jn. vii. 30; (2) intrans., to rush upon, Mar. iv. 37; to fix the mind steadfastly on (dat.), Mar. xiv. 72; (3) part., ἐπιβάλλων, falling to his share, Lu. xv. 12.

ἐπι-βαρέω, ὦ, to burden; fig., ■

Cor. ii. 5; 1 Th. ii. 9; 2 Th. iii. 8.\*

ἐπι-βιβάζω, *to cause to mount, to place upon*, Lu. x. 34, xix. 35; Ac. xxiii. 24.\*

ἐπι-βλέπω, *to look upon with favor (with ἐπι)*, Lu. i. 48, ix. 38; Ja. ii. 3.\*

ἐπι-βλημα, ατος, τό, *a patch on a garment*, Mat. ix. 16; Mar. ii. 21; Lu. v. 36.\*

ἐπι-βοάω, ὦ, *to cry out*, Ac. xxv. 24 (W. H. βοάω).\*

ἐπι-βουλή, ἥς, ἡ, *a design against, a plot*, Ac. ix. 24, xx. 3, 19 (plur.), xxiii. 30.\*

ἐπι-γαμβρέυω, *to marry a deceased brother's wife (acc.)*, Mat. xxii. 24. (S.)\*

ἐπι-γειος, ον, *earthly, belonging to the earth*, 2 Cor. v. 1; Phil. ii. 10; τὰ ἐπίγεια, *earthly things*, Phil. iii. 19.

ἐπι-γίνομαι, *to arise, spring up*, as a wind, Ac. xxviii. 13.\*

ἐπι-γινώσκω, (1) *to know clearly, understand, discern*; (2) *to acknowledge*; (3) *to recognize*; (4) *to learn (δτι), become acquainted with (acc.)*.

ἐπι-γινώσις, εως, ἡ, *accurate knowledge*, Ro. x. 2; Ep. i. 17; Heb. x. 26. Syn.: see γινώσις.

ἐπι-γραφή, ἥς, ἡ, *an inscription, a title*, as Lu. xx. 24, xxiii. 38.

ἐπι-γράφω, ψω, *to inscribe, write upon*, as Mar. xv. 26; Rev. xxi. 12.

ἐπι-δείκνυμι (see Gr. § 114, Bu. 45), (1) *to show, exhibit*, Mat. xxiv. 1; Lu. xvii. 14; (2) *to demonstrate, prove by argument*, Ac. xviii. 28; Heb. vi. 17.

ἐπι-δέχομαι, *to receive hospitably*, 3 Jn. 10; *to accept, admit*, 3 Jn. 9.\*

ἐπι-δημέω, ὦ, *to sojourn, as foreigners in a country*, Ac. ii. 10, xvii. 21.\*

ἐπι-διατάσσομαι, *to ordain besides*, Gal. iii. 15. (N. T.)\*

ἐπι-δίδωμι, *to deliver, to give up (acc. and dat.)*, as Mat. vii. 9; Ac. xv. 30; *to give way to the wind*, Ac. xxvii. 15.

ἐπι-δι-ορθόω, *to set in order besides*, Tit. i. 5.\*

ἐπι-δύω, *to set, as the sun*, Ep. iv. 26.\*

ἐπιείκεια, as, ἡ, *clemency, gen-*

*leness*, Ac. xxiv. 4; 2 Cor. x. 1.\*

ἐπι-εικής, ἐς, *gentle, mild*, Phil. iv. 5; 1 Tim. iii. 3; Tit. iii. 2; Ja. iii. 17; 1 Pet. ii. 18.\*

ἐπι-ζητέω, ὦ, *to seek for, search for*, Ac. xii. 19; *to desire*, Mat. vi. 32; Ac. xiii. 7; *to demand*, Mat. xii. 39, xvi. 4.

ἐπι-θανάτιος, ον, *condemned to death*, 1 Cor. iv. 9.\*

ἐπι-θεσις, εως, ἡ, *a laying on of hands*, Ac. viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2.\*

ἐπι-θυμέω, ὦ, *to long for, to covet, to lust after*, Ja. iv. 2; Ro. vii. 7; Ac. xx. 33. (On Lu. xxii. 15, see Gr. § 280b, Wi. § 54, 3, Bu. 184.)

ἐπι-θυμητής, οὗ, ὁ, *an eager desirer of*, 1 Cor. x. 6.\*

ἐπι-θυμία, as, ἡ, *desire, eagerness for*, 1 Th. ii. 17; generally in a bad sense, *inordinate desire, lust, cupidity*, Ja. i. 14, 15; 2 Pet. ii. 10.

ἐπι-καθίζω, *to sit upon*, Mat. xxi. 7.\*

ἐπι-καλέω, ὦ, ἔσω, *to call upon, to call by name, to invoke in prayer*, Ac. vii. 59 (abs.); Ro. x. 12, 14 (acc.); mid., *to appeal to (acc.)*, Ac. xxv. 11; pass., *to be called or sur-named*, Lu. xxii. 3; Ac. xv. 17.

ἐπι-κάλυμμα, ατος, τό, *a covering, a cloak, a pretext*, 1 Pet. ii. 16.\*

ἐπι-καλύπτω, *to cover over, of sins, i.e., to pardon*, Ro. iv. 7 (from S.)\*

ἐπι-κατ'άρατος, ον, *accursed, doomed to punishment or destruction*, Jn. vii. 49 (W. H. ἐπάρατος); Gal. iii. 10, 13 (from S.)\*

ἐπι-κείμαι, *to lie upon (dat.)*, Jn. xi. 38, xxi. 9; *so to press upon, as the multitude upon Christ*, Lu. v. 1; *as a tempest on a ship*, Ac. xxvii. 20; fig., *to be laid on, as necessity*, 1 Cor. ix. 16; *to be laid or imposed upon, as by a law*, Heb. ix. 10; *to be urgent with entreaties*, Lu. xxiii. 23.\*

Ἐπικούρειος, ον, ὁ, *an Epicurean, a follower of Epicurus*, Ac. xvii. 18.\*

ἐπι-κουρία, as, ἡ (κοῦρος, *help*), *help, aid*, Ac. xxvi. 22.\*

ἐπι-κρίνω, *to decree, to give sentence (acc. and inf.)*, Lu. xxiii. 24.\*

ἐπι-λαμβάνω, N. T. mid., *to take hold of (gen.)*, in kindness, as Lu. ix. 47; Ac. ix. 27; Heb. ii. 16; *to seize, as a prisoner*, Ac. xxi. 30, 33; met., *to lay hold of, so as to possess*, 1 Tim. vi. 12, 19.

ἐπι-λανθάνομαι, dep., *to forget, neglect (inf., gen. or acc.)*, Mat. xvi. 5; Heb. vi. 10; part. perf. pass., ἐπιληλημένος, *forgotten*, Lu. xii. 6.

ἐπι-λέγω, in pass., *to be named*, Jn. v. 2; mid., *to choose*, Ac. xv. 40.\*

ἐπι-λείπω, λείψω, *not to suffice, to fail*, Heb. xi. 32.\*

ἐπι-λείχω, *to lick over*, Lu. xvi. 21 (W. H.). (N. T.)\*

ἐπι-λησμονή, ἥς, ἡ, *forgetfulness*, Ja. i. 25; see Gr. § 257. (Ap.)\*

ἐπι-λούτος, ον, *remaining over*, 1 Pet. iv. 2.\*

ἐπι-λύσις, εως, ἡ, *an unloosing, interpretation*, 2 Pet. i. 20. (See ἴδιος).\*

ἐπι-λύω, *to explain, interpret*, Mar. iv. 34; *to decide, as a debated question*, Ac. xix. 39.\*

ἐπι-μαρτυρέω, ὦ, *to testify earnestly*, 1 Pet. v. 12.\*

ἐπι-μέλεια, as, ἡ, *care, attention*, Ac. xxvii. 3.\*

ἐπι-μελομαι and ἐομαι, οὔμαι, fut. ἥσομαι, *to take care of (gen.)*, Lu. x. 34, 35; 1 Tim. iii. 5.\*

ἐπι-μελῶς, adv., *carefully, diligently*, Lu. xv. 8.\*

ἐπι-μένω, μενῶ, (1) *to remain, continue*, 1 Cor. xvi. 8; Gal. i. 18; (2) met., *to be constant, to persevere (dat.)*, Ro. vi. 1; 1 Tim. iv. 16.

ἐπι-νεύω, *to nod to, to assent*, Ac. xviii. 20.\*

ἐπι-νοια, as, ἡ, *thought, purpose*, Ac. viii. 22.\*

ἐπι-ορκέω, ὦ, ἥσω, *to swear falsely*, Mat. v. 33.\*

ἐπι-ορκος, ον, *perjured*, 1 Tim. i. 10.\*

ἐπιούσιος, ον, probably from ἐπιούσα (ἐπιεμι), *for the morrow, i.e., necessary or sufficient*, Mat. vi. 11; Lu. xi. 3. (N. T.)\*

ἐπι-πίπτω, *to fall upon* (ἐπί, acc.), *rush upon*, Mar. iii. 10 (dat.); fig., *to come upon* (dat., or ἐπί, acc. or dat.), as an emotion, etc., Lu. i. 12; Ac. viii. 16.

ἐπι-πλήσσω, *to rebuke, to chide*, 1 Tim. v. 1.\*

ἐπι-ποθέω, ὦ, *to desire earnestly, to long for or after* (inf. or acc.), as 2 Cor. v. 2; *to lust*, abs., Ja. iv. 5.

ἐπι-πόθησις, εως, ἡ, *longing*, 2 Cor. vii. 7, 11. (N. T.)\*

ἐπι-πόθητος, ον, *longed for*, Phil. iv. 1. (N. T.)\*

ἐπι-ποθία, ας, ἡ, like ἐπιπόθησις, *longing*, Ro. xv. 23. (N. T.)\*

ἐπι-πορεύομαι, dep., mid., *to journey to* (πρός), Lu. viii. 4.\*

ἐπι-ρράπτω, *to sew to, or upon*, Mar. ii. 21 (ἐπί, dat.). (N. T.)\*

ἐπι-ρρίπτω, *to cast, or throw upon*, Lu. xix. 35; of care cast upon God, 1 Pet. v. 7 (ἐπί, acc.)\*

ἐπι-σημος, ον, *remarkable, distinguished*, in either a bad or good sense, Mat. xxvii. 16; Ro. xvi. 7.\*

ἐπι-σιτισμός, οὔ, ὁ, *food, provisions*, Lu. ix. 12.\*

ἐπι-σκέπτομαι, σκέφομαι, dep., *to look upon, to visit*, as Ac. vii. 23; Mat. xxv. 36, 43; of God, Ac. xv. 14; *to look out, to select*, Ac. vi. 3.

ἐπι-σκευάζομαι, see ἀποσκ-.

ἐπι-σκηνόω, ὦ, *to fix a tent upon, to dwell, or remain on* (ἐπί, acc.), 2 Cor. xii. 9.\*

ἐπι-σκιάζω, ὥσω, *to overshadow* (acc. or dat.), Mat. xvii. 5; Mar. ix. 7; Lu. i. 35, ix. 34; Ac. v. 15.\*

ἐπι-σκοπέω, ὦ, *to act as ἐπίσκοπος, to oversee, to care for*, 1 Pet. v. 2 (W. H. omit); μή, *lest*, Heb. xii. 15.\*

ἐπι-σκοπή, ἡς, ἡ, (1) *visitation for kind and gracious purposes*, Lu. xix. 44; 1 Pet. ii. 12; (2) *office, charge*, Ac. i. 20 (from S.); (3) *the office of a bishop*, 1 Tim. iii. 1. (S.)\*

ἐπί-σκοπος, ον, ὁ, (1) *one who inspects, or superintends*, of Christ, 1 Pet. ii. 25; (2) *an overseer of a church, bishop*, Ac. xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7.\*

ἐπι-σπάω, ὦ, *to become uncircumcised*, 1 Cor. vii. 18.\*

ἐπι-σπείρω, *to sow in addition*, Mat. xiii. 25 (W. H.)\*

ἐπι-λοταμαι, dep., *to know well, to understand* (acc.), *to know*, with ὅτι, ὥς, etc.

ἐπι-σπασις, εως, ἡ (W. H.), *approach, onset*, Ac. xxiv. 12; 2 Cor. xi. 28.\*

ἐπι-σπάτης, ον, ὁ, *superintendent, master*; only in Lu., in voc., ἐπιστάτα, addressed to Jesus, Master, v. 5, viii. 24, 45, ix. 33, 49, xvii. 13.\*

ἐπι-στέλλω, *to send by letter to, to write*, Ac. xv. 20, xxi. 25 (W. H. ἀποστ-); Heb. xiii. 22.\*

ἐπι-στήμων, ον, *skillful, experienced*, Ja. iii. 13.\*

ἐπι-στηρίζω, *to establish besides, confirm*, Ac. xiv. 22, xv. 32, 41, xviii. 23 (not W. H.)\*

ἐπι-στολή, ἡς, ἡ, *an epistle, a letter*, Ac. xv. 30; 2 Cor. x. 10.

ἐπι-στομίζω, *to stop the mouth of*, Tit. i. 11.\*

ἐπι-στρέφω, ψω, (1) *trans., to cause to turn* (acc. and ἐπί), as to God, or to the worship of God, Ac. ix. 35; (2) *intrans., to return, to turn back*, either to good or evil, Ac. xxvi. 18; 2 Pet. ii. 21; *to return upon*, as a refused salutation, Mat. x. 13 (ἐπί, els, πρὸς).

ἐπι-στροφή, ἡς, ἡ, *a turning, conversion*, Ac. xv. 3.\*

ἐπι-συν-άγω, ἰάω, *to gather together, into one place*, as Mat. xxiii. 37.

ἐπι-συν-αγωγή, ἡς, ἡ, *a gathering together, in one place*, 2 Th. ii. 1; Heb. x. 25. (Ap.)\*

ἐπι-συν-τρέχω, *to run together besides*, Mar. ix. 25. (N. T.)\*

ἐπι-σύ-στασις, εως, ἡ (W. H. ἐπιστάσις), (1) *a seditious course*, Ac. xxiv. 12; (2) *a troublesome throng*, 2 Cor. xi. 28. (S.)\*

ἐπι-σφαλής, ἐς, *likely to fall, dangerous*, Ac. xxvii. 9.\*

ἐπι-ισχύω, *to be more urgent*, Lu. xxiii. 5.\*

ἐπι-σπερέω, εὔσω, *to heap up, to obtain a multitude of*, 2 Tim. iv. 3.\*

ἐπι-ταγή, ἡς, ἡ, *a command, an*

*injunction*, 2 Cor. viii. 8; Tit. ii. 15.

ἐπι-τάσσω, ξω, *to command* (abs.); Lu. xiv. 22; *enjoin upon* (dat. of pers., thing in acc. or inf.), Mar. ix. 25.

ἐπι-τελέω, ὦ, ἐσω, *to bring to an end, to perform*, as a service, Heb. ix. 6; mid., *to come to an end, to leave off*, Gal. iii. 3; pass., of sufferings, *to be imposed upon*, 1 Pet. v. 9.

ἐπιτήδειος, α, ον, *fit, needful*, Ja. ii. 16.\*

ἐπι-τίθημι, θήσω, *to put, place, or lay upon* (with acc. and dat., or ἐπί, acc. or gen.), as the hands (to heal), as stripes, etc.; of gifts, *to load with*, Ac. xxviii. 10; mid., *to rush upon in hostility, to oppose*, Ac. xviii. 10.

ἐπι-τιμάω, ὦ, *to rebuke* (dat.), Lu. xviii. 3; *to admonish* (iva), Mat. xii. 16.

ἐπι-τιμία, ας, ἡ, *punishment*, 2 Cor. ii. 6.\*

ἐπι-τρέπω, *to allow, permit*, Mat. viii. 21; Heb. vi. 3.

ἐπι-τροπή, ἡς, ἡ, *commission, full power*, Ac. xxvi. 12.\*

ἐπί-τροπος, ον, ὁ, *one who is intrusted with*; (1) *a steward*, Mat. xx. 8; Lu. viii. 3; (2) *a tutor*, Gal. iv. 2.\*

ἐπι-τυγχάνω, *to attain, acquire*, (gen. or acc.), Ro. xi. 7; Heb. vi. 15, xi. 33; Ja. iv. 2.\*

ἐπι-φάνω, 1st aor. inf. ἐπιφάναι, 2d aor. pass. ἐπεφάνην, (1) *to appear*, as stars, Ac. xxvii. 20; (2) *to shine upon* (dat.), Lu. i. 79; (3) *met., to be clearly known*, Tit. ii. 11, iii. 4.\*

ἐπιφάνεια, ας, ἡ, *appearance, the advent of Christ, past and future*, 1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8; Tit. ii. 13; *manifestation*, 2 Th. ii. 8.\* Syn.: see ἀποκάλυψις.

ἐπιφανής, ἐς, *glorious, illustrious*, Ac. ii. 20.\*

ἐπι-φαιώ, or φαύσκω, fut. σω, *to shine upon, give light to* (dat.), Ep. v. 14. (S.)\*

ἐπι-φέρω (see Gr. § 103, 6), *to bring to* (ἐπί, acc.), Ac. xix. 12 (not W. H.); *to superadd*, Phil. i. 16; *to bring upon, inflict*, as punishment, Ro. iii. 5; *to bring against*, as an ac-



cusation, Ac. xxv. 18 (not W. H.); Ju. 9.\*

ἐπι-φωνέω, *ō*, to cry out, to shout, Lu. xxiii. 21; Ac. xii. 22, xxi. 34, xxii. 24 (W. H.).\*

ἐπι-φώσκω, to grow light, to dawn, Mat. xxviii. 1; Lu. xxiii. 54.\*

ἐπι-χειρέω, *ō*, to take in hand, undertake, Lu. i. 1; Ac. ix. 29, xix. 13.\*

ἐπι-χέω, to pour upon, Lu. x. 34.\*

ἐπι-χορηγέω, *ō*, to supply, 2 Pet. i. 5; 2 Cor. ix. 10; Gal. iii. 5; pass., to be furnished or supplied, Col. ii. 19; 2 Pet. i. 11.\*

ἐπι-χορηγία, as, *h*, a supply, Phil. i. 19; Ep. iv. 16. (N. T.)\*

ἐπι-χρίω, to spread on, anoint (ἐπι, acc.), Jn. ix. 6 (not W. H.), 11.\*

ἐπι-οικοδομέω, *ō*, to build upon (ἐπι, acc. or dat.), fig., 1 Cor. iii. 10-14; Ep. ii. 20; to build up, edify, Ac. xx. 32 (not W. H.); Col. ii. 7; Ju. 20.\*

ἐπι-οκέλλω, to force forward, to run (a ship) aground, Ac. xxvii. 41 (ἐπικέλλω, W. H.).\* ἐπι-ονομάζω, to name, or call by a name of honor, pass. only, Ro. ii. 17.\*

ἐπι-οπτέω, to look upon, view attentively, 1 Pet. ii. 12, iii. 2.\*

ἐπι-όπτης, *ou*, *ō*, an eye-witness, 2 Pet. i. 16.\*

ἔπος, *ous*, τό, a word; ὡς ἔπος εἰπεῖν, so to speak, Heb. vii. 9.\*

ἐπι-ουράνιος, *ou*, heavenly, celestial, of God, Mat. xviii. 35 (W. H. οὐράνιος); of intelligent beings, Phil. ii. 10; of the starry bodies, 1 Cor. xv. 40; of sort of kingdom, country, etc.; neut. plur., τὰ ἐπουράνια, heavenly things, or places, Jn. iii. 12; Ep. i. 3, 20, ii. 6, iii. 10; Heb. viii. 5, ix. 23.

ἐπτά, *oi*, αἱ, τὰ, card. num., seven, Lu. ii. 36; Ac. vi. 3; often symbol in Revelation; *oi* ἐπτά, the seven deacons, Ac. xxi. 8.

ἐπτάκις, num. adv., seven times, Mat. xviii. 21, 22; Lu. xvii. 4.\*

ἐπτακισ-χilioi, *ai*, α, card. num., seven thousand, Ro. xi. 4.\*

ἔπω, see εἶπον.

Ἐραστός, *ou*, *ō*, Erastus, (1) Ac. xix. 22; (2) Ro. xvi. 23. Which is meant in 2 Tim. iv. 20 is uncertain.\*

ἐργάζομαι, *soumai*, dep., perf. in pass. sense, ἐργασμαι; (1) abs., to work, to trade, Lu. xiii. 14; Mat. xxv. 16; (2) to perform, do, Col. iii. 23; Jn. vi. 28; (3) to practice, as virtues, to commit, as sin, Ac. x. 35; Ja. ii. 9; (4) to acquire by labor, Jn. vi. 27.

ἐργασία, as, *h*, (1) a working, performing, Ep. iv. 9; (2) effort, diligent labor, Lu. xii. 58; (3) work, gain by work, Ac. xvi. 16, 19; Ac. xix. 24; (4) occupation, business, Ac. xix. 25.\*

ἐργάτης, *ou*, *ō*, a worker, laborer, Mat. ix. 37; applied to workers in the church, 2 Tim. ii. 15; a doer, of iniquity, Lu. xiii. 27.

ἔργον, *ou*, τό, work, employment, Mat. xiii. 34; Jn. xvii. 4; 1 Cor. xv. 58; anything accomplished, Ac. vii. 41; Heb. i. 10; an act, deed, in various senses, Jn. ix. 3; Rev. ii. 6; Ja. ii. 14; 1 Pet. i. 17.

ἐρεθίζω, to stimulate, to provoke, 2 Cor. ix. 2; Col. iii. 21.\*

ἐρεῖδω, *ow*, to stick fast, Ac. xxvii. 41.\*

ἐρεῖνυομαι, *xiomai*, to utter, Mat. xiii. 35.\*

ἐρευνάω, *ō*, ἥσω (W. H. ἐραυνάω), to search diligently, Jn. v. 39; Ro. viii. 27; Rev. ii. 23.

ἐρέω, obsolete, see φημι and εἶπον.

ἐρημία, as, *h*, a solitude, a wilderness, Mat. xv. 33; Mar. viii. 4; Heb. xi. 38; 2 Cor. xi. 26.\*

ἐρημος, *ou*, deserted, desolate, waste, Ac. i. 20; Gal. iv. 27; used in the fem., as a subst., for a wilderness, Lu. i. 80. ἔρημος τῆς Ἰουδαίας, the wilderness of Judaea, the tract west of the Dead Sea, Mat. iii. 1; ἡ ἐρημος, the wilderness in which the Israelites wandered, Ac. vii. 30, 36, 38.

ἐρημώω, *ō*, to make desolate, Mat. xii. 25; Lu. xi. 17; to

reduce to naught, Rev. xvii. 16, xviii. 17, 19.\*

ἐρήμωσις, *ews*, *h*, desolation, Mat. xxiv. 15; Lu. xxi. 20; Mar. xiii. 14. (S.)\*

ἐρίζω, *ow* (ἐρις), to contend, dispute, Mat. xii. 19.\*

ἐριθεία, as, *h* (W. H. ἐριθία), self-seeking, a partisan and factious spirit, Ro. ii. 8; Phil. i. 16, ii. 3; Ja. iii. 14, 16; plur. in 2 Cor. xii. 20; Gal. v. 20.\*

ἐριον, *ou*, τό, wool, Heb. ix. 19; Rev. i. 14.\*

ἐρις, *idos*, *h*, contention, strife, Ro. i. 29; Gal. v. 20.

ἐρίφιον, *ou*, τό, and ἐριφος, *ou*, *ō*, a goat, kid, Mat. xxv. 32, 33; Lu. xv. 29.\*

Ἑρμᾶς, *ō*, *δ*, Doric for Ἑρμῆς, Hermes, Ro. xvi. 14.\*

ἐρμηνεία, as, *h*, interpretation 1 Cor. xii. 10, xiv. 26.\*

ἐρμηνεύω, to interpret, translate, Jn. i. 38 (not W. H.), 42, ix. 7; Heb. vii. 2.\*

Ἑρμῆς, *ou*, *ō*, (1) the Greek deity Hermes (in Latin, Mercury), Ac. xiv. 12; (2) Hermes, Ro. xvi. 14.\*

Ἑρμογένης, *ous*, *ō*, Hermogenes, 2 Tim. i. 15.\*

ἐρπετόν, *ou*, τό, a creeping creature, a reptile, Ac. x. 12, xi. 6; Ro. i. 23; Ja. iii. 7.

ἐρυθρός, *ō*, *bn*, red; ἡ ἐρυθρά θάλασσα, the Red Sea, Ac. vii. 36; Heb. xi. 29.\*

ἐρχομαι, ἐλεύσομαι (see Gr. § 103, 2, Wi. § 15, Bu. 58), to come, to go, of persons or of things; *ō* ἐρχόμενος, the coming one, i.e., the Messiah, Mat. xi. 3; Heb. x. 37; Rev. i. 4, 8, iv. 8; to come, after, before, to, against, etc., as determined by the preposition which follows; to come forth, as from the grave, 1 Cor. xv. 35; to come back, as the prodigal, Lu. xv. 30.

ἐρωτάω, *ō*, ἥσω, to question, Mat. xxi. 24; to ask, to beseech, Lu. vii. 36; Phil. iv. 3. Syn.: see αἰτέω.

ἑσθής, *h*τος, *h* (ἐσθνυ, 1st aor. ἐσθην), clothing, raiment, Lu. xxiii. 11; Ac. xii. 21.

ἑσθησις, *ews*, *h*, clothing, 1 Lu. xxiv. 4 (ἑσθής, W. H.).\*

ἑσθίω, 2d aor., ἔφαγον (see Gr. § 103, 3, Wi. § 15, Bu. 58),



to eat, to partake of food, used abs. or with acc. of food, or ἐκ, a word like some being understood; with μετὰ, gen., to eat with; with dat. (as Ro. xiv. 6), to eat to the honor of; met., to devour, to consume, as rust does, Ja. v. 3; or fire, Heb. x. 27.

ἔσθω (W. H.) = ἐσθίω, Mar. i. 6; Lu. xxii. 30.

Ἐσλί (W. H. -ελ), ὁ, *Eslí*, Lu. iii. 25.\*

ἔσ-οπτρον, ον, τό, a mirror (of polished metal), Ja. i. 23; 1 Cor. xiii. 12.\*

ἔσπερα, as, ἡ (prop. adj. with ὥρα), evening, Lu. xxiv. 29; Ac. iv. 3, xxviii. 23.\*

Ἐσρώμ, ὁ, *Esrom*, Mat. i. 3; Lu. iii. 33.\*

ἔσχατος, η, ον, (1) the last, remotest, in situation, dignity, or time, τὸ ἔσχατον, τὰ ἔσχατα, as subst., the extremity, last state; (2) used predicatively as an adverb, Mar. xii. 6, 22; absolutely, 1 Cor. xv. 8; (3) the end of what is spoken of, e.g., the feast, Jn. vii. 37; the world, Jn. vi. 39, 40; (4) spec. of the Christian dispensation as the last, or latter (days), Heb. i. 2; (5) the last (day), i.e., the day of judgment; (6) the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, Rev. i. 11, 17, ii. 8, the first and the last, describes the eternity of God.

ἔσχατως, adv., extremely, ἐσχάτως ἔχει, is at the last extremity, Mar. v. 23.\*

ἔσω, adv. of place, within, abs., Mat. xxvi. 58; with gen., Mar. xv. 16; with an article preced., the inner, Ro. vii. 22; ὁ ἔσω, those within the Christian fold, opp. to ὁ ἔξω, 1 Cor. v. 12.

ἔσωθεν, adv. of place, from within, within, Lu. xi. 7; Rev. iv. 8; τὸ ἔσωθεν, the interior, i.e., the mind or soul, Lu. xi. 39.

ἔσώτερος, α, ον (comp. of ἔσω), inner, Ac. xvi. 24; Heb. vi. 19.\*

ἑταῖρος, ον, ὁ, a companion, comrade, Mat. xi. 16 (ἑτερος, W. H.); ἑταῖρε, voc., friend, Mat. xx. 13, xxii. 12, xxvi. 50.\*

ἑτερό-γλωσσος, ον, ὁ, one of another tongue or language, 1 Cor. xiv. 21.\*

ἑτερο-διδασκαλέω, ὦ, to teach a different doctrine, 1 Tim. i. 3, vi. 3. (N. T.)\*

ἑτερο-ζυγέω, ὦ, to be unequally yoked, fig., 2 Cor. vi. 14. (N. T.)\*

ἕτερος, α, ον, other, another; indefinitely, any other; definitely, the other; diverse, different from. Syn.: see ἄλλος.

ἑτέρως, adv., otherwise, differently, Phil. iii. 15.\*

ἔτι, adv., yet, still, even, Lu. i. 15; also, Heb. xi. 36; implying accession or addition, besides.

ἐτοιμάζω, ἄσω, to prepare, make ready, Lu. xii. 47; Rev. xix. 7.

ἐτοιμασία, as, ἡ, preparation, readiness, Ep. vi. 15.\*

ἐτοίμως, η, ον, and -ος, ον, prepared, ready, of things or persons, Mat. xxii. 4, 8; Lu. xii. 40; ἐν ἐτοιμῳ ἔχων, to be in readiness, 2 Cor. x. 6.

ἐτοίμως, adv., readily, in readiness, usually with ἔχω, Ac. xxi. 13; 2 Cor. xii. 14; 1 Pet. iv. 5.\*

ἔτος, ον, τό, a year, Lu. iv. 25; κατ' ἔτος, yearly, Lu. ii. 41.

εὖ, adv. (old neuter from εὖς), well, Ep. vi. 3; εὖ ποιεῖν (acc.), Mar. xiv. 7, to do good to; εὖ πράσσειν, to fare well, to prosper, Ac. xv. 29; used in commendation, well! well done! Mat. xxv. 21, 23; Lu. xix. 17.\*

Εὔα, as, ἡ, Eve, 2 Cor. xi. 3; 1 Tim. ii. 13.\*

εὐ-αγγελίζω, σω, εὐηγγέλισα, εὐηγγέλισμαι, (1) act., to bring glad tidings to (acc. or dat.), Rev. x. 7, xiv. 6; (2) mid., to announce, to publish (acc. of message), to announce the gospel (abs.), to preach to, evangelize (acc. pers.); pass., to be announced, to have glad tidings announced to one. See Mat. xi. 5; Heb. iv. 2.

εὐαγγέλιον, ον, τό, good tidings, the gospel, Mar. i. 15; Ac. xv. 7; Ep. i. 13.

εὐαγγελιστής, οὔ, ὁ, a messenger of good tidings, an evangelist, Ac. xxi. 8; Ep. iv. 11; 2 Tim. iv. 5. (N. T.)\*

εὐ-αρεστέω, ὦ, to be well-pleasing to (dat.), Heb. xi. 5, 6; pass., to be pleased with, Heb. xiii. 16.\*

εὐ-ἄρεστος, ον, acceptable, well-pleasing, Ro. xii. 12. (Ap.)

εὐαρέτως, adv., acceptably, Heb. xii. 28.\*

Εὐβούλος, ον, ὁ, *Eubulus*, 2 Tim. iv. 21.\*

εὖ-γε, well done! Lu. xix. 17 (W. H.)\*

εὐγενής, ἐς, well-born, noble, noble-minded, Lu. xix. 12; Ac. xvii. 11; 1 Cor. i. 26.\*

εὐδία, as, ἡ (from εὖ and Ζεύς, gen. Διός), fair weather, Mat. xvi. 2.\*

εὐ-δοκέω, ὦ, ἡσω, εὐδόκησα and ἠδόκησα, to think it good, decide, Lu. xii. 32; 1 Th. iii. 1; to be well pleased with, Mat. xvii. 5; 2 Pet. i. 17.

εὐδοκία, as, ἡ, pleasure, goodwill, Phil. ii. 13; 2 Th. i. 11; Mat. xi. 26.

εὐεργεσία, as, ἡ, a good deed to (gen.), a benefit, Ac. iv. 9; 1 Tim. vi. 2.\*

εὐεργετέω, ὦ, to do good, to bestow benefits, Ac. x. 38.\*

εὐ-εργής, ον, ὁ, a benefactor, Lu. xxii. 25.\*

εὐ-θετος, ον, well-placed, fit, useful, Lu. ix. 62, xiv. 35; Heb. vi. 7.\*

εὐθέως, adv., immediately, soon, Mat. iv. 20; Gal. i. 16; 3 Jn. 14.

εὐθυ-δρομέω, ὦ, to run in a straight course, Ac. xvi. 11, xxi. 1.\*

εὐ-θυμέω, ὦ, to be cheerful, Ac. xxvii. 22, 25; Ja. v. 13.\*

εὐ-θυμος, ον, cheerful, having good courage, Ac. xxiv. 10 (Rec.), xxvii. 36.\*

εὐθύμως, cheerfully, Ac. xxiv. 10 (W. H.)\*

εὐθύνω, to make straight, Jn. i. 23; to guide, to steer, as a ship, Ja. iii. 4.\*

εὐθύς, εἰα, ὅ, straight; met., right, true; also adv., of time, straight, i.e., immediately, forthwith, as εὐθέως (W. H. often εὐθύς for Rec. εὐθέως).

εὐθήςτης, τητος, ἡ, rectitude, uprightness, Heb. i. 8 (from S.)\*

εὐ-καιρέω, ὦ, to have leisure or opportunity, Mar. vi. 31; Ac. xvii. 21; 1 Cor. xvi. 12.\*

**εὐκαιρία**, *as, ἡ, convenient time, opportunity*, Mat. xxvi. 16; Lu. xxii. 6.\*

**εὐ-καιρος**, *ον, well-timed, opportune*, Mar. vi. 21; Heb. iv. 16.\*

**εὐκαίρως**, *adv., opportunely*, Mar. xiv. 11; opposed to *ἀκαίρως*, 2 Tim. iv. 2.\*

**εὐ-κοπος**, *ον, easy, neut. comp. only, εὐκοπώτερον, easier*, as Mat. ix. 5. (N. T.)

**εὐ-λάβεια**, *as, ἡ, reverence, fear of God, piety*, Heb. v. 7, xii. 28.\* *Syn.*: see *δεδίλα*.

**εὐ-λάβεομαι**, *οὔμαι, dep. pass., to fear*, Ac. xxiii. 10 (W. H. φοβέω); with *μή*, *to take precaution*, Heb. xi. 7.\*

**εὐ-λάβης**, *és, cautious, God-fearing, religious*, Lu. ii. 25; Ac. ii. 5, viii. 2, xxii. 12 (W. H.).\* *Syn.*: see *δεδισαλμω*.

**εὐ-λογέω**, *ᾠ, ἡσω, to praise, i.e., God*, Lu. i. 64; *to invoke blessings on, i.e., men*, Ro. xii. 14; *to bless or to ask blessing on, i.e., food*, Lu. ix. 16; *so of the Lord's Supper*, Mat. xxvi. 26; 1 Cor. x. 16; *used of what God does, to bless, to cause to prosper*, Ac. iii. 26; hence, *perf. pass. part. εὐλογημένος, blessed, favored of God*, Mat. xxv. 34.

**εὐλογητός**, *ον (verbal adj. from preced.), worthy of praise, of blessing, used only of God*, Mar. xiv. 61; Lu. i. 68; Ro. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; Ep. i. 3; 1 Pet. i. 3. (S.)\*

**εὐ-λογία**, *as, ἡ, adulation, flattery*, Ro. xvi. 18; *blessing, praise, to God*, Rev. vii. 12; *an invocation of blessings, benediction*, Heb. xii. 17; *blessing, benefit*, 2 Cor. ix. 5; 1 Pet. iii. 9.

**εὐ-μετά-δοτος**, *ον, ready to give, liberal*, 1 Tim. vi. 18. (N. T.)\*

**Εὐνίκη**, *ἡς, ἡ, Eunice*, 2 Tim. i. 5.\*

**εὐ-νοέω**, *ᾠ, to be well disposed to*, Mat. v. 25.\*

**εὐ-νοία**, *as, ἡ, good-will*, 1 Cor. vii. 3 (not W. H.); Ep. vi. 7.\*

**εὐνουχίζω**, *σω, εὐνουχίσθην, to emasculate, make a eunuch, pass.*, Mat. xix. 12.\*

**εὐνούχος**, *ον, ὁ, a eunuch*, Mat. xix. 12; Ac. viii. 27-39.\*

**Εὐοδία**, *as, ἡ, Euodia*, Phil. iv. 2.\*

**εὐ-οδῶ**, *ᾠ, in N. T. pass. only, to be led in a good way, to prosper*, Ro. i. 10; 1 Cor. xvi. 2; 3 Jn. 2.\*

**εὐ-πάρεδρος**, *ον, see εὐπρόσεδρος. (N. T.)*

**εὐ-πειθής**, *és, easily obeying, compliant*, Ja. iii. 17.\*

**εὐ-περί-στατος**, *ον, skillfully surrounding, i.e., besetting*, Heb. xii. 1.\*

**εὐ-ποιτα**, *as, ἡ, well-doing, beneficence*, Heb. xiii. 16.\*

**εὐ-πορέω**, *ᾠ, mid., to have means, to be prosperous*, Ac. xi. 29.\*

**εὐ-πορία**, *as, ἡ, wealth*, Ac. xix. 25.\*

**εὐ-πρέπεια**, *as, ἡ, beauty, gracefulness*, Ja. i. 11.\*

**εὐ-πρόσ-δεκτος**, *ον, acceptable*, Ro. xv. 16, 31; 2 Cor. vi. 2, viii. 12; 1 Pet. ii. 5.\*

**εὐ-πρόσ-εδρος**, *ον, assiduous, constantly attending on*, 1 Cor. vii. 35 (εὐπάρεδρος, W. H.). (N. T.)\*

**εὐ-προσωπῶ**, *ᾠ, to make a fair appearance*, Gal. vi. 12. (N. T.)\*

**εὐρ-ακύλων**, *ωνος, ὁ, the Euraquilo, a N.E. wind*, Ac. xxvii. 14 (W. H.). (N. T.)\*

**εὐρίσκω**, *εὐρήσω, εὐρηκα, εἶρον, εὐρέθην, (1) to find, to discover, Lu. ii. 45; (2) to ascertain, to find by computation, or by examination, as a judge*, Ac. xiii. 28; (3) *to obtain*, Heb. ix. 12; (4) *to contrive, find out how*, Lu. xix. 48.

**εὐρο-κλύδων**, *ωνος, ὁ (from εἶρος, the S.E. wind, and κλύδων, wave), Euroclydon, a stormy wind, a hurricane*, Ac. xxvii. 14. (N. T.)\*

**εὐρύ-χωρος**, *ον, broad, spacious*, Mat. vii. 13.\*

**εὐσέβεια**, *as, ἡ, piety, godliness*, Ac. iii. 12; 2 Tim. iii. 5.

**εὐσεβῶ**, *ᾠ, to show piety, to worship*, Ac. xvii. 23; 1 Tim. v. 4.\*

**εὐ-σεβής**, *és, religious, pious*, Ac. x. 2, 7, xxii. 12 (W. H. εὐλαβής); 2 Pet. ii. 9.\* *Syn.*: see *δεδισαλμω*.

**εὐσεβῶς**, *adv., piously, religiously*, 2 Tim. iii. 12; Tit. ii. 12.\*

**εὐ-σημος**, *ον, distinct, intelligible*, 1 Cor. xiv. 9.\*

**εὐ-σπλαγχνος**, *ον, full of pity*,

*tender-hearted*, Ep. iv. 32; 1 Pet. iii. 8.\*

**εὐ-σχημόνος**, *adv., in a seemly manner, decently*, Ro. xiii. 13; 1 Cor. xiv. 40; 1 Th. iv. 12.\*

**εὐ-σχημοσύνη**, *ἡς, ἡ, decorum, becomingness*, 1 Cor. ii. 23.\*

**εὐ-σχήμων**, *ον, reputable, decorous*, Mar. xv. 43; Ac. xiii. 50, xvii. 12; τὸ εὐσχήμων, *seemliness*, 1 Cor. vii. 35, xii. 24.\*

**εὐ-τόνως**, *adv., vehemently, forcibly*, Lu. xxiii. 10; Ac. xviii. 28.\*

**εὐ-τραπελία**, *as, ἡ, low jesting, ribaldry*, Ep. v. 4.\*

**Εὐτυχος**, *ον, ὁ, Eutychus*, Ac. xx. 9.\*

**εὐ-φημία**, *as, ἡ, commendation, good report*, 2 Cor. vi. 8.\*

**εὐ-φημος**, *ον, sounding well, spoken in a kindly spirit*, Phil. iv. 8.\*

**εὐ-φορέω**, *ᾠ, to bear plentifully*, Lu. xii. 16.\*

**εὐ-φραίνω**, *νῶ, εὐφράνθην, and εὐφρανθην, act., to make glad, 2 Cor. ii. 2; pass., to be glad, to rejoice*, Lu. xii. 19; Ac. ii. 26; Rev. xviii. 20.

**Εὐφράτης**, *ον, ὁ, the Euphrates*, Rev. ix. 14, xvi. 12.\*

**εὐφροσύνη**, *ἡς, ἡ, joy, gladness*, Ac. ii. 28, xiv. 17.\*

**εὐ-χαριστέω**, *ᾠ, to thank, give thanks*, Ac. xxvii. 35; Ro. i. 8.

**εὐχαριστία**, *as, ἡ, gratitude, thanksgiving*, as 2 Cor. ix. 11, 12. *Syn.*: see *αλτρημα*.

**εὐ-χάριστος**, *ον, thankful, grateful*, Col. iii. 15.\*

**εὐχή**, *ἡς, ἡ, (1) prayer*, Ja. v. 15; (2) *a vow*, Ac. xviii. 18, xxi. 23.\* *Syn.*: see *αλτρημα*.

**εὐχομαι**, *to pray*, Ac. xxvi. 29; 2 Cor. xiii. 7; Ja. v. 16 (*for with ὑπέρ or περί, gen.*); *to wish*, Ac. xxvii. 29; Ro. ix. 3; 2 Cor. xiii. 9; 3 Jn. 2.\*

**εὐ-χρηστος**, *ον, useful*, 2 Tim. ii. 21, iv. 11; Philem. 11.\*

**εὐ-ψυχέω**, *ᾠ, to be in good spirits, to be cheerful*, Phil. ii. 19.\*

**εὐ-ωδία**, *as, ἡ, fragrance, good odor*, 2 Cor. ii. 15; Ep. v. 2; Phil. iv. 18.\*

**εὐώνυμος**, *ον, left, hand*, Ac. xxi. 3; foot, Rev. x. 2; ἐξ εὐωνύμων (*neut. plur.*), *on the left*, Mat. xx. 21, 23.

ἐφ-άλλομαι, *to leap upon*, ἐπὶ, acc., Ac. xix. 16.\*

ἐφ-άπαξ, adv., *once for all*, Ro. vi. 10; Heb. vii. 27, ix. 12, x. 10; *at once*, 1 Cor. xv. 6.\*

Ἐφεσίνος, η, ον, *Ephesian, i.e., church*, Rev. ii. 1 (not W. H.).\*

Ἐφέσιος, α, ον, *Ephesian, belonging to Ephesus*, Ac. xix. 28, 34, 35, xxi. 29.\*

Ἐφεσός, ου, ή, *Ephesus*, Ac. xviii. 19, 21, 24.

ἐφ-ευρετής, οδ, δ, *an inventor, contriver*, Ro. i. 30.\*

ἐφ-ημερία, ας, ή, *a course*, a division of priests for interchange of service, Lu. i. 3, 8. (S).\*

ἐφ-ήμερος, ον, *daily*, Ja. ii. 15.\*

ἐφ-ικνεόμαι, dep., 2d aor. inf. ἐφικέσθαι, *to come to, reach*, ἀχρι or εἰς, 2 Cor. x. 13, 14.\*

ἐφ-ίστημι, 2d aor. ἐπέστην; perf. part. ἐπέστώς; always intrans. or mid. in N. T. (1) *to stand by*, Lu. ii. 38; Ac. xii. 7; (2) *to be urgent*, 2 Tim. iv. 2; (3) *to befall one*, as evil, Lu. xxi. 34; (4) *to be at hand, to impend*, 2 Tim. iv. 6.

ἐφνίδιος, see αλφνίδιος.

ἐφ-οράω, ω, 2d aor. ἐπέιδον, *to look upon*, Lu. i. 25; Ac. iv. 29.\*

Ἐφραΐμ, δ, *Ephraim*, a city, Jn. xi. 54.\*

ἐφφαθά, an Aramaic verb, imperative, *be thou opened*, Mar. vii. 34. (N. T.).\*

ἐχθές, see χθές.

ἐχθρα, ας, ή, *enmity*, Gal. v. 20; Ep. ii. 15, 16.

ἐχθρός, ά, δν, *hated*, Ro. xi. 28; hostile, 1 Cor. xv. 25; used as subst., *an enemy*, Mat. x. 36; δ ἐχθρός, Lu. x. 19, *the enemy, i.e., Satan*.

ἐχιδνα, ης, ή, *a viper*, lit., Ac. xxviii. 3; fig., as Mat. iii. 7.

ἐχω, ἔχω, impf. εἶχον, 2d aor. ἔσχον, perf. ἔσχηκα; (1) *to have or possess*, in general, physically or mentally, temporarily or permanently; μη ἔχειν, *to lack, to be poor*, Lu. viii. 6; 1 Cor. xi. 22; (2) *to be able*, Mar. xiv. 8; Heb. vi. 13; 2 Pet. i. 15; (3) with adverbs, or adverbial phrases, elliptically, "to have

(one's self) in any manner," *to be*, as κακώς ἔχειν, *to be ill*; ἐσχάτως ἔχειν, *to be at the last extremity*; (4) *to hold*, 1 Tim. iii. 9; 2 Tim. i. 13; *to esteem*, Mat. xiv. 5; Phil. ii. 29; (5) mid., ἔχομαι, *to be near or next to*, Mar. i. 38; used of time, Ac. xxi. 26, *the day coming, the next day*; τὰ ἐχόμενα σωτηρίας, *things joined to or pertaining to salvation*, Heb. vi. 9.

ἔως, conj. and adv., (1) of time, *till, until*, used also as prep. with gen. ἔως οὗ, or ἔως θρου, *until when*, Lu. xiii. 8; (2) of place, *up to, or as far as*, also with gen., sometimes with εἰς or πρὸς (acc.), Mat. xxvi. 58; Lu. xxiv. 50; Ac. xxvi. 11; (3) spoken of a limit or term to anything, *up to the point of*, Mat. xxvi. 38; Lu. xxii. 51; Ro. ii. 12; (4) with particles, ἔως ἄρτι, ἔως τοῦ νῦν, *until now*; ἔως ὧδε, *to this place*; ἔως πότε, *how long?*; ἔως ἑπτάκις, *until seven times*; ἔως ἀνω, *up to the brim*, etc.

## Z

Ζ, ζ, ζήτα, zeta, z, the sixth letter, orig. of a mixed or compound sound, as if δς, now generally pronounced z or ts. As a numeral, ζ' = 7; ζ' = 7000.

Ζαβουλών, δ (Heb.), *Zebulon*, Mat. iv. 13, 15; Rev. vii. 8.\*

Ζακχαῖος, ου, δ, *Zacchæus*, Lu. xix. 2, 5, 8.\*

Ζαρά, δ (Heb.), *Zara* or *Zerah*, Mat. i. 3.\*

Ζαχαρίας, ον, δ, *Zacharias* or *Zachariah*, (1) the father of John the Baptist, Lu. i.; (2) the son of Barachiah, slain in the temple, Mat. xxiii. 35; Lu. xi. 51 (in 2 Chron. xxiv. 20 the son of Jehoiada).\*

ζάω, ω, ζῆς, ζῆ, inf. ζῆν (W. H. ζῆν), fut. ζήσω or -ομαι, 1st aor. ἔζησα, *to live*, as (1) *to be alive*; part. δ ζῶν, *the Living One*, a description of God, as Mat. xvi. 16; (2) *to receive or regain life*, Jn. iv. 50; Mar. xvi. 11; (3) *to spend life* in any way, Gal. ii. 14; 2 Tim. iii. 12; (4) *to live*, in

the highest sense, to possess spiritual and eternal life, Lu. x. 28; Heb. x. 38; (5) met., as of water, *living* or *fresh*, opposed to stagnant, as Jn. iv. 10.

Ζεβεδαῖος, ου, δ, *Zebedee*, Mat. iv. 21, x. 2.

ζεστός, ή, δν (ζέω), *boiling, hot*, fig., Rev. iii. 15, 16.\*

ζεύγος, ους, τό, (1) *a yoke* (ζεύγνυμι, *to join*), Lu. xiv. 19; (2) *a pair*, Lu. ii. 24.\*

ζευκτηρία, ας, ή, *a band, a fastening*, Ac. xxvii. 40. (N. T.).\*

Ζεύς, Διός, acc. Δία, *Zeus* (Lat. *Jupiter*), the chief of the heathen deities, Ac. xiv. 12, 13.\*

ζέω, part. ζέων, *to boil*; fig., *to be fervent*, Ac. xviii. 25; Ro. xii. 11.\*

ζηλεύω, *to be zealous*, Rev. iii. 19 (W. H.).\*

ζήλος, ου, δ, (1) *fervor, zeal*, Jn. ii. 17; (2) *rivalry, jealousy*, Ac. v. 17, xiii. 45; *fierceness*, Heb. x. 27.

ζηλώω, ω, ώσω, (1) *to have zeal for, to desire earnestly* (acc.), 1 Cor. xii. 31; 2 Cor. xi. 2; Gal. iv. 17; (2) *to be envious or jealous*, Ac. vii. 9; 1 Cor. xiii. 4; Ja. iv. 2.

ζηλωτής, οὗ, δ, (1) *one very zealous for* (gen.), Ac. xxi. 20; (2) *a Zealot*, one of a class of Jews very zealous for the Mosaic law, only Lu. vi. 15; Ac. i. 13. See Κανανίτης.

ζημία, ας, ή, *damage, loss*, Ac. xxvii. 10, 21; Phil. iii. 7, 8.\*

ζημιόω, ω, pass., *to be damaged, to suffer loss of* (acc.), Mat. xvi. 26; Phil. iii. 8.

Ζηνάς, α, δ, *Zenas*, Tit. iii. 13.\*

ζητέω, ω, ήσω, (1) *to seek*, absolutely, as Mat. vii. 7; (2) *to seek for* (acc.), Mat. vi. 33; Jn. v. 30; (3) *to desire, to wish for*, Mat. xii. 46; Col. iii. 1; *to inquire into*, Lu. xii. 29; Jn. xvi. 19.

ζήτημα, ατος, τό, *a question, dispute* (gen., or περί, gen.); Ac. xv. 2, xviii. 15, xxiii. 29, xxv. 19, xxvi. 3.\*

ζήτησις, εως, ή, *question, debate, controversy*, Jn. iii. 25; Ac. xxv. 20.

ζιζάνιον, ου, τό (perh. Syriac), *zizanium, darnel*, a kind of



bastard wheat, Mat. xiii. 25-40. (N. T.)\*

**Ζοροβάβελ**, ὁ (Heb.), *Zerub-babel*, Mat. i. 12, 13; Lu. iii. 27.\*

**ζόφος**, ου, ὁ, *darkness, thick gloom*, 2 Pet. ii. 4, 17; Ju. 6, 13; Heb. xii. 18 (W. H.)\*

**ζυγός**, οὗ, ὁ, *a yoke*, (1) met., of servitude, 1 Tim. vi. 1; (2) fig., of any imposition by authority, Mat. xi. 29, 30; Ac. xv. 10; Gal. v. 1; (3) *a balance, pair of scales*, Rev. vi. 5.\*

**ζύμη**, ης, ἡ, *leaven*, Mat. xvi. 6; *fig., corruptness*, 1 Cor. v. 6, 7, 8.

**ζυμός**, ὦ, *to ferment, to leaven*, Mat. xiii. 33; Lu. xiii. 21; 1 Cor. v. 6; Gal. v. 9.\*

**ζωγρέω**, ὦ (ζωός, ἀγρέω), *to take alive, to catch, capture*, Lu. v. 10; 2 Tim. ii. 26.\*

**ζωή**, ης, ἡ (ζάω), *life*, literal, spiritual, eternal; *ζωή αἰώνιος, eternal life*, of Christ, as the source of life, Jn. v. 26. *Syn.*: see βλος.

**ζώνη**, ης, ἡ, *a girdle*, Ac. xxi. 11; used as *a purse*, Mar. vi. 8.

**ζώννυμι** or **-ννύω**, see Gr. § 114, Bu. 45, *to gird*, Jn. xxi. 18; Ac. xii. 8 (W. H.)\*

**ζωο-γονέω**, ὦ, ἡσώ, *to preserve alive*, Lu. xvii. 33; Ac. vii. 19; *to give life to*, 1 Tim. vi. 13 (W. H.)\*

**ζῶον**, ου, τό, *a living creature, animal*, Heb. xiii. 11; 2 Pet. ii. 12.

**ζωο-ποιέω**, ὦ, ἡσώ, *to make alive, to give life to*, Jn. v. 21, vi. 63; 1 Cor. xv. 22, 36, 45; 2 Cor. iii. 6; Gal. iii. 21; Ro. iv. 17, viii. 11; 1 Pet. iii. 18.\*

## Η

**Η, η, ἡτα**, *eta, e*, the seventh letter. As a numeral, *η' = 8*; *η = 8000*.

**ἦ**, a particle, disjunctive, *or*; interrogative, *whether* (see Gr. § 405, Wi. § 57, 1 b, Bu. 249); or comparative, *than* (see Gr. § 320, Wi. § 35, 1, 2, Bu. 360). With other particles, ἀλλ' *ἦ*, *except*; *ἦ καί*, *or else*; *ἤπερ*, *than at all*, Jn. xiii. 43; *ἥτοι . . . ἦ*, *whether*

. . . *or* (excluding any other alternative), Ro. vi. 16.

**ἦ**, affirmative particle with *μήν*, *surely*, Heb. vi. 14 (W. H. el.)\*

**ἡγεμονεύω**, *to be governor*, as procurator, Lu. ii. 2; procurator, Lu. iii. 1.\*

**ἡγεμονία**, as, ἡ, *rule*, as of an emperor, Lu. iii. 1.\*

**ἡγεμών**, ὅς, ὁ, *governor*, as the head of a district, Mat. x. 18; especially the procurator of Judæa, as Pilate, Felix, Festus, Lu. xx. 20; *a chief town*, Mat. ii. 6.

**ἡγέομαι**, οὐμαι, dep. mid., (1) *to be leader*, in N. T. only part., ὁ ἡγούμενος, *the leader or chief* (gen.), as Ac. xiv. 12; Heb. xiii. 7, 17, 24; (2) *to consider, reckon, count*, as Phil. iii. 7, 8.

**ἡδέως**, adv. (ἡδύς, *sweet*), *gladly*, Mar. vi. 20, xii. 37; 2 Cor. xi. 19.\*

**ἡδὺ**, adv. of time, *now, already*, as Mat. iii. 10; of the immediate future, Ro. i. 10.

**ἡδιστα**, adv., *most gladly*, 2 Cor. xii. 9, 15.\*

**ἡδονή**, ης, ἡ, *pleasure, i.e., sensual, lust, strong desire*, Lu. viii. 14; Tit. iii. 3; Ja. iv. 3; 2 Pet. ii. 13; *lust*, Ja. iv. 1.\*

**ἡδύ-σμον**, ου, τό (ἡδύς, ὁσμή), *mint*, Mat. xxiii. 23; Lu. xi. 42.\*

**ἥθος**, ους, τό, as ἔθος, *manner, custom*; plur. ἥθη, *morals*, 1 Cor. xv. 33.\*

**ἥκα**, ἔω (perf. ἥκα, only Mar. viii. 3), *to have come, to be present* (see Gr. § 361 d, note, Wi. § 40, 4 b, Bu. 203).

**Ἡλι**, ὁ (Heb.), *Heli*, Lu. iii. 23.\*

**ἡλί** (W. H. ἑλῶ), (Heb.), *my God*, Mat. xxvii. 46 (from Ps. xxii. 2). (N. T.)\*

**Ἡλίας**, ου, ὁ, *Elias, i.e., Elijah*, Mat. xi. 14, xvi. 14.

**ἡλικία**, as, ἡ, (1) *age, adult age*; ἡλικίαν ἔχει, *he is of age*, Jn. ix. 21; so, prob., Mat. vi. 27 (R. V. mrg.); (2) *stature, size*, Lu. xix. 3.

**ἡλίκος**, η, ου, *how great, how small*, Col. ii. 1; Ja. iii. 5.\*

**ἡλιος**, ου, ὁ, *the sun, the light of the sun*, Mat. v. 45; Ac. xiii. 11.

**ἡλος**, ου, ὁ, *a nail*, Jn. xx. 25.\*

**ἡμεῖς**, gen. ἡμῶν, dat. ἡμῖν, acc. ἡμᾶς, plur. of ἐγώ.

**ἡμέρα**, as, ἡ, *a day, i.e., from sunrise to sunset*, Lu. xviii. 7; Ac. ix. 24; *a day of twenty-four hours*, Mat. vi. 34; fig. in various senses.

**ἡμέτερος**, α, ου, *our, our own*, Ac. ii. 11, xxvi. 5.

**ἡμιθανής**, ἐς, *half dead*, Lu. x. 30.\*

**ἡμισυς**, εια, υ, gen., ἡμισους, *half*; in neut. only, *half of*, (gen.) plur. (ἡμισον, W. H. ἡμισια), Lu. xix. 8; sing., Mar. vi. 23; Rev. xi. 9, 11, xii. 14.\*

**ἡμιώριον**, ου, τό, *a half-hour*, Rev. viii. 1.\*

**ἡνίκα**, adv., *when, whenever*, 2 Cor. iii. 15, 16.\*

**ἡπιος**, see ἦ.

**ἡπιος**, α, ου, *placid, gentle*, 1 Th. ii. 7 (W. H. νήπιος); 2 Tim. ii. 24.\*

**Ἡρ**, ὁ (ἱεβ.), *Er*, Lu. iii. 28.\*

**ἡρεως**, ου, *quiet, tranquil*, 1 Tim. ii. 2.\*

**Ἡρώδης** (W. H. -φ-), ου, ὁ, *Herod*. Four of the name are mentioned: (1) *Herod the Great*, Mat. ii. 1; (2) *Herod Antipas*, or *H. the tetrarch*, Mat. xiv. 1, 3, 6; Lu. xxiii.; (3) *H. Agrippa*, Ac. xii.; (4) *H. Agrippa the younger*, called *after Agrippa*, Ac. xxv.

**Ἡρωδιανοί** (W. H. -φ-), ὧν, οἱ, *Herodians*, partisans of Herod Antipas, Mat. xxii. 16; Mar. iii. 6, xii. 13.\*

**Ἡρωδιάς** (W. H. -φ-), ἀδός, ἡ, *Herodias*, Mat. xiv. 3, 6.

**Ἡρωδίων** (W. H. -φ-), ὠνος, ὁ, *Herodion*, Ro. xvi. 11.\*

**Ἡσαίας**, ου, ὁ, *Isaiah, i.e., Isaiah*, Mat. iii. 3, iv. 14.

**Ἡσαῦ**, ὁ, *Esau*, Ro. ix. 13; Heb. xi. 20, xii. 16.\*

**ἡσυχάζω**, σω, (1) *to rest from work*, Lu. xxiii. 56; (2) *to cease from altercation, to be silent*, Lu. xiv. 4; Ac. xi. 18, xxi. 4; (3) *to live quietly*, 1 Th. iv. 11.\*

**ἡσυχία**, as, ἡ, (1) *silence*, Ac. xxii. 2; 1 Tim. ii. 11; (2) *tranquillity, quietness*, 2 Th. iii. 12.\*

**ἡσύχιος**, α, ου, *quiet, tranquil*, 1 Tim. ii. 2; 1 Pet. iii. 4.\*

**ἥτοι**, see ἦ.



ἡττάομαι, pass., (1) *to be made inferior* (abs.), 2 Cor. xii. 13; (2) *to be overcome by* (dat.), 2 Pet. ii. 19, 20.\*

ἡττιμα, ατος, τό, *inferiority*, diminution, Ro. xi. 12; *loss*, 1 Cor. vi. 7. (S.)\* *Syn.*: see ἀγνόημα.

ἡττων or ἡσων (W. H.), *on*, compar. of κακός, *inferior*, neut. as adv., 2 Cor. xii. 15; τὸ ἡττων, as subst., *the worse*, 1 Cor. xi. 17.\*

ἡχέω, ᾧ, *to sound*, as the sea, Lu. xxi. 25 (not W. H.); as brass, 1 Cor. xiii. 1.\*

ἡχος, ου, ὁ, and ους, τό, *sound*, noise, Lu. xxi. 25 (W. H.); Heb. xii. 19; Ac. ii. 2; *rumor*, report, Lu. iv. 37.\*

## Θ

Θ, θ, θήτα, *theta*, *th*, the eighth letter. As a numeral, θ' = 9; θ = 9000.

Θαδδαῖος, ου, ὁ, *Thaddæus*, a surname of the apostle Jude (also called *Lebbæus*), Mat. x. 3; Mar. iii. 18.\*

θάλασσα, ης, ἡ, (1) *the sea*, Ro. ix. 27; (2) *sea*, as the Mediterranean, the Red Sea, Ac. vii. 36, x. 6, 32; (3) *Hebraistically*, for the lake Genesareth, Mat. viii. 24.

θάλλω, *to cherish*, nourish, Ep. v. 29; 1 Th. ii. 7.\*

Θάμαρ, ἡ, *Tamar*, Mat. i. 3.\*

θαμβέω, ᾧ, *to be astonished*, amazed, Ac. ix. 6 (W. H. omit); so pass., Mar. i. 27, x. 32; with ἐπὶ (dat.), Mar. x. 24.\*

θάμβος, ους, τό, *amazement*, Lu. iv. 36, v. 9; Ac. iii. 10.\*

θανάσιμος, ου, *deadly*, mortal, Mar. xvi. 18.\*

θανατη-φόρος, ου, *death-bringing*, Ja. iii. 8.\*

θάνατος, ου, ὁ, *death*, lit. or fig., Jn. xi. 4; 2 Cor. iii. 7; Ro. i. 32; *the cause of death*, Ro. vii. 13.

θανατώω, ᾧ, ὥσω, *to put to death*, pass., *to be in danger of death*, Ro. viii. 36; fig., *to destroy*, subdue, as evil passions, Ro. viii. 13; pass., *to become dead* to (dat.), Ro. vii. 4.

θάπτα, ψω, 2d aor. ἔταφον, *to bury*, Mat. viii. 21, 22.

Θάρα, ὁ, *Terah*, Lu. iii. 34.\*

θαρρέω, ᾧ, ἥσω, *to be of good courage*, *to have confidence*, eis or ἐν, 2 Cor. v. 6, 8, x. 1. In imperative, forms from θαρσέω are used, θάρσει, θαρσεῖτε, *take courage*.

θάρσος, ους, τό, *courage*, Ac. xxviii. 15.\*

θαῦμα, ατος, τό, *a wonder*, 2 Cor. xi. 14 (W. H.); *wonder*, amazement, Rev. xvii. 6.\*

θαυμάζω, σω, or σομαι, *to wonder*, abs., with διά, acc., ἐπὶ, dat., περί, gen., or ὅτι, ei; *to wonder at*, *admire*, acc.; pass., *to be admired or honored*.

θαυμάσιος, α, *on*, wonderful, Mat. xxi. 15.\*

θαυμαστός, ἡ, *δν*, wonderful, marvelous, Mat. xxi. 42; Mar. xii. 11; Jn. ix. 30; 2 Cor. xi. 14 (Rec.); 1 Pet. ii. 9; Rev. xv. 1, 3.\*

θεά, ᾱς, ἡ, *a goddess*, Ac. xix. 27, and Rec. in 35, 37.\*

θεάομαι, ὦμαι, dep., 1st aor. ἐθεασάμην, pass. ἐθεάθην, *to behold*, *to contemplate*, *to visit*, Mat. xi. 7; Ro. xv. 24.

θεατρίζω, *to make a spectacle of*, *expose to contempt*, Heb. x. 33. (N. T.)\*

θεάτρον, ου, τό, (1) *a place for public shows*, *a theatre*, Ac. xix. 29, 31; (2) *a spectacle*, 1 Cor. iv. 9.\*

θεῖον, ου, τό, *sulphur* (from the following, *a divine incense*), Rev. ix. 17, 18.

θεῖος, εια, εῖον, *divine*, 2 Pet. i. 3, 4; τὸ θεῖον, *the deity*, Ac. xvii. 29.\*

θειότης, τητος, ἡ, *deity*, *divine nature*, Ro. i. 20.\* *Syn.*: θεϊότης is deity, abstractly; θεότης, personally.

θειώδης, ες, *sulphurous*, Rev. ix. 17. (N. T.)\*

θέλημα, ατος, τό, *will*, Lu. xii. 47; Ep. i. 9; plur., *commands*, Ac. xiii. 22; *desire*, Ep. ii. 3.

θέλησις, εως, ἡ, *a willing*, *will*, Heb. ii. 4. (S.)\*

θέλω, impf. ἤθελον, 1st aor. ἠθέλησα (ἐθέλω is not found in N. T.), *to wish*, *delight in*, *prefer*, *to will*, in the sense of assent, determination, or requirement.

θεμέλιος, ου, *belonging to a foundation*; hence, masc. (sc. λίθος), *a foundation*, or τὸ θεμέλιον (Lu.), in the same

sense, 2 Tim. ii. 9; Lu. vi. 49; fig., for the elements of doctrine or life, 1 Cor. iii. 10, 12; Heb. vi. 1.

θεμελιώω, ᾧ, ὥσω, *to lay a foundation*, *to found*, Heb. i. 10; fig., *to make stable*, Col. i. 23.

θεο-διδάκτος, ου, *taught of God*, 1 Th. iv. 9. (N. T.)\*

θεο-λόγος, ου, ὁ, *one who treats of divine things*, of the apostle John in the title to Rev. (W. H. omit).\*

θεο-μαχέω, ᾧ, *to fight against God*, Ac. xxiii. 9 (W. H. omit).\*

θεο-μάχος, ου, ὁ, *a fighter against God*, Ac. v. 39.\*

θεό-πνευστος, ου (πνέω), *God-breathed*, inspired by God, 2 Tim. iii. 16.\*

θεός, οὔ, ὁ, voc. once θεέ, Mat. xxvii. 46; (1) *a god*, generically, Ac. vii. 43, xii. 22; 2 Cor. iv. 4; Phil. iii. 19; Jn. x. 34 (quoted from S.); (2) *God*; ὁ θεός, *the revealed God*, Jn. i. 1; Ac. xvii. 24, etc.; (3) applied to Christ, Jn. i. 1, xx. 28.

θεο-σέβεια, ας, ἡ, *fear of God*, piety, 1 Tim. ii. 10.\*

θεο-σεβής, ἐς, *God-worshipping*, pious, Jn. ix. 31.\* *Syn.*: see δεισιδαιμων.

θεο-στοιγής, ἐς, *hateful to God*, Ro. i. 30.\*

θεότης, τητος, ἡ, *deity*, *Godhead*, Col. ii. 9.\* *Syn.*: see θεϊότης.

Θεό-φιλος, ου, ὁ, *Theophilus*, Lu. i. 3; Ac. i. 1.\*

θεραπεία, ας, ἡ, (1) *service*; hence (abs. for concrete), *servants*, household, Lu. xii. 42; Mat. xxiv. 45 (not W. H.); (2) *medical service*, *healing*, Lu. ix. 11; Rev. xxii. 2.\*

θεραπεύω, εὔσω, (1) *to serve*, minister to, only Ac. xvii. 25; (2) *to heal*, acc. of pers., and ἀπό or acc. of disease, Mat. xii. 10; Mar. vi. 5.

θεράπων, οντος, ὁ, *a servant*, an attendant, Heb. iii. 5.\*

θερίζω, ἰσω, *to reap or gather*, as grain, lit. or fig., Mat. vi. 26; Jn. iv. 37, 38.

θερισμός, οὔ, ὁ, *harvest*, lit. or fig., Jn. iv. 35; Lu. x. 2.

θεριστής, οὔ, ὁ, *a reaper*, Mat. xiii. 30, 39.\*

θερμαίνω, ανώ, only mid. in N. T., *to warm one's self*, Mar.

xiv. 54, 67; Jn. xviii. 18, 25; Ja. ii. 16.\*  
**θερμη**, ης, ἡ, *heat*, Ac. xxviii. 3.\*  
**θέρος**, ους, τό, *summer*, Mat. xxiv. 32; Mar. xiii. 28; Lu. xxi. 30.\*  
**Θεσσαλονικεύς**, έως, ό, *a Thessalonian*, Ac. xx. 4.  
**Θεσσαλονίκη**, ης, ἡ, *Thessalonica*, Ac. xviii. 1, 11, 13.  
**Θευδάς**, ά, ό, *Theudas*, Ac. v. 36.\*  
**θεωρῶ**, ώ, *to be a spectator of, to behold, to see, to know by seeing, to experience*; abs., or with acc. or obj. clause.  
**θεωρία**, ας, ἡ, *a sight, a spectacle*, Lu. xxiii. 48.\*  
**θήκη**, ης, ἡ (τίθημι), *a receptacle, as a scabbard*, Jn. xviii. 11.\*  
**θηλάζω**, (1) *to give suck*, Mat. xxiv. 19; (2) *to suck*, Mat. xxi. 16.  
**θήλυς**, εια, υ, *female*, fem., Ro. i. 26, 27; neut., Mat. xix. 4; Mar. x. 6; Gal. iii. 28.\*  
**θήρα**, ας, ἡ, *hunting, hence, a trap*, Ro. xi. 9.\*  
**θηρεύω**, σω, *to hunt, to catch*, Lu. xi. 54.\*  
**θηριο-μαχέω**, ώ, *to fight with wild beasts*, 1 Cor. xv. 32.\*  
**θηρίον**, ου, τό (prop. *a little beast*), *a wild beast*, as Ac. xi. 6; freq. in Rev.  
**θησαυρίζω**, σω, *to store up, reserve*, lit. and fig., Lu. xii. 21; 2 Pet. iii. 7.  
**θησαυρός**, ου, ό, *a treasure receptacle, treasure*, Lu. xii. 33, 34.  
**θιγγάνω**, 2d aor. ἔθιγον, *to touch, handle*, abs., Col. ii. 21; with gen., Heb. xii. 20; *to injure*, Heb. xi. 28.\* Syn.: see ἄπτω.  
**θλιβῶ**, ψω, *to press upon*, Mar. iii. 9; fig., *to afflict*, 2 Cor. i. 6; pass. perf. part. τεθλιμμένος, *contracted, narrow*, Mat. vii. 14.  
**θλίψις**, έως, ἡ, *pressure, affliction, tribulation*, Ac. vii. 11; 2 Th. i. 6.  
**θνήσκω**, 2d aor. ἔθανον, *to die*; in N. T. only perf. τέθνηκα, *to be dead*, Lu. viii. 49; 1 Tim. v. 6.  
**θνητός**, ἡ, όν, *liable to death, mortal*, Ro. vi. 12, viii. 11; 1 Cor. xv. 53, 54; 2 Cor. iv. 11, v. 4.\*

**θορυβάω**, *to disturb, trouble*, Lu. x. 41 (W. H.). (N. T.)\*  
**θορυβέω**, ώ, *to disturb*, Ac. xvii. 5; pass., *to be troubled, to wail*, Mat. ix. 23; Mar. v. 39; Ac. xx. 10.\*  
**θόρυβος**, ου, ό, *noise, uproar*, Mar. v. 38; Ac. xx. 1.  
**θραύω**, σω, *to break, shatter*, Lu. iv. 18.\*  
**θρέμμα**, ατος, τό (τρέφω), *the young of cattle, sheep, etc.*, Jn. iv. 12.\*  
**θρηνέω**, ώ, ἡσω, abs., *to wail, lament*, Mat. xi. 17; Lu. vii. 32; Jn. xvi. 20; *to bewail*, acc., Lu. xxiii. 27.\*  
**θρήνος**, ου, ό, *a wailing*, Mat. ii. 18 (not W. H.).\*  
**θρησκεία**, ας, ἡ, *external worship, religious worship*, Ac. xxvi. 5; Col. ii. 18; Ja. i. 26, 27.\*  
**θρήσκος**, ου, ό (prop. adj.), *a devotee, religious person*, Ja. i. 26. (N. T.)\* Syn.: see δεισιδαιμων.  
**θριαμβεύω**, σω, *to triumph over, to lead in triumph*, 2 Cor. ii. 14; Col. ii. 15.\*  
**θρίξ**, τριχός, dat. plur. θρίξι, ἡ, *a hair, human or animal*, Jn. xi. 2; Rev. ix. 8.  
**θρόεω**, ώ, *to disturb, terrify by clamor*; only pass. in N. T., Mat. xxiv. 6; Mar. xiii. 7; 2 Th. ii. 2.\*  
**θρόμβος**, ου, ό, *a clot, large drop*, as of blood, Lu. xxii. 44.\*  
**θρόνος**, ου, ό, *a seat, as of judgment*, Mat. ix. 28; *a throne, or seat of power*, Rev. iii. 21; met., *of kingly power*, Rev. xiii. 2; concrete, *of the ruler, or occupant of the throne*, Col. i. 16.  
**Θυάτειρα**, ων, τό, *Thyatira*, Ac. xvi. 14; Rev. i. 11, ii. 18, 24.\*  
**θυγάτηρ**, τρός, ἡ, *a daughter*, Mat. ix. 18; *a female descendant*, Lu. xiii. 16; met., *of the inhabitants of a place, collectively*, Mat. xxi. 5.  
**θυγάτριον**, ου, τό (dim. of θυγάτηρ), *a little daughter*, Mar. v. 23, vii. 25.\*  
**θύελλα**, ης, ἡ, *a tempest*, Heb. xii. 18.\*  
**θύσις**, ης, ου, *made of the citrus tree, a strongly aromatic tree of Africa*, Rev. xviii. 12.\*  
**θυμίαμα**, ατος, τό, *incense*, Lu.

i. 10, 11; Rev. v. 8, viii. 3, 4, xviii. 13.\*  
**θυμιατήριον**, ου, τό, *a censer, or an altar of incense*, Heb. ix. 4.\*  
**θυμιάω**, ώ, *to burn incense*, Lu. i. 9.\*  
**θυμομαχέω**, ώ, *to be very angry with* (dat.), Ac. xii. 20.\*  
**θυμός**, ου, ό, *passion, great anger, wrath*, Lu. iv. 28; Rev. xiv. 19. Syn.: θυμός is *impulsive, turbulent anger*; ὀργή is *anger as a settled habit*, both may be right or wrong; παροργισμός is the *bitterness of anger*, always wrong.  
**θυμώ**, ώ, *to provoke to great anger*; pass., *to be very angry with*, Mat. ii. 16.\*  
**θύρα**, ας, ἡ, *a door*, Lu. xi. 7; Mat. xxvii. 60; met., Jn. x. 7, 9.  
**θυρεός**, ου, ό, *a large (door shaped) shield*, Ep. vi. 16.\*  
**θυρίς**, ίδος, ἡ (prop. *a little door*), *a window*, Ac. xx. 9; 2 Cor. xi. 33.\*  
**θυρωρός**, ου, ό, ἡ, *a door-keeper, porter*, Mar. xiii. 34; Jn. x. 3, xviii. 16, 17.\*  
**θυσία**, ας, ἡ, *a sacrifice*, lit. and fig., Ep. v. 2; 1 Pet. ii. 5.  
**θυσιαστήριον**, ου, τό, *an altar, for sacrifices*, Lu. i. 11, ii. 51; Ja. ii. 21. (S.) Syn.: see βωμός.  
**θύω**, σω, (1) *to slay in sacrifice*, Ac. xiv. 13; (2) *to kill animals, for feasting*, Mat. xxii. 4; (3) *to slay, generally*, Jn. x. 10.  
**Θωμάς**, ά, ό (from Heb. = δίδυμος), *Thomas*, Mat. x. 3.  
**θώραξ**, ακος, ό, *a breast-plate*, Ep. vi. 14; 1 Th. v. 8; Rev. ix. 9, 17.\*

## I

**Ι, ι, ιῶτα**, *iota*, ι, the ninth letter. As a numeral, ι' = 10; ι' = 10,000.  
**Ίάειρος**, ου, ό, *Jairus*, Mar. v. 22; Lu. viii. 41.\*  
**Ίακώβ**, ό (Heb.), *Jacob*, (1) the patriarch, Ac. vii. 8; (2) the father-in-law of Mary, Mat. i. 15.  
**Ίάκωβος**, ου, ό, Greek form of preced., *James*, (1) the son of Zebedee, Mat. iv. 21; (2)

the son of Alphæus, Mat. x. 3; (3) the Lord's brother, Mat. xiii. 55. Some identify (2) and (3).

ἱαμα, ατος, τό, *healing, cure*, plur., 1 Cor. xii. 9, 28, 30.\*

ἱαμβροῖς, ὁ, *Jambres*, 2 Tim. iii. 8.\*

ἱαννά, ὁ (W. H. -α), (Heb.), *Jannai*, Lu. iii. 24.\*

ἱαννῆς, ὁ, *Jannes*, 2 Tim. iii. 8.\*

ἰάομαι, ὠμαι, ἰάσθαι, dep., mid. aor., but passive in aor., perf. and fut., *to heal, to restore to health*, of body or mind; with ἀπό, of malady, Mat. v. 29; Jn. xii. 40.

ἱαρέδ, ὁ (Heb.), *Jared*, Lu. iii. 37.\*

ἱασις, εως, ἡ, *a cure, healing*, Lu. xiii. 32; Ac. iv. 22, 30.\*

ἱασπις, ἰδος, ἡ, *jasper*, a precious stone, Rev. iv. 3, xxi. 11, 18, 19.\*

ἱάσαν, ονος, ὁ, *Jason*, Ac. xvii. 5, 6, 7, 9; Ro. xvi. 21; perhaps two persons.\*

ἱατρός, οὔ, ὁ, *a physician*, Lu. iv. 23; Col. iv. 14.

ἰδε, or ἰδέ (εἶδον), imper. act. as interj., *behold!* often followed by nominative.

ἰδέα (W. H. εἰ-), as, ἡ, *form, outward appearance*, Mat. xxviii. 3.\* *Syn.*: see Trench, § lxx.

ἰδιος, α, ον, (1) *one's own*, denoting ownership, Mat. xxii. 5; Jn. x. 12; also what is peculiar to, Ac. i. 19 (W. H. omit); hence, τὰ ἴδια, *one's own things, home, nation or people, business or duty; ol ἴδιοι, one's own people, friends, companions*, neut. and masc. contrasted in Jn. i. 11; (2) *that which specially pertains to, and is proper for*, as 1 Cor. iii. 8; Gal. vi. 9; (3) *adverbially, κατ' ἴδιον, privately; ἰδίᾳ, individually*.

ἰδιώτης, ου, ὁ, *a private person, one unskilled in anything*, Ac. iv. 13; 1 Cor. xiv. 16, 23, 24; 2 Cor. xi. 6.\* *Syn.*: see ἀγράμματος.

ἰδοῦ (see ἰδε), imper. mid. as interj., *lo! behold!* used to call attention not only to that which may be seen, but also heard, or apprehended in any way.

Ἰδουμαία, as, ἡ, *Idumæa*, the O. T. Edom, Mar. iii. 8.\*

ἰδρώς, ὠτος, ὁ, *sweat*, Lu. xxii. 44.\*

Ἰεζαβήλ, ἡ (Heb.), *Jezebel*, symbolically used, Rev. ii. 20.\*

Ἱερά-πολις, εως, ἡ, *Hierapolis*, in Phrygia, Col. iv. 13.\*

ἱερατεία (W. H. -τια), as, ἡ, *the office of a priest, priesthood*, Lu. i. 9; Heb. vii. 5.\*

ἱερατεῦμα, ατος, τό, *the order of priests, priesthood*, applied to Christians, 1 Pet. ii. 5, 9. (S.)\*

ἱερατεῦω, σω, *to officiate as a priest*, Lu. i. 8.\*

Ἱερεμίας, ου, ὁ, *Jeremiah*, Mat. ii. 17, xvi. 14, xxvii. 9 (this quotation is from Zechariah).\*

ἱερεύς, εως, ὁ, *a priest*, Mat. viii. 4; sometimes the *High Priest*, Ac. v. 24 (not W. H.); of Christ, Heb. v. 6 (Ps. cx. 4); of Christians generally, Rev. i. 6, v. 10.

Ἱεριχά, ἡ (Heb.), *Jericho*, Lu. x. 30.

ἱερόθυτος, ου, *offered in sacrifice*, 1 Cor. x. 28 (W. H.).\*

ἱερόν, οὔ, τό (prop. neut. of ἱερός), *a temple*, used of a heathen temple, as Ac. xix. 27; of the temple at Jerusalem, as Mat. xxiv. 1; and of parts of the temple, as Mat. xii. 5. *Syn.*: ἱερόν is the whole sacred enclosure; ναός, the shrine itself, the holy place and the holy of holies.

ἱερο-πρετής, ἐς, *suitable to a sacred character* (reverent, R. V.), Tit. ii. 3.\*

ἱερός, ἄ, ὅν, *sacred, holy*, of the Scriptures, 2 Tim. iii. 15; τὰ ἱερά, *sacred things*, 1 Cor. ix. 13.\* *Syn.*: see ἅγιος.

Ἱεροσόλυμα (W. H. Ἱ-Ι), ων, τὰ, *the usual form in Mat., Mar., and Jn.*; see Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *one of Jerusalem*, Mar. i. 5; Jn. vii. 25.\*

ἱερο-συλέω, ὦ, *to commit sacrilege*, Ro. ii. 22.\*

ἱερό-συλος, ου, *robbing temples, sacrilegious*, Ac. xix. 37.\*

ἱερουργέω, ὦ (ἱερός, ἔργον), *to minister in holy things*, Ro. xv. 16.\*

Ἱερουσαλήμ (W. H. Ἱ-Ι), ἡ (Heb.), (for form, see Gr. § 156, Wi. § 10, 2, Bu. 6, 16, 18, 21), *Jerusalem*, (1) *the city*; (2) *the inhabitants*. In Gal. iv. 25, 26, ἡ νῦν Ἱ. is the *Jewish dispensation*, and is contrasted with ἡ ἀντ' Ἱ., the ideal *Christian community*; also called Ἱ. ἐπουράνιος, Heb. xii. 22; ἡ καινὴ Ἱ., Rev. iii. 12, xxi. 2.

ἱερουστήν, ης, ἡ, *the priestly office*, Heb. vii. 11, 12, 14 (not W. H.), 24.\*

Ἱεσσαί, ὁ (Heb.), *Jesse*, Mat. i. 5, 6.

Ἱεφθάς, ὁ (Heb.), *Jephthah*, Heb. xi. 32.\*

Ἱεχονίας, ου, ὁ, *Jechoniah*, or *Jehoiachin*, Mat. i. 11, 12.\*

Ἱησοῦς, οὔ, ὁ (Heb.), (see Gr. § 25, Wi. § 10, 1, Bu. 21), (1) *Jesus*, the Savior, Mat. i. 21, 25; (2) *Joshua*, Ac. vii. 45; Heb. iv. 8; (3) *a fellow-laborer of Paul*, so named, Col. iv. 11; (4) *Barabbas* is so named in some early MSS., Mat. xxvii. 16; (5) *an ancestor of Joseph*, Lu. iii. 29 (W. H.).

ἱκανός, ἡ, ὅν, (1) *sufficient, competent* to, inf., πρὸς (acc.) or ἔνα; (2) *many, much*, of number or time.

ἱκανότης, τητος, ἡ, *sufficiency, ability*, 2 Cor. iii. 5.\*

ἱκανῶς, ὦ, *to make competent*, 2 Cor. iii. 6; Col. i. 12. (S.)\*

ἱκετηρία, as, ἡ, *supplication*, Heb. v. 7.\* *Syn.*: see αἰτημα.

ἱκμάς, ἄδος, ἡ, *moisture*, Lu. viii. 6.\*

Ἱκόνιον, ου, τό, *Iconium*, Ac. xiv. 1, 19, 21.

ἱλαρός, ἄ, ὅν, *joyous, cheerful*, 2 Cor. ix. 7.\*

ἱλαρότης, τητος, ἡ, *cheerfulness*, Ro. xii. 8. (S.)\*

ἰλάσκειν, (1) *to be propitious to*, dat., Lu. xviii. 13; (2) *to make atonement for*, expiavit. acc., Heb. ii. 17.\*

ἰλασμός, οὔ, ὁ, *a propitiation, atoning sacrifice*, 1 Jn. ii. 2, iv. 10. (S.)\* *Syn.*: see ἀπολύτρωσις.

ἰλαστήριος, α, ον, *atoning, propitiation*, Ro. iii. 25; (sc. ἐπιθεμα, covering), the *mercy seat*, Heb. ix. 5. (S.)\*



ὤλεως, ὡν (Attic for ὤλαος), *pro-pitious, merciful*, Heb. viii. 12; ὤλεώς σου, (God be) merciful to thee! *God forbid!* Mat. xvi. 22.\*

Ἰλλυρικόν, ον, τό, *Illyricum*, Ro. xv. 19.\*

ἱμάς, ἄντος, ὁ, *a thong for scourging*, Ac. xxii. 25; *thong, latchet of a shoe*, Mar. i. 7; Lu. iii. 16; Jn. i. 27.\*

ἱματίζω, perf. pass. part. ἱματισμένος, *to clothe*, Mar. v. 15; Lu. viii. 35. (N. T.)\*

ἱμάτιον, ον, τό (dim. of ἱμα = εἶμα, from ἔννυμι), (1) *clothing*, Mat. ix. 16; (2) *the outer garment, worn over the χιτῶν*, Jn. xix. 2. *Syn.*: see Trench, § 1.

ἱματισμός, οὔ, ὁ, *clothing, raiment*, Lu. vii. 25. *Syn.*: see ἱμάτιον.

ἡμεῖρομαι, *to long for, to love earnestly*, 1 Th. ii. 8 (W. H. ὁμεῖρομαι).\*

ἵνα, conj., *that, to the end that; ἵνα μὴ, that not, lest*. See Gr. § 384, Wi. § 53, 9, Bu. 229 sq.

ἵνα-τί, or ἵνα τί (W. H.), conj., *in order that what (may happen? sc. γένηται), to what end?*

Ἰόππη, ης, ἡ, *Joppa*, Ac. xi. 5, 13.

Ἰορδάνης, ον, ὁ, *the Jordan*, Mar. i. 5, 9.

ἰός, οὔ, ὁ, (1) *poison*, Ro. iii. 13; Ja. iii. 8; (2) *rust*, Ja. v. 3.\*

Ἰουδαία, ας, ἡ (really adj., fem., sc. γῆ), *Judaea*, Mat. ii. 1; including all Palestine, Lu. vii. 17.

Ἰουδαῖζω (from Heb.), *to conform to Jewish practice, to "Judaize," in life or ritual*, Gal. ii. 14. (S.)\*

Ἰουδαϊκός, ὅς, ὄν (from Heb.), *Jewish, or Judaical*, Tit. i. 14.\*

Ἰουδαϊκῶς, adv., *Jewishly, in Jewish style*, Gal. ii. 14.\*

Ἰουδαῖος, αἰα, αἶον, *Jewish*, Jn. iv. 9; Ac. x. 28. Often in plur., with subst. understood, οἱ Ἰουδαῖοι, *the Jews*. *Syn.*: see Ἐβραῖος.

Ἰουδαισμός, οὔ, ὁ (from Heb.), *Judaism, the religion of the Jews*, Gal. i. 13, 14. (Ap.)\*

Ἰούδας, α, ὁ, and Ἰούδα, ὁ,

indecl., *Judah*, (1) son of Jacob; (2, 3) other unknown ancestors of Christ, Lu. iii. 26, 30; (4) *Jude*, an apostle; (5) *Judas* Iscariot; (6) *Judas* Barsabas, Ac. xv. 22; (7) *Judas*, a Jew living in Damascus, Ac. ix. 11; (8) *Judas*, a leader of sedition, Ac. v. 37; (9) *Judas*, a brother of our Lord, Mat. xiii. 55. See Ἰάκωβος.

Ἰουλία, ας, ἡ, *Julia*, Ro. xvi. 15.\*

Ἰούλιος, ον, ὁ, *Julius*, Ac. xxvii. 1, 3.\*

Ἰουνίας, α, ὁ, *Junias*, Ro. xvi. 7.\*

Ἰουστos, ον, ὁ, *Iustus*. Three of the name are mentioned, Ac. i. 23, xviii. 7; Col. iv. 11.\*

ἱππεύς, ἑως, ὁ, *a horseman*, Ac. xxiii. 23, 32.\*

ἱππικόν (prop. neut. adj.), οὔ, τό, *cavalry*, Rev. ix. 16.\*

ἵππος, ον, ὁ, *a horse*, Ja. iii. 3.

ἶρις, ἰδος, ἡ, *a rainbow*, Rev. iv. 3, x. 1.\*

Ἰσαάκ, ὁ (Heb.), *Isaac*, Ro. ix. 7, 10.

ἰσ-ἄγγελος, ον, *like angels*, Lu. xx. 36. (N. T.)\*

ἴσασι, see ὀἶδα.

Ἰσαχάρ, or Ἰσασχάρ, or Ἰσασχάρ (W. H.), (Heb.), *Issachar*, Rev. vii. 7.\*

Ἰσκαριώτης, ον, ὁ, *a man of Kerioth*, Mat. xxvi. 14, 25.

ἴσος, η, ον (or ἴσος), *equal* (dat.), Mat. xx. 12; Lu. vi. 34; Jn. v. 18; Ac. xi. 17; *alike, consistent*, as truthful witnesses, Mar. xiv. 56, 59; ἴσα, adverbially, *on an equality* Phil. ii. 6; Rev. xxi. 16.\*

ἰσότης, τητος, ἡ, *equality*, 2 Cor. viii. 13, 14; *equity*, Col. iv. 1.\*

ἰσό-τιμος, ον, *equally precious*, 2 Pet. i. 1.\*

ἰσό-ψυχος, ον *like-minded*, Phil. ii. 20.\*

Ἰσραήλ, ὁ (Heb.), *Israel*, Ac. vii. 42, met., for the whole nation of the Israelites, Ro. xi. 2, 7, 26.

Ἰσραηλίτης, ον, ὁ, *an Israelite*, Ro. ix. 4. *Syn.*: see Ἐβραῖος.

ἴστε, see ὀἶδα.

ἴστημι (in Ro. iii. 31, Rec. has ἰστάω, W. H. ἰσάνω, see

Gr. § 107, Wi. § 15, Bu. 44), trans. in pres., imperf., fut., 1st aor.; *to cause to stand, to set up, to place, to fix a time, to confirm, to establish, to put in the balance, to weigh; intrans. in perf., plup., and 2d aor., to stand, to stand still or firm, to endure, to be confirmed or established, to come to a stand, to cease*.

ἱστορέω, ὦ, *to become personally acquainted with*, Gal. i. 18.\*

ἰσχυρός, ὁ, ὄν, *strong, mighty, powerful, vehement*, Mar. iii. 27; 1 Cor. i. 25; Rev. xix. 6.

ἰσχύς, ὅς, ἡ, *strength, power*, 2 Pet. ii. 11; Ep. i. 19.

ἰσχύω, ὕσω, *to be strong, sound, to prevail, to be able* (inf.), *to have ability for* (acc.), Mar. ii. 17; Rev. xii. 8.

ἴσως (ἴσος), adv., *perhaps*, Lu. xx. 13.\*

Ἰταλία, ας, ἡ, *Italy*, Ac. xviii. 2

Ἰταλικός, ἡ, ὄν, *Italian*, Ac. x. 1.\*

Ἰτουραία, ας, ἡ, *Ituræa*, Lu. iii. 1.\*

ἰχθύδιον, ον, τό (dim. of ἰχθύς), *a little fish*, Mat. xv. 34; Mar. viii. 7.\*

ἰχθύς, ὅς, ὁ, *a fish*, Lu. v. 6; Jn. xxi. 11.

ἴχνος, ον, τό, *a footstep, fig.*, Ro. iv. 12; 2 Cor. xii. 18;

■ Pet. ii. 21.\*

Ἰωθάμ, ὁ (Heb.), *Jotham*, Mat. i. 9.\*

Ἰωάννα, ης, ἡ, *Joanna*, Lu. viii. 3, xxiv. 10.\*

Ἰωαννᾶς, ᾱ, ὁ, *Joannas*, Lu. iii. 27.\*

Ἰωάννης, ον, ὁ, *John*, (1) the Baptist; (2) the apostle; (3) a member of the Sanhedrin, Ac. iv. 6; (4) John Mark, Ac. xii. 12.

Ἰώβ, ὁ (Heb.), *Job*, Ja. v. 11.\*

Ἰωβήδ, see Ὠβήδ.

Ἰωήλ, ὁ (Heb.), *Joel*, the prophet, Ac. ii. 16.\*

Ἰωνάν, ὁ (Heb.), *Jonan*, Lu. iii. 30.\*

Ἰωνᾶς, ᾱ, ὁ, *Jonas*, or *Jonah*, (1) the prophet, Mat. xii. 39-41; (2) the father of Peter, Jn. i. 42.

Ἰωράμ, ὁ (Heb.), *Joram*, or *Jehoram*, son of Jehoshaphat, Mat. i. 8.\*

Ἰωρεὶμ, ὁ (Heb.), *Jorim*, Lu. iii. 29.\*



Ἰωσαφάτ, ὁ (Heb.), *Jehosaphat*, Mat. i. 8.\*

Ἰωής, ἡ (or ἡτος, W. H.), ὁ, *Joses*. Four are mentioned: (1) Lu. iii. 29 (W. H. Ἰησοῦ); (2) Mar. vi. 3; Mat. xiii. 55 (W. H. Ἰωσήφ); (3) Mat. xxvii. 56 (W. H. mrg.), Mar. xv. 40, 47; (4) Ac. iv. 36 (W. H. Ἰωσήφ). Some think (2) and (3) identical.\*

Ἰωσήφ, ὁ (Heb.), *Joseph*, (1) the patriarch, Jn. iv. 5; (2, 3, 4) three among the ancestors of Jesus, Lu. iii. 24, 26 (W. H. Ἰωσήφ), 30; (5) the husband of Mary, the mother of Jesus, Mat. ii. 13, 19; (6) Joseph of Arimathea, Mar. xv. 43, 45; (7) Joseph, called also Barsabas, Ac. i. 23. See also under Ἰωσήφ.

Ἰωσίας, οὐ, ὁ, *Josiah*, Mat. i. 10, 11.\*

ἰῶτα, τῷ, *iota*, *yod*, the smallest letter of the Hebrew alphabet, Mat. v. 18.\*

## Κ

Κ, κ, κάππα, *kap̄pa*, *k*, the tenth letter. As a numeral, κ' = 20; κ = 20,000.

κάγω (κάμολ, κάμῃ), contr. for καὶ ἐγὼ (καὶ ἐμοί, καὶ ἐμέ), and I, I also, even I.

καθά, adv., contr. from καθ' ὅ, according as, Mat. xxvii. 10.\*

καθ-αίρεσις, εως, ἡ, *demolition*, destruction (opp. to οἰκοδομή, which see), 2 Cor. x. 4, 8, xiii. 10.\*

καθ-αίρῶ, καθελῶ, καθεῖλον, (1) to take down, Ac. xiii. 29; (2) to demolish, destroy, lit., Lu. xii. 18, or fig., 2 Cor. x. 5.

καθαίρω, αῶ, to cleanse, to prune, Jn. xv. 2; Heb. x. 2 (W. H. καθαρίζω).\*

καθ-άπερ, adv., even as, just as, 1 Th. ii. 11.

καθ-άπτω, ἀψω, to fasten on, intrans., Ac. xxviii. 3 (gen.).\*

καθαρίζω, att. fut. καθαριῶ, to cleanse, lit., Lu. xi. 39; a leper, by healing his disease, Mat. viii. 2, 3; from moral pollution, Heb. ix. 22, 23; to declare clean, i.e., from ceremonial pollution, Ac. x. 15.

καθαρισμός, οὐ, ὁ, *cleansing*, physical, moral, or ceremonial, Mar. i. 44; Lu. ii. 22, v. 14; Jn. ii. 6, iii. 25; Heb. i. 3; 2 Pet. i. 9. (S).\*

καθαρός, ἄ, ὅν, *clean, pure*, physically, morally, or ceremonially, Mat. xxiii. 26; Tit. i. 15; Ro. xiv. 20.

καθαρότης, τητος, ἡ, *purity*, i.e., ceremonial, Heb. ix. 13.\*

καθ-έδρα, ας, ἡ, a seat, lit., Mat. xxi. 12; Mar. xi. 15; met., a chair of authority, Mat. xxiii. 2.\*

καθ-εῖμαι, to sit down, ἐν or ἐπὶ, dat., Lu. ii. 46; Jn. iv. 6.

καθ-εἷς (W. H. καθ' εἷς), adv. (see Gr. § 300β, 4, Wi. § 37, 3, Bu. 30), one by one, Jn. viii. 9.

καθ-εξῆς, adv. (see Gr. § 126d), in orderly succession, Lu. i. 3; Ac. xi. 4, xviii. 23. With art., Lu. viii. 1, ἐν τῷ κ., soon afterwards; Ac. iii. 24, οἱ κ., those that come after.\*

καθ-εὔδω, to sleep, lit., Mat. viii. 24; fig., 1 Th. v. 6.

καθηγητής, οὐ, ὁ, a guide, master, Mat. xxiii. 8 (not W. H.), 10.\*

καθ-ήκω, used only impers., it is fit, it is becoming (acc., inf.), Ac. xxii. 22; τὸ καθήκον, the becoming, Ro. i. 28.\*

κάθ-ημαι, 2d pers. κάθη for κάθησαι, imper., κάθου (see Gr. § 367, Wi. § 15, 4, Bu. 49), to be seated, to sit down, to sit, to be settled, to abide; with εἷς, ἐν, ἐπὶ (gen., dat., acc.).

καθ-ημερινός, ἡ, ὅν, *daily*, Ac. vi. 1.\*

καθ-ίζω, ἴσω, (1) trans., to cause to sit down, to set; (2) intrans., to seat one's self, preps. as κάθημαι; to sit down, to be sitting, to tarry; mid. in Mat. xix. 28; Lu. xxii. 30.

καθ-ίημι, 1st aor. καθῆκα (see Gr. § 112, Bu. 46), to send or let down, Lu. v. 19; Ac. ix. 25, x. 11, xi. 5.\*

καθ-ίστημι (and καθιστάω or -ανω), to appoint, constitute, make, ordain, to conduct, Ac. xvii. 15; to appoint as ruler over (ἐπὶ, gen., dat., acc.).

καθ-ὅ, adv. (for καθ' ὅ), as, according as, Ro. viii. 26; 2

Cor. viii. 12; 1 Pet. iv. 13.\*

καθολικός, ἡ, ὅν, *general, universal* (found in the inscriptions of James, Peter, John and Jude, but omitted by W. H.).\*

καθ-όλου, adv., entirely; καθόλου μὴ, Ac. iv. 18, not at all.\*

καθ-οπλίσσω, to arm fully, pass., Lu. xi. 21.\*

καθ-οράω, ὦ, to see clearly, pass., Ro. i. 20.\*

καθ-ότι, adv., as, according as, Ac. ii. 45, iv. 35; because that, for, Lu. i. 7, xix. 9; Ac. ii. 24, xvii. 31 (W. H.).\*

καθ-ὥς, adv., according as, even as.

καθ-ὥσ-περ, adv., just as, Heb. v. 4 (W. H.).\*

καί, conj., and, also, even. For the various uses of this conjunction, see Gr. § 403, Wi. § 53, 1-4, Bu. 360 sq.

Καϊάφας, α, ὁ, *Caiaphas*, Jn. xi. 49.

Κάϊν, ὁ (Heb.), *Cain*, Heb. xi. 4.

Καϊνάν, ὁ (Heb.), *Cainan*. Two are mentioned, Lu. iii. 36, 37.\*

καινός, ἡ, ὅν, *new*, Lu. v. 38; Ac. xvii. 19. Syn.: νέος is new under the aspect of time; καινός, new in quality, of different character.

καινότης, τητος, ἡ, *newness* (moral and spiritual), Ro. vi. 4, vii. 6.\*

καί-περ, conj., although, Phil. iii. 4; Heb. v. 8.

καιρός, οὐ, ὁ, a fixed time, season, opportunity, Lu. viii. 13; Heb. xi. 15; Ac. xiv. 17; Ro. viii. 18. Syn.: χρόνος is time in general, viewed simply as such; καιρός, definite, suitable time, the time of some decisive event, crisis, opportunity.

Καῖσαρ, apos, ὁ, *Cæsar*, a title assumed by Roman emperors, after Julius Cæsar, as Lu. ii. 1, xx. 22; Ac. xvii. 7; Phil. iv. 22.

Καίσαρεια, ας, ἡ, *Cæsarea*. Two cities of Palestine, one in Galilee (*Cæsarea Philippi*), Mat. xvi. 13; the other on the coast of the Mediterranean, Ac. viii. 40.

**καί-τοι**, conj., *and yet, although*, Heb. iv. 3; so *καίτοιγε*.

**καίω**, perf. pass. *κέκαυμαι, to kindle, light*, Mat. v. 15; pass., *to burn*, Lu. xii. 35; *to burn, consume*, Jn. xv. 6; fig., Lu. xxiv. 32.

**κακεῖ** (*καί ἐκεῖ*), *and there*, Ac. xiv. 7.

**κακεῖθεν** (*καί ἐκείθεν*), *and thence*, Ac. vii. 4, xx. 15.

**κακείνος**, η, ο (*καί ἐκείνος*), *and he, she, it*, Lu. xi. 7; Ac. xv. 11.

**κακία**, as, ἡ, *badness, (1) of character, wickedness*, Ac. viii. 22; (2) of disposition, *malice, ill-will*, Col. iii. 8; (3) of condition, *affliction, evil*, Mat. vi. 34.

**κακο-ῥθμία**, as, ἡ, *malignity*, Ro. i. 29.\*

**κακο-λογέω**, ὦ, *to speak evil of* (acc.), Mar. ix. 39; Ac. xix. 9; *to curse*, Mat. xv. 4; Mar. vii. 10.\*

**κακο-πάθεια**, as, ἡ, *a suffering of evil, affliction*, Ja. v. 10.\*

**κακο-παθέω**, ὦ, *to suffer evil, to endure affliction*, 2 Tim. ii. 3 (W. H. *συνκακ*), 9, iv. 5; Ja. v. 13.\*

**κακοποιέω**, ὦ, abs., *to do harm*, Mar. iii. 4; Lu. vi. 9; *to do wrong*, 1 Pet. iii. 17; 3 Jn. 11.\*

**κακο-ποιός**, ὄν, as subst., *an evil-doer*, Jn. xviii. 30 (not W. H.); 1 Pet. ii. 12, 14, iii. 16 (W. H. omit), iv. 15.\*

**κακός**, ἡ, ὄν, *evil, wicked; τὸ κακόν, wickedness*, Mat. xxvii. 23; also *affliction*, Lu. xvi. 35.

**κακ-οὔργος**, ον, as subst., *a malefactor*, Lu. xxiii. 32, 33, 39; 2 Tim. ii. 9.\*

**κακ-οχηέω**, ὦ, only in pass., part., *treated ill, harassed*, Heb. xi. 37, xiii. 3.\*

**κακόω**, ὦ, ὥσω, *to ill-treat, oppress*, Ac. vii. 6, 19, xii. 1, xviii. 10; 1 Pet. iii. 13; *to embitter*, Ac. xiv. 2.\*

**κακῶς**, adv., *badly, wickedly*, Jn. xviii. 23; *κακῶς ἔχειν, to be sick, or in trouble*, Mat. iv. 24; Lu. v. 31.

**κάκωσις**, εως, ἡ, *affliction, ill-treatment*, Ac. vii. 34.\*

**καλάμη**, ης, ἡ, *stubble*, 1 Cor. iii. 12.\*

**κάλαμος**, ον, ὁ, *a stalk, as (1) a reed, growing*, Mat. xi. 7; (2) *a reed, as a mock sceptre*, Mat. xxvii. 29; (3) *a pen*, 3 Jn. 13; (4) *a measuring-rod*, Rev. xxi. 15.

**καλέω**, ὦ, ἔσω, *κέκληκα, to call; hence, (1) to summon*, Lu. xix. 13; (2) *to name*, Mat. i. 21, x. 25; (3) *to invite*, Jn. ii. 2; (4) *to appoint, or select, for an office*, Heb. v. 4; (5) pass., *to be called, or accounted, i.e., to be*, Mat. v. 9, 19; Ja. ii. 23.

**καλλι-ἔλαιος**, ον, ἡ, *a cultivated olive tree*, Ro. xi. 24.\*

**καλλίων** (compar. of *καλός*), *better; adv., κάλλιον*, Ac. xxv. 10.\*

**καλο-διδάσκαλος**, ον, ὁ, ἡ, *a teacher of what is good*, Tit. ii. 3. (N. T.)\*

**Καλοὶ Διμένες**, *Fair Havens*, a harbor in the island of Crete, Ac. xxvii. 8.\*

**καλο-ποίεω**, ὦ, *to act uprightly*, 2 Th. iii. 13. (S.)\*

**καλός**, ἡ, ὄν, *beautiful; (1) physically*, Lu. xxi. 25; (2) *morally beautiful, good, noble*, Mat. v. 16; Heb. xiii. 18; (3) *excellent, advantageous*, Lu. vi. 43; 1 Cor. vii. 1.

**κάλυμμα**, ατος, τό, *a covering, veil*, 2 Cor. iii. 13-16.\*

**καλύπτω**, ψω, *to cover, veil*, Lu. xxiii. 30; 2 Cor. iv. 3.

**καλῶς**, adv., *well, rightly, nobly*, Jn. iv. 17; 1 Cor. xiv. 17.

**κάμέ**, see *κάγω*.

**κάμηλος**, ον, ὁ, ἡ, *a camel*, Mar. i. 6, x. 25.

**κάμινος**, ον, ἡ, *a furnace*, Mat. xiii. 42, 50; Rev. i. 15, ix. 2.\*

**καμ-μύω** (*κατά and μύω*), *to shut, close the eyes*, Mat. xiii. 15; Ac. xxviii. 27.\*

**κάμνω**, καμῶ, perf. *κέκμηκα, to be weary, to be sick*, Heb. xii. 3; Ja. v. 15; Rev. ii. 3 (W. H. omit).\*

**κάμω**, see *κάγω*.

**κάμπω**, ψω, *to bend the knee, bow*, Ro. xi. 4, xiv. 11; Ep. iii. 14; Phil. ii. 10.\*

**κάν** (*καί ἐάν*), *and if*, Lu. xiii. 9; *even if, though*, Mat. xxvi. 35; *if even*, Heb. xii. 20; elliptically, *if only*, Mar. v. 28; Ac. v. 15.

**Κανᾶ**, ἡ, *Caná*, Jn. ii. 1, 11.

**Κανανίτης**, ον, ὁ, *a Zealot* (from

the Aramaic, meaning the same as *ζηλωτής*), Mat. x. 4; Mar. iii. 18 (W. H. read *Καναναῖος*, which has the same meaning). (N. T.)\*

**Κανδάκη**, ης, ἡ, *Candace*, Ac. viii. 27.\*

**κανών**, ὄνος, ὁ, prop. *a rod; hence, (1) a rule of conduct*, Gal. vi. 16; Phil. iii. 16 (W. H. omit); (2) *a limit or sphere of duty, province* (R. V.), 2 Cor. x. 13, 15, 16.\*

**Καπερ-ναούμ**, or *Καφαρ-ναούμ* (W. H.), ἡ (Heb.), *Caper-naum*, Jn. vi. 17, 24.

**καπηλεύω**, *to be a petty trader; hence (with acc.), to make merchandise of, or adulterate, corrupt*, 2 Cor. ii. 17.\*

**καπνός**, οὐ, ὁ, *smoke*, Ac. ii. 19; Rev. viii. 4.

**Καππαδοκία**, as, ἡ, *Cappadocia*, Ac. ii. 9; 1 Pet. i. 1.\*

**καρδία**, as, ἡ, *the heart*, met., as the seat of the affections, but chiefly of the understanding; fig., *the heart of the earth*, Mat. xii. 40.

**καρδιο-γνώστης**, ον, ὁ, *a knower of hearts*, Ac. i. 24, xv. 8. (N. T.)\*

**καρπός**, οὐ, ὁ, *fruit, produce*, Lu. xii. 17; met., *for children*, Ac. ii. 30; *deeds, conduct*, the fruit of the hands, Mat. iii. 8; *effect, result*, Ro. vi. 21. Praise is called *the fruit of the lips*, Heb. xiii. 15.

**Κάρπος**, ον, ὁ, *Carpus*, 2 Tim. iv. 13.\*

**καρποφορέω**, ὦ, ἥσω, *to bring forth fruit*, Mar. iv. 28; mid., *to bear fruit of one's self*, Col. i. 6.

**καρπο-φόρος**, ον, *fruitful*, Ac. xiv. 17.\*

**καρτερέω**, ὦ, ἥσω, *to be strong, steadfast*, Heb. xi. 27.\*

**κάρφος**, ον, τό, *a dry twig, a straw*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.\*

**κατά**, prep., gov. the gen. and acc. cases, *down; hence, gen., down from, against, etc.; acc., according to, against, etc.* (see Gr. §§ 124, 147 a, Wi. §§ 47 k, 49 d, Bu. 334 sq.). In composition, *κατά* may import *descent, subjection, opposition, distribution*, and with certain verbs (as of destruction, dimin-

tion, and the like) is *intensive* = "utterly."

**κατα-βαίω**, βήσομαι, βέβηκα, 2<sup>d</sup> aor. κατέβην, to go or come down, descend, used of persons and of things, as gifts from heaven, of the clouds, storms, lightnings; also of anything that falls, Lu. xxii. 44; Rev. xvi. 21.

**κατα-βάλλω**, 1st aor. pass. κατέβληθην, to cast down, Rev. xii. 10 (W. H. βάλλω); 2 Cor. iv. 9 mid., to lay, as a foundation, Heb. vi. 1.\*

**κατα-βαρέω**, ὦ, to weigh down, to burden, 2 Cor. xii. 16.\*

**κατα-βαρύνω** = καταβαρέω, Mar. xiv. 40 (W. H.).\*

**κατά-βασις**, εως, ἡ, descent, place of descent, Lu. xix. 37.\*

**κατα-βιβάζω**, to bring down, cast down, Mat. xi. 23 (W. H. καταβαίω), Lu. x. 15 (Rec., W. H. mrg.).\*

**κατα-βολή**, ἡς, ἡ, a founding, laying the foundation of, Mat. xiii. 35; Heb. xi. 11.

**κατα-βραβεύω**, to give judgment against as umpire of the games, to deprive of reward, Col. ii. 18.\*

**κατ-αγγελεύς**, εως, ὁ, a proclaimer, a herald, Ac. xvii. 18. (N. T.).\*

**κατ-αγγέλλω**, to declare openly, to proclaim, to preach, Ac. xiii. 5, xv. 36.

**κατα-γελάω**, ὦ, to laugh at, deride, gen., Mat. ix. 24; Mar. v. 40; Lu. viii. 53.\*

**κατα-γινώσκω**, to condemn, blame, gen. of persons, Gal. ii. 11; 1 Jn. iii. 20, 21.\*

**κατ-άγνυμι**, fut. κατέαξω, to break down, to break in pieces, Mat. xii. 20; Jn. xix. 31-33.\*

**κατ-άγω**, to bring down, as Ac. ix. 30; Ro. x. 6; as a nautical term, to bring to land, Lu. v. 11; pass., to come to land, Ac. xxvii. 3, xxviii. 12.

**κατ-αγωνίζομαι**, dep., to contend against, subdue (acc.), Heb. xi. 33.\*

**κατα-δέω**, ὦ, to bind up, as wounds, Lu. x. 34.\*

**κατά-δηλος**, ον, thoroughly evident, Heb. vii. 15.\*

**κατα-δικάζω**, to condemn, to pronounce sentence against, Mat. xii. 7, 37; Lu. vi. 37; Ja. v. 6.\*

**κατα-δίκη**, ης, ἡ, a sentence of condemnation, Ac. xxv. 15 (W. H.).\*

**κατα-διώκω**, to follow closely, Mar. i. 36.\*

**κατα-δουλόω**, ὦ, ὥσω, to enslave, 2 Cor. xi. 20; Gal. ii. 4.\*

**κατα-δυναστεύω**, to exercise power over, to oppress, Ac. x. 38; Ja. ii. 6.\*

**κατά-θεμα**, W. H. for κατανάθεμα, Rev. xxii. 3. (N. T.).\*

**κατα-θεματίζω**, W. H. for καταναθ-, Mat. xxvi. 74. (N. T.).\*

**κατ-αίσχύνω**, to make ashamed, 1 Cor. i. 27; to dishonor, 1 Cor. xi. 4, 5; to shame, as with disappointed expectation, 1 Pet. ii. 6; pass., to be ashamed, as Lu. xiii. 17.

**κατα-καίω**, αὔσω, to burn up, to consume entirely, as Mat. iii. 12; Heb. xiii. 11.

**κατα-καλύπτω**, in mid., to wear a veil, 1 Cor. xi. 6, 7.\*

**κατα-καυχάομαι**, ὦμαι, to rejoice against, to glory over (gen.), Ro. xi. 18; Ja. ii. 13, iii. 14. (S.).\*

**κατά-κειμαι**, to lie down, as the sick, Mar. i. 30; to recline at table, Mar. xiv. 3.

**κατα-κλάω**, ὦ, to break in pieces, Mar. vi. 41; Lu. ix. 16.\*

**κατα-κλέω**, to shut up, confine, Lu. iii. 20; Ac. xxvi. 10.\*

**κατα-κληρο-δοτέω**, ὦ, to distribute by lot, Ac. xiii. 19 (W. H. read the following). (S.).\*

**κατα-κληρο-νομέω**, ὦ, to distribute by lot, Ac. xiii. 19 (W. H.). (S.).\*

**κατα-κλίνω**, νῶ, to cause to recline at table, Lu. ix. 14, 15 (W. H.); mid., to recline at table, Lu. vii. 36 (W. H.), xiv. 8, xxiv. 30.\*

**κατα-κλύζω**, σω, to inundate, deluge, pass., 2 Pet. iii. 6.\*

**κατα-κλυσμός**, οὗ, ὁ, a deluge, flood, Mat. xxiv. 38, 39; Lu. xvii. 27; 2 Pet. ii. 5.\*

**κατ-ακολουθεῖω**, ὦ, to follow after (abs. or dat.), Lu. xxiii. 55; Ac. xvi. 17.\*

**κατα-κόπτω**, ψω, to wound, Mar. v. 5.\*

**κατα-κρημνίζω**, σω, to cast down headlong, Lu. iv. 29.\*

**κατά-κριμα**, ατος, τό, con-

demnation, Ro. v. 16, 18, viii. 1.\*

**κατα-κρίνω**, νῶ, to judge worthy of punishment (gen. and dat.), to condemn, as Mat. xx. 18; Ro. ii. 1, viii. 3; in a more general sense, Lu. xi. 31, 32.

**κατά-κρισις**, εως, ἡ, the act of condemnation, 2 Cor. iii. 9, vii. 3. (N. T.).\*

**κατα-κυριεύω**, to exercise authority over, Mat. xx. 25; Mar. x. 42; 1 Pet. v. 3; to get the mastery of, Ac. xix. 16 (gen.).

**κατα-λαλέω**, ὦ, to speak against (gen.), Ja. iv. 11; 1 Pet. ii. 12, iii. 16.\*

**κατα-λαλιά**, ἄς, ἡ, evil-speaking, defamation, 2 Cor. xii. 20, 1 Pet. ii. 1. (N. T.).\*

**κατά-λαλος**, ον, ὁ, ἡ, an evil-speaker, a defamer, Ro. i. 30. (N. T.).\*

**κατα-λαμβάνω**, λήψομαι, to seize or lay hold of, as Mar. ix. 18; to grasp, to obtain, as the prize in public games, Phil. iii. 12, 13; to overtake, 1 Th. v. 4; mid., to comprehend, to perceive, ὅτι, or acc. and inf., Ep. iii. 18.

**κατα-λέγω**, to register, to enrol, pass., 1 Tim. v. 9.\*

**κατά-λειμμα**, ατος, τό, a remnant, a residue, Ro. ix. 27 (W. H. ὑπόλειμμα). (S.).\*

**κατα-λείπω**, ψω, to leave utterly, to forsake, Mar. x. 7; to depart from, Heb. xi. 27; to leave remaining, to reserve, Ro. xi. 4.

**κατα-λιθάζω**, σω, to stone, to destroy by stoning, Lu. xx. 6. (N. T.).\*

**καταλλαγή**, ἡς, ἡ, reconciliation, Ro. v. 11, xi. 15; 2 Cor. v. 18, 19.\* Syn.: see ἀπολύτρωσις.

**κατ-αλλάσσω**, ξω, to reconcile (acc. and dat.), Ro. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20.\*

**κατά-λοιπος**, ον, plur., the rest, the residue, Ac. xv. 17.\*

**κατάλυμα**, ατος, τό, a lodging-place, an inn, Lu. ii. 7; a guest-chamber, Mar. xiv. 14, Lu. xxii. 11.\*

**κατα-λύω**, ὥσω, to unloose, (1. lit., of a building, to destroy, Mar. xiv. 58; (2) fig., of law or command, to render



- void, Mat. v. 17; (3) *to pass the night, to lodge*, Lu. ix. 12, xix. 7.
- κατα-μανθάνω**, 2d aor. κατέμαθον, *to consider carefully*, Mat. vi. 28.\*
- κατα-μαρτυρέω**, ᾠ, *to bear testimony against* (acc. of thing, gen. of pers.), Mat. xxvi. 62, xxvii. 13; Mar. xiv. 60, xv. 4 (not W. H.).\*
- κατα-μένω**, *to remain, abide*, Ac. i. 13.\*
- κατα-μόνας** (W. H. κατὰ μόνας), adv., *privately, alone*, Mar. iv. 10; Lu. ix. 18.\*
- κατ-ανά-θεμα**, ατος, τό, *a curse*, Rev. xxii. 3; see κατάθεμα. (N. T.)\*
- κατ-ανα-θεματίζω**, *to curse, devote to destruction*, Mat. xxvi. 74; see καταθεματίζω. (N. T.)\*
- κατ-αν-αλίσκω**, *to consume*, as fire, Heb. xii. 29.\*
- κατα-ναρκάω**, ᾠ, ἥσω, *to be burdensome to* (gen.), 2 Cor. xi. 9, xii. 13, 14.\*
- κατα-νεύω**, *to nod, to make signs to*, dat., Lu. v. 7.\*
- κατα-νοέω**, ᾠ, (1) *to observe carefully, perceive*, Lu. vi. 41; (2) *to consider* (acc.), Ac. xi. 6.
- κατ-αντάω**, ᾠ, *to come to, to arrive at*, with els, as Ac. xvi. 1; once with ἀντικρύ, Ac. xx. 15; met., *to attain to*, Phil. iii. 11.
- κατάνυξις**, εως, ἡ, *stupor*, Ro. xi. 8. (S.)\*
- κατα-νύσσω**, ξω, 2d aor., pass. κατενύγην, *to prick through, to agitate greatly*, pass., Ac. ii. 37. (S.)\*
- κατ-αξιόω**, ᾠ, ὥσω, *to judge worthy of* (gen.), pass., Lu. xx. 35, xxi. 36; Ac. v. 41; 2 Th. i. 5.\*
- κατα-πατέω**, ᾠ, *to trample on, to tread under foot* (acc.), as Lu. viii. 5.
- κατάπαυσις**, εως, ἡ, *a resting, rest*, Ac. vii. 49; Heb. iii. 11, 18, iv. 1, 3, 5, 10, 11.\*
- κατα-παύω**, (1) trans., *to restrain*, acc. (also τοῦ μή, and inf.), Ac. xiv. 18; *to give rest*, Heb. iv. 8; (2) intrans., *to rest, ἀπό*, Heb. iv. 4, 10.\*
- κατα-πέτασμα** (πετάννυμι), ατος, τό, ■ *veil, curtain, separating the holy place and the*
- holy of holies*, as Lu. xxiii. 45. (S.)
- κατα-πίνω**, 2d aor. κατέπιον, 1st aor. pass. κατεπόθην, *to drink down, swallow*, Mat. xxiii. 24; Rev. xii. 16; fig., *to devour, destroy*, 1 Cor. xv. 54; 2 Cor. ii. 7, v. 4; Heb. xi. 29; 1 Pet. v. 8.\*
- κατα-πίπτω**, 2d aor. κατέπεσον, *to fall down*, Lu. viii. 6 (W. H.); Ac. xxvi. 14, xxviii. 6.\*
- κατα-πλέω**, εύσομαι, 1st aor. κατέπλευσα, *to sail to land*, Lu. viii. 26.\*
- κατα-πονέω**, ᾠ, in pass., *to be oppressed, distressed*, Ac. vii. 24; 2 Pet. ii. 7.\*
- κατα-ποντίζω**, pass., *to sink down*, Mat. xiv. 30; *to be drowned*, Mat. xviii. 6.\*
- κατ-άρα**, ας, ἡ, *a curse, cursing*, Gal. iii. 10, 13; Heb. vi. 8; 2 Pet. ii. 14; Ja. iii. 10.\*
- κατ-αράομαι**, ὦμαι, *to curse*, Mat. v. 44 (W. H. omit); Mar. xi. 21; Lu. vi. 28; Ro. xii. 14; Ja. iii. 9; pass., perf. part., *accursed*, Mat. xxv. 41.\*
- κατ-αργέω**, ᾠ, ἥσω, *to render useless*, Lu. xiii. 7; *to cause to cease, abolish*, as Ro. iii. 3, 31, and frequently in Paul; *to sever from* (ἀπό), Ro. vii. 2; Gal. v. 4.
- κατ-αριθμέω**, ᾠ, *to number among*, Ac. i. 17.\*
- κατ-αρτίζω**, ἴσω, *to refit, to repair*, Mat. iv. 21; *to restore from error or sin*, Gal. vi. 1; *to perfect, to complete*, 1 Th. iii. 10; 1 Pet. v. 10; pass., *to be restored to harmony*, 1 Cor. i. 10.
- κατάρτισις**, εως, ἡ, *a perfecting*, 2 Cor. xiii. 9.\*
- καταρτισμός**, ου, ὁ, *a perfecting*, Ep. iv. 12. (N. T.)\*
- κατα-σεύω**, σω, *to shake the hand, to beckon*, Ac. xii. 17, xiii. 16, xix. 33, xxi. 40.\*
- κατα-σκάπτω**, ψω, *to dig under, to demolish*, Ro. xi. 3; perf. part., pass., *ruins*, Ac. xv. 16 (not W. H.).\*
- κατα-σκευάζω**, ἄσω, *to prepare, to build, to equip*, as Mat. xi. 10; Lu. i. 17; Heb. iii. 3, 4.
- κατα-σκηνώ**, ᾠ, ὥσω, *to pitch one's tent, to dwell*, Mat. xiii. 32; Mar. iv. 32; Lu. xiii. 19; Ac. ii. 26.\*
- κατα-σκήνωσις**, εως, ἡ, *a dwelling-place, a haunt*, α. of birds, Mat. viii. 20; Lu. ix. 58.\*
- κατα-σκιάζω**, σω, *to overshadow*, Heb. ix. 5.\*
- κατα-σκοπέω**, ᾠ, *to spy out, to plot against*, Gal. ii. 4.\*
- κατά-σκοπος**, ου, ὁ, *a spy*, Heb. xi. 31.\*
- κατα-σοφίζομαι**, σομαι, *to deal deceitfully with*, Ac. vii. 19.\*
- κατα-στέλλω**, λῶ, 1st aor. κατέστειλα, *to appease, restrain*, Ac. xix. 35, 36.\*
- κατά-στυγμα**, ατος, τό, *behavior, conduct*, Tit. ii. 3.\*
- κατα-στολή**, ἥς, ἡ, *dress, attire*, 1 Tim. ii. 9.\*
- κατα-στρέφω**, ψω, *to overthrow*, Mat. xxi. 12; Mar. xi. 15; Ac. xv. 16 (W. H.).\*
- κατα-στρηνιάω**, ᾠ, ἄσω, *to grow wanton to the loss of* (gen.), 1 Tim. v. 11. (N. T.)\*
- κατα-στροφή**, ἥς, ἡ, *overthrow, destruction*, 2 Tim. ii. 14; 2 Pet. ii. 6 (W. H. omit).\*
- κατα-στραγγνύω**, στρώσω, *to prostrate, slay*, 1 Cor. x. 5.\*
- κατα-σύρω**, *to drag along by force*, Lu. xii. 58.\*
- κατα-σφάζω**, ξω, *to slay*, Lu. xix. 27.\*
- κατα-σφραγιζώ**, σω, *to seal up, as a book*, Rev. v. 1.\*
- κατά-σχισις**, εως, ἡ, *a possession*, Ac. vii. 5, 45. (S.)\*
- κατα-τίθημι**, θήσω, 1st aor. κατέθηκα, *to deposit, as a body in a tomb*, Mar. xv. 46 (W. H. τίθημι); mid. κατατίθεσθαι χάριν, *to gain favor with* (dat.), Ac. xxiv. 27 xxv. 9.\*
- κατα-τομή**, ἥς, ἡ, *mutilation* paronomasia with περιτομή Phil. iii. 2.\*
- κατα-τοξεύω**, *to transfix*, Heb. xii. 20 (W. H. omit).\*
- κατα-τρέχω**, 2d aor. κατέδραμον, *to run down* (ἐπὶ, acc.), Ac. xxi. 32.\*
- κατα-φάγω**, see κατεσθίω.
- κατα-φέρω**, κατόλω, 1st aor. κατήνεγκα, pass. κατηνέχθην, *to cast down, as an adverse vote*, Ac. xxv. 7, xxvi. 10 (W. H.); pass., *to be borne down, to be overcome*, Ac. xx. 9.\*



**κατα-φεύγω**, 2d aor. κατέφυγον, *to flee for refuge*, with *els*, Ac. xiv. 6; with *inf.*, Heb. vi. 18.\*

**κατα-φθείρω**, pass., perf. κατέφθαρμαι, 2d aor. κατεφθάρην, *to corrupt*, 2 Tim. iii. 8; *to destroy*, 2 Pet. ii. 12 (W. H. φθείρω).\*

**κατα-φιλέω**, *ω*, *to kiss affectionately*, or *repeatedly* (acc.), as Mat. xxvi. 49; Lu. xv. 20.

**κατα-φρονέω**, *ω*, *to despise* (gen.), as Mat. vi. 24.

**καταφρονήτης**, *οῦ, ὁ, a despiser*, Ac. xiii. 41. (S).\*

**κατα-χέω**, *εὔσω*, 1st aor. κατέχεα, *to pour down upon*, Mat. xxvi. 7; Mar. xiv. 3.\*

**κατα-χθόνιος**, *ον*, *subterranean*, Phil. ii. 10.\*

**κατα-χράομαι**, *ὤμαι*, *to use fully*, 1 Cor. vii. 31, ix. 18 (dat.).\*

**κατα-ψύχω**, *to cool*, *to refresh*, Lu. xvi. 24.\*

**κατ-εἰδωλος**, *ον*, *full of idols* (R. V.), Ac. xvii. 16. (N.T.).\*

**κατ-έναντι**, *adv.*, or as *prep.* with *gen.*, *over against*, *before*, *in presence or in sight of*.

**κατ-ενώπιον**, *adv.*, *in the presence of* (gen.). (S.)

**κατ-εξουσιάζω**, *to exercise authority over* (gen.), Mat. xx. 25; Mar. x. 42. (N.T.).\*

**κατ-εργάζομαι**, *ἀσσομαι*, with *mid.* and *pass.* aor. (augm. *el.*), *to accomplish*, *achieve*, Ro. xv. 18; Ep. vi. 13; *to work out*, *result in*, Ro. iv. 15, vii. 8.

**κατ-έρχομαι**, 2d aor. κατήλθον, *to come down*, Lu. iv. 31, ix. 37.

**κατ-εσθίω** and *-έσθω* (Mar. xii. 40, W. H.), *fut. καταφάγομαι* (Jn. ii. 17, W. H.), 2d aor. κατέφαγον, *to eat up*, *to devour entirely*, *lit.* or *fig.*, Mat. xiii. 4; Jn. ii. 17; Gal. v. 15.

**κατ-ευθύνω**, *νῶ*, *to direct*, *to guide*, Lu. i. 79; 1 Th. iii. 11; 2 Th. iii. 5.\*

**κατ-ευλογέω**, *to bless greatly*, Mar. x. 16 (W. H.).\*

**κατ-εφ-ίστημι**, 2d aor. κατεπέστην, *to rise up against*, Ac. xviii. 12. (N.T.).\*

**κατ-έχω**, *κατασχήσω*, *to seize on*, *to hold fast*, *to retain*, *possess*, *to prevent from doing*

a thing (τοῦ μή, with *inf.*), *to repress*, Ro. i. 18; τὸ κατέχον, *the hindrance*, 2 Th. ii. 6; κατέχον *els τὸν αἰγιαλόν*, *they held for the shore*, Ac. xxvii. 40.

**κατ-ηγorew**, *ω*, *ἥσω*, *to accuse*, *to speak against*, *abs.*, or with *person in gen.*; *charge in gen.* alone or after *περὶ* or *κατὰ*; *pass.*, *to be accused*; with *ὑπὸ* or *παρὰ*, of the accuser.

**κατηγορία**, *as, ἡ*, *an accusation*, *a charge*, *pers. in gen.* alone, or after *κατὰ*; *charge also in gen.*, 1 Tim. v. 19; Tit. i. 6.

**κατήγορος**, *ου, ὁ*, *an accuser*, Ac. xxiii. 30, 35.

**κατήγορ**, *ὁ* (Heb.?), *an accuser*, Rev. xii. 10 (W. H.). (N.T.).\*

**κατήφεια**, *as, ἡ*, *dejection*, *gloom*, Ja. iv. 9.\*

**κατ-ηχέω**, *ω*, *ἥσω*, *perf.*, *pass. κατήχημαι* (ἡχος), *to instruct orally*, *to teach*, *inform*, Lu. i. 4; Ac. xviii. 25, xxi. 21, 24; Ro. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6.\*

**κατ' ἰδίαν**, *separately*, *privately*, *by one's self* (see *ἰδῖος*).

**κατ-ἰός**, *ω* (*ἰός*), *to cover with rust*, Ja. v. 3. (Ap.).\*

**κατ-ισχύω**, *to prevail against*, *overpower* (gen.), Mat. xvi. 18; Lu. xxi. 36 (W. H.), xxiii. 23.\*

**κατ-οικέω**, *ω*, (1) *intrans.*, *to dwell*, with *ἐν*, *els* (const. *præg.*), *ἐπὶ*, *gen.*, or *adverbs of place*, Ac. i. 20, vii. 4; *fig.*, of *qualities or attributes*, *to abide*, Col. ii. 9; (2) *trans.*, *to dwell in*, *to inhabit* (acc.), Mat. xxiii. 21; Ac. i. 19.

**κατοίκησις**, *ews, ἡ*, *a dwelling*, *habitation*, Mar. v. 3.\*

**κατοικητήριον**, *ον, τό*, *a dwelling-place*, Ep. ii. 22; Rev. xviii. 2. (S).\*

**κατοικία**, *as, ἡ*, *a dwelling*, *habitation*, Ac. xvii. 26.\*

**κατ-οικίζω**, *to cause to dwell*, Ja. iv. 5 (W. H.).\*

**κατοπτρίζω**, *mid.*, *to behold*, *as in a mirror*, 2 Cor. iii. 18.\*

**κατ-όρθωμα**, *ατος, τό*, *an honorable or successful achievement*, Ac. xxiv. 2 (W. H. διόρθωμα).\*

**κάτω**, *adv.*, *downwards*, *down*,

Mat. iv. 6, *beneath*, Mar. xiv. 66; of *age*, *comp.*, κατωτέρω, *under*, Mat. ii. 16.

**κατώτερος**, *α, ον* (κάτω), *lower*, Ep. iv. 9 (on which see Gr. § 259, Wi. § 11, 2c, Bu. 28).\*

**καύμα**, *ατος, τό* (καίω), *heat*, *scorching heat*, Rev. vii. 16, xvi. 9.\*

**καυματίζω**, *σω*, *to scorch*, *burn*, Mat. xiii. 6; Mar. iv. 6; Rev. xvi. 8, 9.\*

**καύσις**, *ews, ἡ*, *a burning*, *burning up*, Heb. vi. 8.\*

**καυσώ**, *ω*, *to burn up*, *pass.*, 2 Pet. iii. 10, 12. (N.T.).\*

**καύσων**, *ωνος, ὁ*, *scorching heat*; perhaps *a hot wind* from the E., Mat. xx. 12; Lu. xii. 55; Ja. i. 11 (see Hos. xii. 1, etc.). (S).\*

**καυτηριάζω** (W. H. καυστ-), *to brand*, *as with a hot iron*; *fig.*, *pass.*, 1 Tim. iv. 2.\*

**καυχάομαι**, *ὤμαι*, 2d pers. καυχᾶσαι, *fut. ἡσομαι*, *to glory*, *to boast*, both in a good sense and in a bad, 1 Cor. i. 29; Ep. ii. 9; followed with *prep.*, *ἐν*, *περὶ*, *gen.*; *ὑπέρ*, *gen.*; *ἐπὶ*, *dat.*

**καύχημα**, *ατος, τό*, *the ground of glorying*, as Ro. iv. 2; *a glorying*, 1 Cor. v. 6.

**καύχησις**, *ews, ἡ*, *the act of boasting*, *glorying*, Ro. xv. 17; Ja. iv. 16. (S.)

**Καφανουαίμ** (see Καπερναούμ), *Capernaum*.

**Κεγχρεαί**, *ων, αὶ*, *Cenchreae*, ■ port of Corinth, Ac. xviii. 18; Ro. xvi. 1.\*

**κέδρος**, *ου, ἡ*, *a cedar*, Jn. xviii. 1; perhaps a mistaken reading for following.\*

**Κεδρών**, *ὁ* (Heb. *dark or turbid*), *Cedron*, a turbid brook between the Mount of Olives and Jerusalem, a variant reading in Jn. xviii. 1.\*

**κείμαι**, *σαι, ται*; *impf. ἐκέμην*, *σο, το*; *to lie*, *to recline*, *to be laid*, Lu. xxiii. 53; 1 Jn. v. 19; *met.*, *to be enacted*, as laws, 1 Tim. i. 9.

**κείρια**, *as, ἡ*, *a band or bandage of linen*, Jn. xi. 44.\*

**κείρω**, *κερώ*, *to shear*, as sheep, Ac. viii. 32; *mid.*, *to have the head shorn*, Ac. xviii. 18; 1 Cor. xi. 6.\*

**κέλευσμα**, *ατος, τό*, *a command*, *a loud cry*, 1 Th. iv. 16.\*

κελεύω, σω, to command, to order, Ac. iv. 15, v. 34.

κενοδοξία, ας, ἡ, vainglory, empty pride, Phil. ii. 3.\*

κενό-δοξος, ον, vainglorious, Gal. v. 26.\*

κενός, ἡ, ὅν, empty, vain, Ep. v. 6; Col. ii. 8; empty-handed, Lu. i. 53; Ja. ii. 20; fruitless, ineffectual, 1 Cor. xv. 10, 58. Syn.: κενός, empty, refers to the contents; μάταιος, aimless, purposeless, to the result.

κενο-φωνία, ας, ἡ, empty disputing, useless babbling, 1 Tim. vi. 20; 2 Tim. ii. 16. (N. T.)\*

κενώω, ὦ, ὥσω, with εαυτόν, to empty one's self, divest one's self of rightful dignity, Phil. ii. 7; to make useless or false, Ro. iv. 14; 1 Cor. i. 17, ix. 15; 2 Cor. ix. 3.\*

κέντρον, ον, τό, a sting, Rev. ix. 10; 1 Cor. xv. 55, 56; a goad, Ac. ix. 5 (W. H. omit), xxvi. 14.\*

κεντυρίων, υνος, ὁ, Latin (see Gr. § 154 c), a centurion, the commander of a hundred foot-soldiers, Mar. xv. 39, 44, 45.\*

κενώς, adv., in vain, Ja. iv. 5.\*

κεραία, or κερά (W. H.), ας, ἡ, a little horn (the small projecting stroke by which certain similar Hebrew letters are distinguished as 7 and 7); met., the minutest part, Mat. v. 18; Lu. xvi. 17.\*

κεραμεύς, ἑως, ὁ, a potter, Mat. xxvii. 7, 10; Ro. ix. 21.\*

κεραμικός, ἡ, ὅν, made of clay, earthen, Rev. ii. 27.\*

κεράμιον, ον, τό, an earthen vessel, a pitcher, Mar. xiv. 13; Lu. xxii. 10.\*

κέραμος, ον, ὁ, a roofing tile, Lu. v. 19.\*

κεράννυμι (see Gr. §§ 113, 114, Wi. § 15, Bu. 60), to mix, to pour out for drinking, Rev. xiv. 10, xviii. 6.\*

κέρας, ατος, τό, a horn, as Rev. v. 6; fig., for strength, only Lu. i. 69; a projecting point, horn of the altar, only Rev. ix. 13.

κεράτιον, ον, τό, a little horn, the name of the fruit of the carob tree, Lu. xv. 16.\*

κερδαίνω, ανῶ, 1st aor. ἐκέρδησα,

to gain, acquire, Mat. xxv. 16 (W. H.), 22; Ja. iv. 13; to gain, win, Phil. iii. 8; to gain over to a cause, 1 Cor. ix. 19-22.

κέρδος, ουσ, τό, gain, advantage, Phil. i. 21, iii. 7; Tit. i. 11.\*

κέρμα, ατος, τό (κείρω), a small piece of money, Jn. ii. 15.\*

κερματιστής, οῦ, ὁ, a money-changer, Jn. ii. 14.\*

κεφάλαιον, ον, τό, a sum of money, Ac. xxii. 28; the sum, main point of an argument, Heb. viii. 1 (see R. V. and mrg.).\*

κεφαλαίω (W. H. -λίω), ὦ, ὥσω, to smite on the head, Mar. xii. 4.\*

κεφαλή, ἡς, ἡ, the head, of human beings or animals; for the whole person, Ac. xviii. 6; the head of a corner (with γωνία), corner-stone, Lu. x. 17; met., implying authority, head, lord, 1 Cor. xi. 3; Ep. i. 22; Col. i. 18.

κεφαλῆς, ἰδος, ἡ (prop. top), a roll, a volume, Heb. x. 7.\*

κημόω, to muzzle, 1 Cor. ix. 9 (W. H. mrg.).\*

κῆσος, ον, ὁ, Latin (Gr. § 154 d, Bu. 16), a tax, a poll-tax, Mat. xvii. 25, xxii. 17, 19; Mar. xii. 14.\*

κήπος, ον, ὁ, a garden, Lu. xiii. 19; Jn. xviii. 1, 26, xix. 41.\*

κηπ-ουρός, οῦ, ὁ, a gardener, Jn. xx. 15.\*

κηρίον, ον, τό, a honeycomb, Lu. xxiv. 42 (W. H. omit).\*

κήρυγμα, ατος, τό, a proclaiming, preaching, as Mat. xii. 41; 1 Cor. i. 21; 2 Tim. iv. 17.

κήρυξ, υκος, ὁ, a herald, a preacher, 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.\*

κηρύσσω, ξω, (1) to proclaim, to publish, Mar. vii. 36; (2) specially, to preach the Gospel, abs., or acc. and dat., Mar. i. 38; Lu. xii. 3; 1 Pet. iii. 19.

κῆτος, ουσ, τό, a sea monster, a whale, Mat. xii. 40.\*

Κηφᾶς, ᾶ, ὁ (Aramaic, a rock), Cephas, i.e., Peter, 1 Cor. i. 12, iii. 22.

κιβωτός, οῦ, ἡ, a wooden chest, used of the ark of the covenant, Heb. ix. 4; Rev. xi. 19;

of Noah's ark, Lu. xvii. 27; Heb. xi. 7.

κιθάρα, ας, ἡ, a harp, 1 Cor. xiv. 7; Rev. xv. 2.

κιθαρίζω, to play upon a harp, 1 Cor. xiv. 7; Rev. xiv. 2.\*

Κιλικία, ας, ἡ, Cilicia, Ac. vi. 9, xxi. 39.

κινάμωμον (W. H. κιννά-), ον, τό, cinnamon, Rev. xviii. 13.\*

κινδυνεύω, σω, to be in danger, Lu. viii. 23; Ac. xix. 27, 40; 1 Cor. xv. 30.\*

κίνδυνος, ον, ὁ, danger, peril, Ro. viii. 35; 2 Cor. xi. 26.\*

κινέω, ὦ, ἥσω, to move, to stir, Mat. xxiii. 4; Ac. xvii. 28; to shake the head in mockery, Mat. xxvii. 39; Mar. xv. 29; to remove, Rev. ii. 5, vi. 14; to excite, Ac. xvii. 28, xxi. 30, xxiv. 5.\*

κίνησις, εως, ἡ, a moving, agitation, Jn. v. 3 (W. H. omit).\*

Κίς (W. H. Kels), ὁ (Heb.), Kish, father of Saul, Ac. xiii. 21.\*

κίχρημι, to lend, Lu. xi. 5.\*

κλάδος, ον, ὁ, a branch, as Mat. xiii. 32; met., Ro. xi. 16-19.

κλαίω, αὔσω, (1) abs., to wail, to lament, Lu. xix. 41; (2) trans., to weep for (acc.) Mat. ii. 18.

κλάσις, εως, ἡ, a breaking, Lu. xxiv. 35; Ac. ii. 42.\*

κλάσμα, ατος, τό, a broken piece, a fragment, as Mat. xiv. 20.

Κλαύδη (W. H. Καῦδα), ἡς, ἡ, Clauda or Cauda, a small island near Crete, Ac. xxvii. 16.\*

Κλαυδία, ας, ἡ, Claudia, 2 Tim. iv. 21.\*

Κλαύδιος, ον, ὁ, Claudius, the Roman emperor, Ac. xi. 28, xviii. 2; a military tribune (Lysias), Ac. xxiii. 26.\*

κλαυθμός, οῦ, ὁ (κλαίω), weeping, lamentation, as Mat. ii. 18.

κλάω, άσω, only with ἄρτον, to break bread, in the ordinary meal, Mat. xiv. 19; or in the Lord's Supper, xxvi. 26; fig., of the body of Christ, 1 Cor. xi. 24 (W. H. omit).

κλείς, κλειδός, acc. sing. κλειδα

or κλεῖν, acc. plur. κλεῖδας or κλεῖς, ἡ, *a key*, as a symbol of power and authority, Mat. xvi. 19; Rev. i. 18, iii. 7, ix. 1, xx. 1; met., Lu. xi. 52.\*  
 κλείω, σω, to shut, shut up, Mat. vi. 6; Lu. iv. 25.  
 κλέμμα, ατος, τό (κλέπτω), *theft*, Rev. xi. 21.\*  
 Κλεόπας, α, ὁ, *Cleopas*, Lu. xxiv. 18.\*  
 κλέος, ους, τό, *glory, praise*, 1 Pet. ii. 20.\*  
 κλέπτῃς, ου, ὁ, *a thief*, as Mat. vi. 19; met., of false teachers, Jn. x. 8. Syn.: κλέπτῃς, *a thief, who steals secretly*; ληστῆς, *a robber, who plunders openly, by violence*.  
 κλέπτω, ψω, to steal, abs., Mat. xix. 18; or trans. (acc.), Mat. xxvii. 64.  
 κλήμα, ατος, τό (κλάω), *a tender branch, a shoot, of a vine*, etc., Jn. xv. 2, 4, 5, 6.\*  
 Κλήμης, εντος, ὁ, *Clement*, Phil. iv. 3.\*  
 κληρονομέω, ὦ, ἴσω, to inherit, Gal. iv. 30; to obtain, generally, Lu. x. 25.  
 κληρονομία, ας, ἡ, *an inheritance*, Lu. xii. 13; *a possession*, Gal. iii. 18.  
 κληρο-νόμος, ου, ὁ, *an heir*, Mat. xxi. 38; applied to Christ, Heb. i. 2; in general, *one who obtains a possession*, Heb. vi. 17.  
 κλήρος, ὅ, ὅ, (1) *a lot*, Mat. xxvii. 35; hence, (2) *that which is allotted, a portion*, Ac. i. 17, 25, viii. 21, xxvi. 18; Col. i. 12; plur., *persons assigned to one's care*, 1 Pet. v. 3.\*  
 κληρώω, ὦ, to make a heritage, Ep. i. 11.\*  
 κλήσις, εως, ἡ, *a calling, invitation*, in N. T. always of the divine call, as Ro. xi. 29; Ep. iv. 4.  
 κλητός, ὅ, ὅν, verb. adj. (καλέω), *called, invited*, Mat. xxii. 14; of Christians, *the called*, Ro. i. 6, 7, viii. 28; *called to an office*, Ro. i. 1; 1 Cor. i. 1.  
 κλιβανος, ου, ὁ, *an oven, a furnace*, Mat. vi. 30; Lu. xii. 28.\*  
 κλίμα, ατος, τό, *a tract of country, a region*, Ro. xv. 23; 2 Cor. xi. 10; Gal. i. 21.\*

κλινάριον, ου, τό, *a small bed*, Ac. v. 15 (W. H.).\*  
 κλίνη, ης, ἡ, *a bed*, Mar. vii. 30; *a portable bed*, Mat. ix. 2, 6; *a couch for reclining at meals*, Mar. iv. 21.  
 κλινίδιον, ου, τό (dim.), *a small bed, a couch*, Lu. v. 19, 24.\*  
 κλίνω, νῶ, perf. κέκλικα, (1) trans., *to bow*, in reverence, Lu. xxiv. 5; in death, Jn. xix. 30; *to recline the head for rest*, Mat. viii. 20; *to turn to flight*, Heb. xi. 34; (2) intrans., *to decline*, as the day, Lu. ix. 12.  
 κλισία, ας, ἡ, *a company reclining at a meal*, Lu. ix. 14.\*  
 κλοπή, ης, ἡ, *theft*, Mat. xv. 19; Mar. vii. 21.\*  
 κλύδων, ωνος, ὁ, *a violent agitation of the sea, a wave*, Lu. viii. 24; Ja. i. 6.\*  
 κλυδωνίζομαι, to be agitated, as waves by the wind, Ep. iv. 14. (S.)\*  
 Κλωπᾶς, ᾱ, ὁ, *Clopas*, Jn. xix. 25.\*  
 κνήβω, to tickle; pass., *to be tickled, to itch*, 2 Tim. iv. 3.\*  
 Κνίδος, ου, ἡ, *Cnidus*, Ac. xxvii. 7.\*  
 κοδράντης, ου, ὁ, Lat. (see Gr. § 154a, Bu. 17), *a quadrans, farthing*, the fourth part of the Roman as, Mat. v. 26; Mar. xii. 42. (N. T.)\*  
 κοιλία, ας, ἡ, (1) *the belly*, Mat. xv. 17; (2) *the womb*, Mat. xix. 12; (3) fig., *the inner man, the heart*, Jn. vii. 38.  
 κοιμάω, ὦ, pass., *to fall asleep*, Lu. xxii. 45; met., *to die*, Jn. xi. 12.  
 κοίμησις, εως, ἡ, *repose, taking rest*, Jn. xi. 13.\*  
 κοινός, ὅ, ὅν, *common, i.e., shared by many*, Ac. iv. 32; *unclean, ceremonially*, Ac. x. 15; Heb. x. 29.  
 κοινώω, ὦ, ὥσω, *to make common or unclean, to profane*, Mat. xv. 11; Ac. xxi. 28.  
 κοινωννέω, ὡ, ἴσω, *to have common share in, to partake in*, Ro. xv. 27; *to be associated in*, Gal. vi. 6.  
 κοινωνία, ας, ἡ, *participation, communion, fellowship*, as 1 Cor. x. 16; 2 Cor. xiii. 13; 1 Jn. i. 3, 6, 7; *a contribution*, Ro. xv. 26; Heb. xiii. 16.

κοινωνικός, ὅ, ὅν, *ready to communicate, liberal*, 1 Tim. vi. 18.\*  
 κοινωνῶνς, ὅ, ὅν, as subst., *a partner*, Lu. v. 10; *a sharer with*, gen. obj., 2 Cor. i. 7.  
 κοίτη, ης, ἡ, *a bed*, Lu. xi. 7; met., *marriage bed*, Heb. xiii. 4; *sexual intercourse* (as illicit), Ro. xiii. 13; κοίτην ἔχειν, *to conceive*, Ro. ix. 10.\*  
 κοιτών, ὦνος, ὁ, *a bed-chamber*, Ac. xii. 20.\*  
 κόκκινος, ης, ον, *died from the κόκκος, crimson*, Heb. ix. 19; Rev. xvii. 4. (S.)  
 κόκκος, ου, ὁ, *a kernel, a grain*, Lu. xiii. 19, xvii. 6.  
 κολάζω, σω, mid., *to chastise, to punish*, Ac. iv. 21; pass., 2 Pet. ii. 9.\*  
 κολακεία (W. H. -κία), ας, ἡ, *flattery*, 1 Th. ii. 5.\*  
 κόλασις, εως, ἡ, *chastisement, punishment*, Mat. xxv. 46; 1 Jn. iv. 18.\*  
 Κολασσαί, ὦν, αἱ, see Κολοσσαί.  
 κολαφίζω, σω, *to strike with the fist, to maltreat*, Mar. xiv. 65. (N. T.)  
 κολλάω, ὦ, ἴσω, pass., *to cleave to, to join one's self to*, Lu. x. 11; Ac. viii. 29.  
 κολλούριον, or κολλύριον, ου, τό, *collyrium, eye-salve*, Rev. iii. 18.\*  
 κολλυβιστής, οὔ, ὁ (κόλλυβος, *small coin*), *a money-changer*, Mat. xxi. 12; Mar. xi. 15; Jn. ii. 15.\*  
 κολοβώω, ὦ, ὥσω, *to cut off, to shorten*, Mat. xxiv. 22; Mar. xiii. 20.\*  
 Κολοσσαεύς, εως, ὁ, plur. Κολοσσαεῖς (W. H. Κολασσαεῖς), *Colossians*, only in the heading and subscription (Rec.) to the Epistle.  
 Κολοσσαί, or Κολασσαί, ὦν, αἱ, *Colossae*, Col. i. 2.\*  
 κόλπος, ου, ὁ, *the bosom, the chest*, (1) of the body; ἐν τῷ κόλπῳ (or τοῖς κόλποις) εἶναι, *to be in the bosom of, i.e., to recline next to, at table*; Lu. xvi. 22, 23 (of the heavenly banquet); Jn. xiii. 23; the phrase in Jn. i. 18 implies *a still closer fellowship*; (2) of the dress, used as a bag or pocket, Lu. vi.



- 38; (3) *a bay, a gulf of the sea*, Ac. xxvii. 39.\*
- κολυμβάω**, ὦ, ἡσσω, *to swim*, Ac. xxvii. 43.\*
- κολυμβήθρα**, ας, ἡ, *a swimming-place, a pool*, Jn. v. 2, 4 (Rec.), 7, ix. 7, 11 (Rec.).\*
- κολώνια**, or **κολωνία** (W. H.), ας, ἡ (Lat.), *a colony*; Philippis so called, Ac. xvi. 12. (N. T.)\*
- κομᾶω**, ὦ, *to wear the hair long*, 1 Cor. xi. 14, 15.\*
- κόμη**, ης, ἡ, *hair of the head*, 1 Cor. xi. 15.\*
- κομίζω**, σω, mid. fut. **κομίσομαι** or **κομοῦμαι**, *to bear, to bring*, Lu. vii. 37; mid., *to bring for one's self, i.e., to obtain*, Heb. x. 36; *to receive again, to recover*, Heb. xi. 19.
- κομψότερον** (comp. of **κομψός**), *better, of convalescence, adverbially with ἔχω*, Jn. iv. 52.\*
- κοινάω**, ὦ, *to whitewash*, Mat. xxiii. 27; pass., Ac. xxiii. 3.\*
- κονι-ορτός**, οὔ, ὁ (δρνυμι), *dust*, Mat. x. 14.
- κοπάζω**, *to grow weary, to cease*, of the wind, Mat. xiv. 32; Mar. iv. 39, vi. 51.\*
- κοπετός**, οὔ, ὁ (κόπτω), *vehement lamentation*, Ac. viii. 2.\*
- κοπή**, ης, ἡ, *cutting, slaughter*, Heb. vii. 1.\*
- κοπιᾶω**, ὦ, ἄσω, *to be weary*, Mat. xi. 28; *to labor, to toil*, Lu. v. 5; in the Gospel, Ro. xvi. 6, 12; 1 Cor. xv. 10.
- κόπος**, ου, ὁ, *labor, toil, trouble*, Lu. xi. 7; 2 Th. iii. 8.
- κοπρία**, ας, ἡ, *dung, manure*, Lu. xiii. 8 (not W. H.), xiv. 35.\*
- κόπριον**, ου, τό, *dung*, Lu. xiii. 8 (W. H.).\*
- κόπτω**, mid. fut. **κόψομαι**, *to cut off, as branches, trees, etc.*, Mat. xxi. 8; mid., *to beat or cut one's self in grief, to bewail*, as Mat. xi. 17.
- κόραξ**, ακος, ὁ, *a raven*, Lu. xii. 24.\*
- κοράσιον**, ου, τό (prop. dim. from **κόρη**), *a girl*, as Mar. vi. 22, 28.
- κορβάν** (W. H. **κορβάν**), (indecl.), and **κορβανᾶς**, ᾶ, ὁ (from Heb.), (1) *a gift, an offering* to God, Mar. vii. 11; (2) *the sacred treasury*, Mat. xxvii. 6.\*
- Κορέ**, ὁ (Heb.), *Korah*, Ju. 11.\*
- κορέννυμι**, ἔσω, pass. perf. **κεκόρεσμαι**, *to satiate, satisfy*, Ac. xxvii. 38; 1 Cor. iv. 8.\*
- Κορίνθιος**, ου, ὁ, *a Corinthian*, Ac. xviii. 8; 2 Cor. vi. 11.\*
- Κόρινθος**, ου, ἡ, *Corinth*, Ac. xviii. 1, xix. 1.
- Κορνήλιος**, ου, ὁ, *Cornelius*, Ac. x.\*
- κόρος**, ου, ὁ (from Heb.), *a cor, the largest dry measure, equal to ten βάροι, or ten Attic medimni*, Lu. xvi. 7. (S.)\*
- κοσμέω**, ὦ, ἡσσω, *to put in order, to prepare*, Mat. xxv. 7; *to adorn*, Mat. xxiii. 29; 1 Tim. ii. 9; met., *with honor*, Tit. ii. 10; 1 Pet. iii. 5.
- κοσμηκός**, ἡ, βν, (1) *earthly*, opp. to **ἐπουράνιος**, Heb. ix. 1; (2) *worldly, i.e., corrupt*, Tit. ii. 12.\*
- κόσμος**, ου, *orderly, modest*, 1 Tim. ii. 9, iii. 2.\*
- κοσμο-κράτωρ**, ορος, ὁ, *lord of this world, world-ruler* (R. V.), Ep. vi. 12.\*
- κόσμος**, ου, ὁ, (1) *ornament, decoration*, only 1 Pet. iii. 3; hence, (2) *the material universe*, Lu. xi. 50, as well ordered and beautiful; (3) *the world*, Jn. xi. 9; *worldly affairs*, Gal. vi. 14; (4) *the inhabitants of the world*, 1 Cor. iv. 9; as opposed to God, Jn. viii. 23; (5) *a vast collection, of anything*, Ja. iii. 6. Syn.: see αἰών.
- Κούαρτος**, ου, ὁ (Latin, see Gr. § 159), *Quartus*, Ro. xvi. 23.\*
- κούμι** (a Hebrew imperative fem.), *arise*, Mar. v. 41 (W. H. read **κούμ**, the masculine form). (N. T.)\*
- κουστωδία**, ας, ἡ (Latin, see Gr. § 154 c, Bu. 17), *a guard*, Mat. xxvii. 65, 66, xxviii. 11. (N. T.)\*
- κουφίζω**, *to lighten*, as a ship, Ac. xxvii. 38.\*
- κόφινος**, ου, ὁ, *a basket*, as Mat. xiv. 20.
- κράββατος** (W. H. **κράβαττος**), ου, ὁ, *a couch, a light bed*, as Mar. ii. 12.
- κράζω**, ξω, *to cry out, hoarsely, or urgently, or in anguish*, Mar. v. 5; Ac. xix. 32.
- κραϊπάλη**, ης, ἡ, *surfeiting*, caused by excessive drinking, Lu. xxi. 34.\*
- κρανίον**, ου, τό, *a skull*, Lu. xxiii. 33; **Κρανιον Τόπος**, Greek for **Γολγοθά**, which see, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17.\*
- κράσπεδον**, ου, τό, *the fringe, tassel, of a garment*, as Mat. xxiii. 5.
- κραταιός**, ἄ, βν, *strong, mighty*, 1 Pet. v. 6.\*
- κραταιώω**, ὦ, in pass. only, *to be strong, to grow strong*, Lu. i. 80, ii. 40; 1 Cor. xvi. 13; Ep. iii. 16. (S.)\*
- κρατέω**, ὦ, ἡσσω, with acc., or gen., or acc. and gen. (see Gr. § 264, Wi. § 30, 8 d, Bu. 161), *to get possession of, to obtain*, Ac. xxvii. 13; *to take hold of*, Mar. i. 31; Ac. iii. 11; *to seize*, Mat. xiv. 3; *to hold*, Rev. ii. 1; *to hold fast*, Rev. ii. 25, iii. 11; *to retain*, of sins, Jn. xx. 23.
- κράτιστος**, η, ον (prop. superlative of **κρατός**, see **κράτος**), *most excellent, most noble*, a title of honor, Lu. i. 3; Ac. xxiii. 26, xxiv. 3, xxvi. 25.\*
- κράτος**, ους, τό, *strength, power, dominion*, Ep. i. 19; 1 Pet. iv. 11; Heb. ii. 14; **κατὰ κράτος**, Ac. xix. 20, *greatly, mightily*.
- κραυγάζω**, σω, *to cry out, to shout*, as Mat. xii. 19.
- κραυγή**, ης, ἡ, *a crying, outcry*, as Heb. v. 7.
- κρέας** (ατος, aos, contr. **κρέως**), τό, plur. **κρέατα**, **κρέα**, *flesh, flesh-meat*, Ro. xiv. 21; 1 Cor. viii. 13.\*
- κρείσσω** (or **ττ**-), ον (prop. compar. of **κρατός**, see **κράτος**), *stronger, more excellent*, as Heb. vii. 7, xii. 24.
- κρεμάννυμι**, or **κρεμάω**, ω, fut. ἄσω, *to hang up, trans.*, Ac. v. 30; mid., *to be suspended, to hang*, Mat. xxii. 40; Ac. xxviii. 4.
- κρημνός**, οὔ, ὁ (**κρεμάννυμι**), *a precipice*, from its overhanging, Mat. viii. 32; Mar. v. 13; Lu. viii. 33.\*
- Κρής**, ητός, ὁ, *a Cretan*, Ac. ii. 11; Tit. i. 12.\*
- Κρήσκης**, ὁ (Latin), *Crescens*, 2 Tim. iv. 10.\*
- Κρήτη**, ης, ἡ, *Crete*, now *Can-dia*, Ac. xxvii. 7.



κριθή, ἡς, ἡ, *barley*, Rev. vi. 6.\*

κριθῖνος, η, ον, *made of barley; ἄρτοι κριθῖνοι, barley loaves*, Jn. vi. 9, 13.\*

κρίμα, ατος, τό, *a judgment, a sentence, condemnation*, as I Cor. xi. 29.

κρίνον, ου, τό, *a lily*, Mat. vi. 28; Lu. xii. 27.\*

κρίνω, νῶ, κέκρικα, 1st aor. pass. ἐκρίθην, (1) *to have an opinion, to think*, Ac. xiii. 46, xv. 19; (2) *to approve, prefer*, Ro. xiv. 5; (3) *to resolve, determine*, I Cor. vii. 37; Tit. iii. 12; (4) *to try, to sit in judgment on*, Jn. xviii. 31; pass. and mid., *to appeal to trial, i.e., to have a lawsuit*, I Cor. vi. 6.

κρίσις, εως, ἡ, (1) *opinion*, formed and expressed, Jn. viii. 16; Ju. 9; (2) *judgment*, the act or result of, Ja. ii. 13; Lu. x. 14; (3) *condemnation and punishment*, Heb. x. 27; Rev. xviii. 10; (4) *a tribunal*, Mat. v. 21, 22; (5) *justice*, Mat. xxiii. 23.

Κρίσπος, ου, ὁ, *Crispus*, Ac. xviii. 8; I Cor. i. 14.\*

κριτήριον, ου, τό, (1) *a tribunal, a court of justice*, I Cor. vi. 2, 4 (see R. V.); Ja. ii. 6.\*

κριτής, οὔ, ὁ, *a judge*, Mat. v. 25; Ac. xviii. 15; of the O. T. "Judges," Ac. xiii. 20.

κριτικός, ἡ, ὁν, *skilled in judging*, gen. obj., Heb. iv. 12.\*

κρούω, σω, *to knock at a door*, Lu. xiii. 25.

κρύπτη, ης, ἡ, *a cellar, a vault*, Lu. xi. 33.\*

κρυπτός, ἡ, ὁν, verbal adj. (κρύπτω), *hidden, secret*, Mat. x. 26; Ro. ii. 16.

κρύπτω, σω, 2d aor. pass. ἐκρύβην, *to hide, conceal, to lay up*, as Col. iii. 3.

κρυσταλλίζω, *to be clear*, like crystal, Rev. xxi. 11. (N.T.)\*

κρυσταλλός, ου, ὁ, *crystal*, Rev. iv. 6, xxii. 1.\*

κρυφαῖος, α, ον, *hidden, secret*, Mat. vi. 18 (W. H.)\*

κρυφῇ (W. H. -ῇ), adv., *in secret, secretly*, Ep. v. 12.\*

κτάσμαι, ὦμαι, fut. ἥσομαι, ἐκ-τησάμην, dep., *to acquire, procure* (price, gen., or ἐκ), (see Gr. § 273, Wi. §§ 38, 7,

40, 46), Mat. x. 9; Lu. xviii. 12, xxi. 19; Ac. i. 18, viii. 20, xxii. 28; I Th. iv. 4.\*

κτήμα, ατος, τό, *anything acquired, a possession*, Mat. xix. 22; Mar. x. 22; Ac. ii. 45, v. 1.

κτῆνος, ους, τό, *a beast of burden* (as representing property), Lu. x. 34; Ac. xxiii. 24; I Cor. xv. 39; Rev. xviii. 13.\*

κτῆτωρ, ορος, ὁ, *a possessor*, Ac. iv. 34.\*

κτίζω, σω, perf. pass. ἐκτισμαι, *to create, form, shape*, physically or spiritually, as Ro. i. 25; Ep. ii. 10.

κτίσις, εως, ἡ, *creation*, (1) the act, Ro. i. 20; (2) the thing created, creature, Ro. i. 25; *creation*, generally, Ro. viii. 19-22; (3) met., *an ordinance*, I Pet. ii. 13.

κτίσμα, ατος, τό, *a thing created, a creature*, I Tim. iv. 4; Ja. i. 18; Rev. v. 13, viii. 9.\*

κτίστης, ου, ὁ, *a founder; a creator*, I Pet. iv. 19.\*

κυβεία, ας, ἡ, *dice-playing, fraud*, Ep. iv. 14.\*

κυβέρνησις, εως, ἡ, *governing, direction*, I Cor. xii. 28.\*

κυβερνήτης, ου, ὁ, *a steersman, a pilot*, Ac. xxvii. 11; Rev. xviii. 17.\*

κυκλεύω, *to encircle, surround*, Rev. xx. 9 (W. H.)\*

κυκλόθεν, adv. (κύκλος), *round about*, gen., Rev. iv. 3, 4, 8, v. 11 (not W. H.)\*

κύκλος, ου, ὁ, *a circle; only in dat., κύκλῳ, as adv., abs., or with gen., round about*, Mar. iii. 34; vi. 6.

κυκλόω, ᾶ, *to encircle, surround, besiege*, Lu. xxi. 20; Jn. x. 24; Ac. xiv. 20; Heb. xi. 30; Rev. xx. 9 (Rec.)\*

κῦλισμα, ατος, τό, *a place for wallowing*, 2 Pet. ii. 22 (not W. H.). (N.T.)\*

κυλισμός, οὔ, ὁ, *a rolling, wallowing*, 2 Pet. ii. 22 (W. H.)\*

κυλίω (for κυλινδῶ), pass., *to be rolled, to wallow*, Mar. ix. 20.\*

κυλλός, ἡ, ὁν, *crippled, lame*, especially in the hands, Mat. xv. 30 (not W. H.), 31 (not W. H.), xviii. 8; Mar. ix. 43.\*

κύμα, ατος, τό, *a wave*, as Mat. viii. 24; Mar. iv. 37; Ju. 13.

κύμβαλον, ου, τό (κύμβος, *hol-low*), *a cymbal*, I Cor. xiii. 1.\*

κῦμινον, ου, τό (from Heb.), *cumin*, Mat. xxiii. 23.\*

κυνάριον, ου, τό (dim. of κύων), *a little dog*, Mat. xv. 26, 27; Mar. vii. 27, 28.\*

Κύπριος, ου, ὁ, *a Cyprian or Cypriote*, Ac. iv. 36.

Κύπρος, ου, ἡ, *Cyprus*, Ac. xi. 19, xiii. 4.

κύπτω, ψω, *to bend, to stoop down*, Mar. i. 7; Jn. viii. 6, 8 (W. H. omit).

Κυρηναῖος, ου, ὁ, *a Cyrenæan*, Ac. vi. 9, xi. 20.

Κυρήνη, ης, ἡ, *Cyrene*, a city of Africa, Ac. ii. 10.\*

Κυρήνιος, ου, ὁ, *Cyrenius or Quirinius*, Lu. ii. 2.\*

κυρία, ας, ἡ, *a lady*, 2 Jn. i. 5 (some read Κυρία, *Cyria*, a proper name)\*

κυριακός, ἡ, ὁν, *of or pertaining to the Lord*, as the supper, I Cor. xi. 20; the day, Rev. i. 10.\*

κυριεύω, εῦσω, *to have authority*, abs., I Tim. vi. 15; *to rule over* (gen.), Lu. xxii. 25.

κύριος, ου, ὁ, (1) *lord, master*, Lu. xx. 15; Ac. xvi. 16; a title of honor, Mat. xiii. 27, xvi. 22; (2) *the Lord*, applied to God, Mar. v. 19; Ac. vii. 33; (3) *the Lord*, employed in the Epp. constantly of Christ (see Gr. § 217 b, Wi. § 19, 1 a, p. 124, Bu. 89), Ac. ix. 1; Ro. xiv. 8. Syn.: see δεσπότης.

κυριότης, τητος, ἡ, *lordship, domination; collective concr., lords*, Ep. i. 21; Col. i. 16; 2 Pet. ii. 10; Ju. 8. (N.T.)\*

κυρώω, ᾶ, *to confirm, ratify*, 2 Cor. ii. 8; Gal. iii. 15.\*

κύων, κυνός, ὁ, ἡ, *a dog*, Lu. xvi. 21; fig., *of shameless persons*, Phil. iii. 2.

κῶλον, ου, τό, *a limb, a carcase*, N T. plur. only, Heb. iii. 17.\*

κωλύω, σω, *to restrain, forbid, hinder*, Mar. ix. 38.

κῶμη, ης, ἡ, *a village, unwallled*, Mat. ix. 35.

κωμό-πολις, εως, ἡ, *a large, city-like village*, without walls, Mar. i. 38.\*

κῶμος, ου, ὁ, *a feasting, revel-*

*ing*, Ro. xiii. 13; Gal. v. 21; 1 Pet. iv. 3.\*  
**κωνῶν**, ὥπος, ὁ, *a gnat*, Mat. xxiii. 24.\*  
**Κῶς**, ὦ, ἡ, *Cos*, Ac. xxi. 1.\*  
**Κωσάμ**, ὁ (Heb.), *Cosam*, Lu. iii. 28.\*  
**κωφός**, ἡ, ὅν (κόπτω, lit., *blunt-ed*), *dumb*, Mat. ix. 32, 33; *deaf*, Mat. xi. 5.

# Λ

**Δ**, λ, **λάμβδα**, *lambda*, *l*, the eleventh letter. As a numeral, λ' = 30; λ = 30,000.  
**λαγχάνω**, 2d aor. ἔλαχον, trans., *to obtain by lot, to obtain*, acc. or gen., Lu. i. 9; Ac. i. 17; 2 Pet. i. 1; abs., *to cast lots*, περί, gen., Jn. xix. 24.\*  
**Δάζαρος**, ου, ὁ, *Lasarus*, (1) of Bethany, Jn. xi. 1, 2; (2) in the parable, Lu. xvi. 20-25.  
**λάβρα** (W. H. λάβρα), (λανθά-νω), adv., *secretly*, Jn. xi. 28.  
**λαίλαψ**, απος, ἡ, *a whirlwind, a violent storm*, Mar. iv. 37; Lu. viii. 23; 2 Pet. ii. 17.\*  
**λακτίζω** (λάξ, adv., *with the heel*), *to kick*, Ac. ix. 5 (W. H. omit), xxvi. 14.\*  
**λαλέω**, ὦ, ἡσω, (1) *to utter a sound, to speak*, absolutely, Rev. x. 4; Heb. xii. 24; Ja. ii. 12; (2) *to speak, to talk*, with acc. of thing spoken, also with modal dat. and dat. of person addressed. Hence, according to the nature of the case, met., *to declare*, by other methods than *viva voce*, as Ro. vii. 1; *to preach, to publish, to announce*. Syn.: λέγω has reference to the *thought* uttered; λαλέω simply to the *fact* of utterance.  
**λαλιά**, ἀς, ἡ, (1) *speech, report*, Jn. iv. 42; (2) *manner of speech, dialect*, Mat. xxvi. 73; Mar. xiv. 70 (W. H. omit); Jn. viii. 43.\*  
**λαμά**, or λαμᾶ (perh. Heb.), and λεμά (Aram.), *why*, Mat. xxvii. 46; Mar. xv. 34 (Ps. xxii. 1). (N. T.)\*  
**λαμβάνω**, λήψομαι (W. H. λήψομαι), ελληφα, ἔλαβον, (1) *to take*, as in the hand, Mat. xiv. 19; hence, (2) *to claim, procure*, Lu. xix. 12; (3) *to*

*take by force, seize*, Mat. xxi. 35; (4) *to take away*, by violence or fraud, Mat. v. 40; (5) *to choose*, Ac. xv. 14; (6) *to receive, accept, obtain*, Jn. xvi. 24; Ja. iii. 1; Rev. xviii. 4; (7) in certain periphrastic expressions — λαμβάνειν ἀρχήν, *to begin*; λ. λήθην, *to forget*; λ. ὑπόμνησιν, *to remember*; λ. πείραν, *to experience*; λ. πρόσωπον, “to accept the person,” i.e., *to be partial*. The preposition “from,” after this verb, is expressed by ἐκ, ἀπό, παρά (ὑπό, 2 Cor. xi. 24).  
**Λάμεχ**, ὁ (Heb.), *Lamech*, Lu. iii. 36.\*  
**λαμπάς**, ἀδος, ἡ, prop. *a torch*, Rev. iv. 5, viii. 10; also *a lamp*, Jn. xviii. 3. Syn.: φῶς is light in general; φέγγος, radiance; φωστήρ, a heavenly body, luminary; λαμπάς, a torch; λύχνος, a lamp.  
**λαμπρός**, ἄ, ὅν, *shining, magnificent*, Rev. xxii. 16; Lu. xiii. 11.  
**λαμπρότης**, τητος, ἡ, *splendor, brightness*, Ac. xxvi. 13.\*  
**λαμπρῶς**, adv., *magnificently*, Lu. xvi. 19.\*  
**λάμπω**, ψω, *to shine*, Mat. v. 15, 16, xvii. 2.  
**λανθάνω**, 2d aor. ἔλαθον, (1) *to be hidden*, abs., Mar. vii. 24; Lu. viii. 47; (2) *to be hidden from* (acc.), Ac. xxvi. 26; 2 Pet. iii. 5, 8; (3) for part. constr., see Gr. § 394, 2, Wi. § 54, 4, Bu. 299; Heb. xiii. 2.\*  
**λαξευτός**, ἡ, ὅν, *hewn out of a rock*, Lu. xiii. 53. (S.)\*  
**Λαοδικεία**, ας, ἡ, *Laodicea*, Col. ii. 1, iv. 13.  
**Λαοδικεύς**, ἔως, ὁ, *a Laodicean*, Col. iv. 16; Rev. iii. 14 (not W. H.)\*  
**λαός**, οὔ, ὁ, (1) *a people*, spec. of the people of God, Lu. ii. 31; Ac. iv. 10; (2) the common people, Mat. xxvi. 5.  
**λάρυγξ**, υγγος, ὁ, *the throat*, Ro. iii. 13.\*  
**Λασαία** (W. H. Λασέα), ας, ἡ, *Lasæa*, Ac. xxvii. 8.\*  
**λάσσω**, 1st aor. ἐλάκισσα, *to burst asunder*, Ac. i. 18.\*  
**λατομέω**, ὦ, *to hew stones, to cut stones*, Mat. xxvii. 60; Mar. xv. 46. (S.)\*

**λατρεῖα**, ας, ἡ, *worship, service rendered to God*, Jn. xvi. 2; Ro. ix. 4, xii. 1; Heb. ix. 1, 6.\*  
**λατρεύω**, σω, (1) *to worship, to serve*, Ac. vii. 7; (2) *to officiate as a priest*, Heb. xiii. 10. Syn.: λατρεύω is to worship God, as any one may do; λειτουργέω, to serve him in a special office or ministry.  
**λάχανον**, ου, τό, *an herb, a garden plant*, Mat. xiii. 32.  
**Λεββαῖος**, ου, ὁ, *Lebbæus*, Mat. x. 3 (not W. H.). See Θαδδαῖος.\*  
**Λεγεών** (W. H. λεγιών), ὄνος, ὁ (Lat., see Gr. § 154c, Bu. 16), *a legion*, Mat. xxvi. 53; Mar. v. 9, 15; Lu. viii. 30; in N. T. times containing probably 6826 men. (N. T.)\*  
**λέγω**, only pres. and impf. in N. T., (1) *to speak, to say*, Ac. xiii. 15; Jn. i. 29; used also of writings, as Jn. xix. 37; (2) *to relate, to tell*, Lu. ix. 31, xviii. 1; (3) *to call*, pass., *to be called or named*; (4) pass., *to be chosen or appointed*. Dat. of person addressed. Syn.: see λαλέω.  
**λείμμα**, ατος, τό (λείπω), *a remnant*, Ro. xi. 5.\*  
**λείος**, ελα, εἶον, *smooth, level*, Lu. iii. 5 (from S.)\*  
**λείπω**, ψω, *to leave, to be wanting*, Lu. xviii. 22; Tit. i. 5, iii. 13; pass., *to be lacking, to be destitute of*, Ja. i. 4, 5, ii. 15.\*  
**λειτουργέω**, ὦ, (1) *to serve publicly in sacred things*, Ac. xiii. 2; Heb. x. 11; (2) *to minister to charitably*, Ro. xv. 27.\* Syn.: see λατρεύω.  
**λειτουργία**, ας, ἡ, (1) *a public ministry or service*, Lu. i. 23; Phil. ii. 17; Heb. viii. 6, ix. 21; (2) *a charitable gift*, Phil. ii. 30; 2 Cor. ix. 12.\*  
**λειτουργικός**, ἡ, ὅν, *employed in ministering*, Heb. i. 14. (S.)\*  
**λειτουργός**, οὔ, ὁ, *a minister or servant*, to gen. obj., Ro. xiii. 6, xv. 16; Phil. ii. 25; Heb. i. 7, viii. 2.\*  
**λέντιον**, ου, τό (Lat., see Gr. § 154c), *a towel, apron*, Jn. xiii. 4, 5. (N. T.)\*

λεπίς, ἰδος, ἡ, *a scale*, Ac. ix. 18.\*

λέπρα, *as, ἡ, the leprosy*, Mat. viii. 3; Mar. i. 42; Lu. v. 12, 13.\*

λεπρός, οὐ, ὁ, *a leper*, Lu. iv. 27, vii. 22.

λεπτόν, οὐ, τό, *prop. verb. adj. (sc. νόμισμα), from λέπω (to strip off, pare down), a mite, a small brass coin, one eighth of an as, the smallest Jewish coin*, Mar. xii. 42; Lu. xii. 59, xxi. 2.\*

Λευί, or Λευὶς (W. H. Levels), gen. Λευὶ, ὁ, *Levi*. Four are mentioned: (1) son of Jacob, ancestor of the priestly tribe; (2, 3) ancestors of Jesus, Lu. iii. 24, 29; (4) the apostle, also called *Matthew*, Lu. v. 27, 29.

Λευίτης, οὐ, ὁ, *a Levite*, Lu. x. 32; Jn. i. 19; Ac. iv. 36.\*

Λευιτικός, ἡ, ὅν, *Levitical*, Heb. vii. 11.\*

λευκαίνω, *ανῶ, 1st aor. ἔλευκανα, to make white*, Mar. ix. 3; Rev. vii. 14.\*

λευκός, ἡ, ὅν, (1) *white*, as Mat. v. 36; Jn. iv. 35; (2) *bright*, as Mat. xvii. 2.

λέων, οντος, ὁ, *a lion*, Heb. xi. 33; fig., 2 Tim. iv. 17; of Christ, Rev. v. 5.

λήθη, ης, ἡ, *forgetfulness*, 2 Pet. i. 9.\*

ληνός, οὐ, ὁ, ἡ, *a wine-press*, Mat. xxi. 33; fig. in Rev. xiv. 19, 20, xix. 15.\*

ῥηρος, οὐ, ὁ, *idle talk*, Lu. xxiv. 11.\*

ληστής, οὐ, ὁ, *a robber*, Mar. xi. 17; Jn. x. 1, 8. *Syn.*: see κλέπτης.

ληψίς (W. H. λημψίς), *εως, ἡ λαμβάνω), a receiving*, Phil. iv. 15.\*

λίαν, *adv., very much; with adj. or adv., very*, Mat. iv. 8; Mar. xvi. 2.

λίβανος, οὐ, ὁ, *frankincense*, Mat. ii. 11; Rev. xviii. 13.\*

λιβανωτός, οὐ, ὁ, *a censer for burning frankincense*, Rev. viii. 3, 5.\*

λιβερτίνος, οὐ, ὁ (Lat. *libertinus*), *a freedman*, Ac. vi. 9. Probably Jews who had been slaves at Rome under Pompey, and afterwards freed.\*

Λιβύη, ης, ἡ, *Libya*, Ac. ii. 10.\*

λιθάω, σω, *to stone*, Jn. xi. 8; Ac. xiv. 19.

λίθινος, η, ον, *made of stone*, Jn. ii. 6; 2 Cor. iii. 3; Rev. ix. 20.\*

λιθο-βολέω, ὠ, ἤσω, *to throw stones at, to stone*, Mat. xxiii. 37; Mar. xii. 4 (W. H. omit). (S.)

λίθος, οὐ, ὁ, *a stone, i.e., (1) loose and lying about, Mat. iv. 3, 6; (2) built into a wall, etc., Mar. xiii. 2; (3) a precious stone, Rev. iv. 3, xvii. 4; (4) a statue or idol of stone, Ac. xvii. 29.*

λιθο-στρωτον, ον, τό (prop. adj., *spread with stones*), *a mosaic pavement*, as name of a place near the praetorium or palace at Jerusalem, Jn. xix. 13.\*

λικμάω, ὠ, ἤσω, *to scatter*, as grain in winnowing, *to grind to powder* that may be scattered, Mat. xxi. 44; Lu. xx. 18.\*

λιμὴν, ἔνος, ὁ, *a harbor*, Ac. xxvii. 8, 12.\*

λίμνη, ης, ἡ, *a lake, e.g., Genesaret*, Lu. v. 1.

λιμός, οὐ, ὁ, (1) *hunger*, 2 Cor. xi. 27; (2) *a famine*, Mat. xxiv. 7.

λίνον, ον, τό, *flax, linen made of flax*, Rev. xv. 6 (W. H. λίθος); *a lamp-wick*, Mat. xii. 20.\*

Λίνος (W. H. Λινος), ον, ο, *Linus*, 2 Tim. iv. 21.\*

λιπαρός, ὁ, ὅν, *fat, dainty*, Rev. xviii. 14.\*

λίτρα, *as, ἡ, a pound*, a weight of twelve ounces, Jn. xii. 3, xix. 39.\*

λίψ, λιβός, *the S.W. wind; used for the S.W. quarter of the heavens*, Ac. xxvii. 12.\*

λογία, *as, ἡ, a collection, i.e., of money*, 1 Cor. xvi. 1, 2. (N. T.)\*

λογίζομαι, σομαι, *dep. with mid. and pass., (1) to reckon; (2) to place to the account of, to charge with, acc. and dat., or with eis (see Gr. § 298, 6, Wi. § 32, 4b, Bu. 151); (3) to reason, argue, to infer, conclude, from reasoning; (4) to think, suppose.*

λογικός, ἡ, ὅν, *rational, i.e., belonging to the sphere of*

the reason, Ro. xii. 1; 1 Pet. ii. 2.\*

λόγιον, ον, τό, *something spoken, in N. T., a divine communication, e.g., the Old Testament*, Ac. vii. 38; Ro. iii. 2; and the doctrines of Christ, Heb. v. 12; 1 Pet. iv. 11.\*

λόγιος, ον, *eloquent*, Ac. xviii. 24.\*

λογισμός, οὐ, ὁ, *a reasoning, decision*, Ro. ii. 15; 2 Cor. x. 5.\*

λογο-μαχέω, ὠ, *to contend about words*, 2 Tim. ii. 14. (N. T.)\*

λογομαχία, *as, ἡ, contention about words*, 1 Tim. vi. 4. (N. T.)\*

λόγος, ον, ὁ, (1) *a speaking, a saying, a word*, as the expression of thought (whereas ἔπος, ὄνομα, ῥῆμα refer to words in their outward form, as parts of speech), Mat. viii. 8; (2) *the thing spoken*, Mat. vii. 24, 26 — *whether doctrine*, 1 Tim. iv. 6; *prophecy*, 2 Pet. i. 19; *question*, Mat. xxi. 24; *a common saying or proverb*, Jn. iv. 37; *a precept, a command*, Jn. viii. 55; *the truth*, Mar. viii. 38; *conversation*, Lu. xxiv. 17; *teaching*, 1 Cor. ii. 4; *a narrative*, Ac. i. 1; *a public rumor*, Mat. xxviii. 15; *an argument*, Ac. ii. 40; *a charge or accusation*, Ac. xix. 38; (3) *reason*, Ac. xviii. 14; (4) *account, reckoning*, Heb. iv. 13; Ac. xx. 24; Mat. xviii. 23; Ac. x. 29; λόγος is used by John as a name of Christ, the Word of God, i.e., the expression or manifestation of his thoughts to man, Jn. i. 1, etc.

λόγχη, ης, ἡ, *a lance, a spear*, Jn. xix. 34.\*

λοιδορέω, ὠ, *to rail at, revile*, Jn. ix. 28; Ac. xxiii. 4; 1 Cor. iv. 12; 1 Pet. ii. 23.\*

λοιδορία, *as, ἡ, reviling*, 1 Tim. v. 14; 1 Pet. iii. 9.\*

λοιδορός, ον, ὁ, *a reviler*, 1 Cor. v. 11, vi. 10.\*

λοιμός, οὐ, ὁ, *a pestilence*, Mat. xxiv. 7 (W. H. omit), Lu. xxi. 11; Paul so called, Ac. xxiv. 5.\*

λοιπός, ἡ, ὅν, *remaining, the rest*, Mat. xxv. 11; *adv. τὸ λοιπόν, as for the rest, more-*

over, finally, henceforth, 1 Cor. i. 16; Heb. x. 13; τοῦ λοιποῦ, from henceforth, Gal. vi. 17.  
**Δουκάς**, ἄ, ὁ (from Δουκανός, see Gr. § 159 d, Wi. § 16, 4, note 1, Bu. 20), *Luke*, Ac. xvi. 10, xx. 5.  
**Δούκιος**, ου, ὁ (Lat.), *Lucius*, Ac. xiii. 1; Ro. xvi. 21.\*  
**λουτρόν**, ου, τό, a bath; in N.T. baptism, Ep. v. 26; Tit. iii. 5.\*  
**λούω**, σω, to bathe, to wash, Ac. ix. 37, xvi. 33; to cleanse, to purify, Rev. i. 5 (W. H. λύω). Syn.: πλύνω is to wash inanimate things; λούω, to bathe the whole body; νίπτω, to wash a part of the body.  
**Λύδδα**, ης, ἡ, also Λύδδα, ων, τά (W. H.), *Lydda*, Ac. ix. 32, 35, 38.\*  
**Λυδία**, ας, ἡ, *Lydia*, Ac. xvi. 14, 40.\*  
**Λυκαονία**, ας, ἡ, *Lycaonia*, Ac. xiv. 6.\*  
**Λυκαονιστί**, adv., in the speech of *Lycaonia*, Ac. xiv. 11.\*  
**Λυκία**, ας, ἡ, *Lycia*, Ac. xxvii. 5.\*  
**λύκος**, ου, ὁ, a wolf, Jn. x. 12; fig., Ac. xx. 29.  
**λυμαίνομαι**, to ravage, to devastate, Ac. viii. 3.\*  
**λυπέω**, ὦ, to grieve, a general word, 2 Cor. ii. 2, 5; pass., to be grieved, saddened, Mat. xxvi. 22, 37; 1 Pet. i. 6; to aggrieve or offend, Ro. xiv. 15; Ep. iv. 30.  
**λύπη**, ης, ἡ, grief, sorrow, 2 Cor. ix. 7; cause of grief, annoyance, 1 Pet. ii. 19.  
**Λυσανίας**, ου, ὁ, *Lysanias*, Lu. iii. 1.\*  
**Λυσίας**, ου, ὁ, *Lysias*, Ac. xxiii. 26.  
**λύσις**, εως, ἡ, a loosing, divorce, 1 Cor. vii. 27.\*  
**λυσι-τελέω**, ὦ (lit., to pay taxes), impers., -εἶ, it is profitable or preferable (dat. and ἡ), Lu. xviii. 2.\*  
**Δύστρα**, ας, ἡ, or ων, τά, *Lystra*, Ac. xiv. 6, 8.  
**λύτρον**, ου, τό, a ransom, Mat. xx. 28; Mar. x. 45.\*  
**λυτρώω**, ὦ, ὥσω, in N. T. only mid. and pass., to ransom, to deliver by paying a ransom, Lu. xxiv. 21; Tit. ii. 14; 1 Pet. i. 18 (acc., pers.; dat., price, and ἀπό or ἐκ).\*

**λύτρωσις**, εως, ἡ, deliverance, redemption, Lu. i. 68, ii. 38; Heb. ix. 12.\*  
**λυτρωτής**, ου, ὁ, a redeemer, a deliverer, Ac. vii. 35.\*  
**λυχνία**, ας, ἡ, a lampstand, Mat. v. 15; fig., of a church, Rev. ii. 1, 5; of a Christian teacher, Rev. xi. 4.  
**λύχνος**, ου, ὁ, a lamp, Mat. v. 15, vi. 22; used of John the Baptist, Jn. v. 35; of Christ, Rev. xxi. 23. Syn.: see λαμπάς.  
**λύω**, σω, to loose, as (1) lit., to unbind, Mar. i. 7; Rev. v. 2; (2) to set at liberty, Jn. xi. 44; Ac. xxii. 30; (3) to pronounce not binding, e.g., a law, Mat. xviii. 18; (4) to disobey or nullify the divine word, Jn. vii. 23, x. 35; (5) to destroy, e.g., the temple, Jn. ii. 19; (6) to dismiss, i.e., an assembly, Ac. xiii. 43.  
**Λῳίς**, ἱδος, ἡ, *Lois*, 2 Tim. i. 5.\*  
**Λῳτ**, ὁ (Heb.), *Lot*, Lu. xvii. 28-32; 2 Pet. ii. 7.\*

## M

**Μ, μ, μῦ**, *mu*, *m*, the twelfth letter. As a numeral, μ' = 40; μ = 40,000.  
**Μαάθ**, ὁ (Heb.), *Maath*, Lu. iii. 26.\*  
**Μαγδαλά**, ἡ (Heb.), *Magdala*, Mat. xv. 39 (W. H. and R. V. Μαγαδάν).\*  
**Μαγδαληνή**, ης, ἡ, *Magdalene*, i.e., a woman of Magdala, as Mat. xxvii. 56, 61.  
**μαγεία** (W. H. μαγία), ας, ἡ, magic, plur., magical arts, Ac. viii. 11.\*  
**μαγεύω**, σω, to practice magical arts, Ac. viii. 9.\*  
**μάγος**, ου, ὁ, (1) a magus, a Persian astrologer, Mat. ii. 1, 7, 16; (2) a sorcerer, Ac. xiii. 6, 8.\*  
**Μαγῶγ**, ὁ (Heb.), *Magog*, Rev. xx. 8; see Γῶγ.\*  
**Μαδιὰμ**, ἡ (Heb.), *Midian*, Ac. vii. 29.\*  
**μαθητεύω**, σω, (1) trans., to make a disciple of (acc.), to instruct, Mat. xiii. 52, xxviii. 19; Ac. xiv. 21; (2) intrans., to be a disciple, Mat. xxvii. 57 (Rec., W. H. read pass., W. H. with active in mrg.).\*

**μαθητής**, ου, ὁ (μανθάνω), a disciple, Mat. ix. 14, x. 24, xxii. 16; οἱ μαθηταί, specially, the twelve, Mat. ix. 19.  
**μαθήτρια**, ας, ἡ, a female disciple, Ac. ix. 36.\*  
**Μαθουάλα**, ὁ (Heb.), *Methu-selah*, Lu. iii. 37.\*  
**Μαϊνάν**, ὁ (W. H. Μεννά), (Heb.), *Mainan* or *Menna*, Lu. iii. 31.\*  
**μαίνομαι**, dep., to be mad, to rave, Jn. x. 20; Ac. xii. 15, xxvi. 24, 25; 1 Cor. xiv. 23.\*  
**μακαρίζω**, fut. ἰῶ, to pronounce happy or blessed, Lu. i. 48; Ja. v. 11.\*  
**μακάριος**, α, ον, happy, blessed, Mat. v. 3-11; Lu. i. 45, vi. 20; 1 Cor. vii. 40.  
**μακαρισμός**, ου, ὁ, a declaring blessed, a pronouncing happy, Ro. iv. 6, 9; Gal. iv. 15.\*  
**Μακεδονία**, ας, ἡ, *Macedonia*, Ac. xvi. 9, 10, 12.  
**Μακεδών**, ὄνος, ὁ, a Macedonian, Ac. xix. 29, xxvii. 2.  
**μάκελλον**, ου, τό (Lat.), a meat-market, 1 Cor. x. 25.\*  
**μακράν**, adv. (acc. of μακρός, sc. ὁδόν), afar, afar off, Lu. xv. 20; els preceding, Ac. ii. 39; ἀπό following, Ac. xvii. 27.  
**μακρόθεν**, adv., from afar, Mar. viii. 3; with ἀπό, as Mat. xxvii. 55.  
**μακρο-θυμέω**, ὦ, ἡσω, to suffer long, to have patience, to be forbearing, 1 Cor. xiii. 4; to delay, Lu. xviii. 7; to wait patiently, Heb. vi. 15. (S.)  
**μακρο-θυμία**, ας, ἡ, forbearance, long-suffering, patience, Ro. ii. 4, ix. 22. Syn.: see ἀνοχή.  
**μακρο-θύμως**, adv., patiently, Ac. xxvi. 3. (N. T.)\*  
**μακρός**, ἄ, βν, long; of place, distant, Lu. xv. 13, xix. 12; of time, long, only in the phrase μακρά προσεύχεσθαι, to make long prayers, Mat. xxiii. 14 (W. H. omit); Mar. xii. 40; Lu. xx. 47.\*  
**μακρο-χρόνιος**, ον, long-lived, Ep. vi. 3.\*  
**μαλακία**, ας, ἡ, weakness, in firmity, Mat. iv. 23, ix. 35 x. 1.\*  
**μαλακός**, ἡ, βν, soft, of garments, Mat. xi. 8; Lu. vii



25; *disgracefully effeminate*, 1 Cor. vi. 9.\*  
**Μαλελεήλ**, ὁ (Heb.), *Maleleel* or *Mahaleleel*, Lu. iii. 37.\*  
**μάλιστα**, adv. (superl. of μάλα, *very*), *most of all, especially*, Gal. vi. 10; 2 Tim. iv. 13.  
**μᾶλλον**, adv. (comp. of μάλα), *more, rather*; πολλῷ μᾶλλον, *much more*, Mat. vi. 30; πόσω μᾶλλον, *how much more*, Mat. vii. 11; μᾶλλον ἤ, *more than*, Mat. xviii. 13; μᾶλλον is often of intensive force, e.g., Mat. xxvii. 24; Ro. viii. 34. See Gr. § 321, Wi. §§ 35, 1, 65, 2, Bu. 83.  
**Μάλχος**, ου, ὁ (Heb.), *Malchus*, Jn. xviii. 10.\*  
**μάμμη**, ης, ἡ, *a grandmother*, 2 Tim. i. 5.\*  
**μαμωνᾶς** (W. H. μαμωνᾶς), ᾧ, ὁ (Aram.), *mammon, gain, wealth*, Mat. vi. 24; Lu. xvi. 9, 11, 13. (N. T.)\*  
**Μαναήν**, ὁ (Heb.), *Manaen*, Ac. xiii. 1.\*  
**Μανασσῆς**, gen. and acc. ἡ, ὁ, *Manasseh*, (1) son of Joseph, Rev. vii. 6; (2) Mat. i. 10.\*  
**μανθάνω**, μαθήσομαι, 2d aor. ἐμαθον, perf. μεμάθηκα, *to learn, to understand, to know, to be informed, to comprehend*. Used abs., or with acc. (ἀπό or παρά with gen. of the teacher, ἐν with ex-ample, 1 Cor. iv. 6).  
**μανία**, ας, ἡ, *madness*, Ac. xxvi. 24.\*  
**μάννα**, τό (Heb.), deriv. uncertain), *manna*, the food of the Israelites in the desert, Jn. vi. 31, 49; Heb. ix. 4. (S.)  
**μαντεύομαι**, dep., *to utter responses, practice divination*, Ac. xvi. 16.\*  
**μαραίνω**, ανῶ, fut. pass. μαρ-αθήσομαι, *to wither, to fade away*, Ja. i. 11.\*  
**μαρὰν ἀθά** (two Aram. words), *our Lord cometh* (R. V. mrg.), 1 Cor. xvi. 22. (N. T.)\*  
**μαργαρίτης**, ου, ὁ, *a pearl*, Mat. xiii. 45, 46.  
**Μάρθα**, ας, ἡ, *Martha*, Lu. x. 38, 40, 41.  
**Μαρία**, ας, or Μαριάμ, indecl. (Heb. *Miriam*), ἡ, *Mary*. Six of the name are mentioned: (1) the mother of Jesus, Lu. i. 27; (2) the Magdalene, Mar. xv. 40, 47;

(3) the sister of Martha and Lazarus, Lu. x. 39, 42; (4) the wife of Cleopas, Mat. xxvii. 56, 61; (5) the mother of John Mark, Ac. xii. 12; (6) a Christian woman in Rome, Ro. xvi. 6.

**Μάρκος**, ου, ὁ, *Mark*, Ac. xii. 12, 25.

**μάρμαρος**, ου, ὁ, ἡ, *marble*, Rev. xviii. 12.\*

**μαρτυρέω**, ᾧ, ἥσω, *to be a witness, abs., to testify* (περὶ, gen.), *to give testimony* (το, dat. of pers. or thing), *to commend*; pass., *to be at-tested, i.e., honorably, to be of good report*.

**μαρτυρία**, ας, ἡ, *testimony, i.e., legal*, Mar. xiv. 56, 59; or general, Jn. v. 34; with obj. gen., as Rev. xxi. 10.

**μαρτύριον**, ου, τό, *testimony*, Mat. viii. 4 (το, dat.; against, ἐπί, acc.).

**μαρτυροῦμαι**, dep., *to call to witness*, Ac. xx. 26; Gal. v. 3; *to exhort solemnly*, Ac. xxvi. 22 (W. H.); Ep. iv. 17; 1 Th. ii. 11 (W. H.)\*

**μάρτυς**, υπος, dat. plur. μάρτυσι, ὁ, *a witness, i.e., judicially*, Mat. xviii. 16; *one who testifies from what he has seen or experienced*, 1 Th. ii. 10, Lu. xxiv. 48; *a martyr, witnessing by his death*, Ac. xxii. 20; Rev. ii. 13, xvii. 6.

**μαστόδομαι** (W. H. -ασά-), ὡμαι, *to bite, to gnaw*, Rev. xvi. 10.\*

**μαστιγώω**, ὡ, ὥσω, *to scourge*, Mat. x. 17; fig., Heb. xii. 6.

**μαστιγῶ**, *to scourge*, Ac. xxii. 25.\*

**μάστιξ**, υγος, ἡ, *a whip, a scourge*, Ac. xxii. 24; Heb. xi. 36; fig., *calamity, disease*, Mar. iii. 10, v. 29, 34; Lu. vii. 21.\*

**μαστός**, οὔ, ὁ, *the breast*, pl., Lu. xi. 27, xxiii. 29; Rev. i. 13.\*

**ματαιολογία**, ας, ἡ, *vain, fruitless talk*, 1 Tim. i. 6.\*

**ματαιο-λόγος**, ου, ὁ, *a vain, empty talker*, Tit. i. 10.\*

**μάταιος** (αία), αιον, *vain, useless, empty*, 1 Cor. xv. 17; Ja. i. 26; τὰ μάταια, *vanities*, spec. of heathen deities, Ac. xiv. 15 (and O. T.). Syn.: see κενός.

**ματαιότης**, τητος, ἡ, (1) *vanity*,

2 Pet. ii. 18; (2) *perverse-ness*, Ep. iv. 17; (3) *frailty*, Ro. viii. 20.\*

**ματαιώω**, ᾧ, *to make vain or foolish*; pass., Ro. i. 21. (S.)\*

**μάτην**, adv., *in vain, fruitlessly*, Mat. xv. 9; Mar. vii. 7.\*

**Ματθαῖος** (W. H. Μαθθαῖος), ου, ὁ, *Matthew*, the apostle and evangelist, Mat. ix. 9, 10; also called Λευί.

**Ματθάν** (W. H. Μαθάν), ὁ (Heb.), *Matthan*, Mat. i. 15.\*

**Ματθαί**, ὁ (Heb.), *Matthai*, Lu. iii. 24, 29 (W. H. Μαθθάρ).\*

**Ματθίας** (W. H. Μαθθίας), α, ὁ, *Matthias*, Ac. i. 23, 26.\*

**Ματταθά**, ὁ (Heb.), *Mattatha*, Lu. iii. 31.\*

**Ματταθίας**, ου, ὁ, *Mattathias*, Lu. iii. 25, 26.\*

**μάχαρις**, ας and ης, ἡ, *a sword*, Jn. xviii. 10, 11; met., for strife, Mat. x. 34; fig., of spiritual weapons, Ep. vi. 17.

**μάχη**, ης, ἡ, *battle; contention, strife*, 2 Cor. vii. 5; 2 Tim. ii. 23; Tit. iii. 9; Ja. iv. 1.\*

**μάχομαι**, *to fight, contend, dispute*, Jn. vi. 52; Ac. vii. 26; 2 Tim. ii. 24; Ja. iv. 2.\*

**μεγαλ-αυχεῖω**, ᾧ, *to boast great things, to be arrogant*, Ja. iii. 5 (W. H. μεγάλη αὐχεῖ).\*

**μεγαλειος**, εια, εἶον, *grand, magnificent*, Lu. i. 49 (W. H. μεγάληα); Ac. ii. 11.\*

**μεγαλειότης**, τητος, ἡ, *majesty, magnificence*, Lu. ix. 43; Ac. xix. 27; 2 Pet. i. 16.\*

**μεγαλο-πρεπής**, ἐς, gen. οὖς, *fitting for a great man, magnificent, majestic*, 2 Pet. i. 17.\*

**μεγαλύνω**, νῶ, (1) *to make great*, Mat. xxiii. 5; (2) *to magnify, extol, celebrate with praise*, Lu. i. 46; Ac. v. 13.

**μεγάλως**, adv., *greatly*, Phil. iv. 10.\*

**μεγαλωσύνη**, ης, ἡ, *majesty*, Heb. i. 3, viii. 1; Ju. 25. (S.)\*

**μέγας**, μεγάλην, μέγα (see Gr. § 39), comp. μέζω, sup. μέγιστος, *great, in size, full-grown, intense*, Mat. ii. 10, xxviii. 8; *wonderful*, 2 Cor. xi. 15; *noble, of high rank*, Rev. xi. 18, xiii. 16; applied to age, ὁ μελίων, *the elder*, Ro. ix. 12; μέγας indicates the size of things, their meas-

*ure, number, cost, and estimation*; μεγάλη ημέρα, *a solemn, sacred day*, Jn. xix. 31.  
**μέγθος**, οὖς, τό, *greatness*, Ep. i. 19.\*  
**μεγιστάνες**, ἄνων, οἱ (sing. μεγιστάν, only in Ap., Sirach iv. 7), *princes, great men, nobles*, Mar. vi. 21; Rev. vi. 15, xviii. 23. (S.)\*  
**μεθ-ερμηνεύω**, *to translate*, *to interpret*, pass. only, Mar. v. 41; Jn. i. 41.  
**μέθη**, ης, ἡ, *drunkenness*, Lu. xxi. 34; Ro. xiii. 13; Gal. v. 21.\*  
**μεθ-ίστημι** (and μεθιστάνω, i Cor. xiii. 2), μεταστήσω, 1st aor., pass., μετεστήθην, lit., *to change the place of*; hence, *to remove*, i Cor. xiii. 2; Col. i. 13; *to lead astray*, Ac. xix. 26; *to remove from life*, Ac. xiii. 22; *to remove from office*, Lu. xvi. 4.\*  
**μεθ-οδία** (-οδία, W. H.), ας, ἡ, *a fraudulent artifice, a trick*, Ep. iv. 14, vi. 11. (N. T.)\*  
**μεθ-όριος**, α, ον, *bordering on*; τὰ μεθόρια, *borders, frontiers*, Mar. vii. 24 (W. H. θρία).\*  
**μεθύσκω**, *to make drunk*; pass., *to be drunk*, Lu. xii. 45; Jn. ii. 10; Ep. v. 18; i Th. v. 7.\*  
**μεθύσος**, οὖς, ὁ (prop. adj.), *a drunkard*, i Cor. v. 11, vi. 10.\*  
**μεθύω**, *to be drunken*, Mat. xxiv. 49; Ac. ii. 15; met., Rev. xvii. 6.  
**μεῖζων**, comp. of μέγας, which see. It has itself a comparative, μειζότερος, 3 Jn. 4 (see Gr. § 47, Wi. § 11, 2b, Bu. 28).  
**μέλαν**, ανος, τό (μέλας), *ink*, 2 Cor. iii. 3; 2 Jn. 12; 3 Jn. 13.\*  
**μέλας**, αἶνα, αὐ, *black*, Mat. v. 36; Rev. vi. 5, 12.\*  
**Μελεάς**, ᾱ, ὁ, *Melea*, Lu. iii. 31.\*  
**μέλει**, impers. (see Gr. § 101, Wi. § 30, 10d, Bu. 164), *it concerns*, dat. of pers., with gen. of object, as i Cor. ix. 9; or περί, as Jn. x. 13; or ὅτι, as Mar. iv. 38.  
**μελετώω**, ῶ, ἥσω, *to practice*, i Tim. iv. 15; *to devise*, Ac. iv.

25; *to meditate*, Mar. xiii. 11 (not W. H.).\*  
**μέλι**, ιτος, τό, *honey*, Mat. iii. 4; Mar. i. 6; Rev. x. 9, 10.\*  
**μελισσός**, α, ον, *made by bees*, Lu. xxiv. 42 (W. H. omit). (N. T.)\*  
**Μελίτη**, ης, ἡ, *Melita*, now Malta, Ac. xxviii. 1 (W. H. Μελιτήνη).\*  
**μέλλω**, ἥσω, *to be about to do*, *to be on the point of doing*, with infin., generally the present infin., rarely aor.; the fut. infin. (the regular classical use) occurs only in the phrase μέλλειν ἔσθαι (only in Ac.); the verb may often be adequately rendered by our auxiliaries, *will, shall, must*; *to delay*, only Ac. xxii. 16. The participle is used absolutely: τὸ μέλλον, *the future*, Lu. xiii. 9; τὰ μέλλοντα, *things to come*, Ro. viii. 38. See Gr. § 363f, Wi. § 44, 7c, Bu. 259.  
**μέλος**, οὖς, τό, *a member of the body, a limb*, as Mat. v. 29, 30; Ro. xii. 4; fig., i Cor. vi. 15.  
**Μελχι** (W. H. -ελ), ὁ (Heb.), *Melchi*. Two are mentioned, Lu. iii. 24, 28.\*  
**Μελχισεδέκ**, ὁ (Heb. king of righteousness), Melchizedek, Heb. v., vi., vii.\*  
**μεμβράνα**, ης, ἡ (Lat.), *parchment*, 2 Tim. iv. 13. (N. T.)\*  
**μέμφομαι**, ψομαι, dep., *to blame, to censure*, abs., Mar. vii. 2 (W. H. omit); Ro. ix. 19; abs. or dat., Heb. viii. 8 (W. H. acc., with dat. mrg.)\*  
**μεμφί-μοιρος**, ον, *discontented, complaining*, Ju. 16.\*  
**μέν**, antithetic particle, *truly*, indeed (see Gr. § 136, Wi. § 53, 7b, Bu. 364 sq.).  
**μεν-οὖν** conj., *moreover, therefore, but*.  
**μεν-οὖν-γε**, conj., *nay rather, nay truly*, Lu. xi. 28 (W. H. μενοῦν); Ro. ix. 20, x. 18; Phil. iii. 8 (W. H. μεν οὖν γε). See Gr. § 406, Wi. § 61, 6, Bu. 370 sq.\*  
**μέν-τοι**, conj., *yet truly, nevertheless, however*, Jn. iv. 27.  
**μένω**, μενῶ, ξμεινα, (1) intrans., *to remain, to abide*; so (a) of place, *to dwell*, Mat. x. 11; *to lodge*, Lu. xix. 5; (b) of

state, as Ac. v. 4; *to continue firm and constant in*, Jn. xv. 4; *to endure, to last, to be permanent*, i Cor. iii. 14; (2) trans., *to await, wait for*, only Ac. xx. 5, 23.  
**μερίζω**, σω, (1) *to divide, separate*, mid., *to share* (μετά, gen.), Lu. xii. 13; pass., *to be divided, to be at variance*, Mat. xii. 25, 26; i Cor. i. 13; (2) *to distribute*, Mar. vi. 41, acc. and dat.  
**μέριμνα**, ης, ἡ, *care, anxiety*, as dividing, distracting the mind, Mat. xiii. 22; Lu. viii. 14.  
**μεριμνάω**, ῶ, ἥσω, *to be anxious, distracted, to care for*; abs., with dat., περί (gen.), acc. The various constructions may be illustrated from Mat. vi.: abs., vers. 27, 31; acc., ver. 34 (Rec.; see also i Cor. vii. 32-34); gen., ver. 34 (W. H.); dat., ver. 25; els, ver. 34; περί, ver. 28.  
**μερίς**, ἰδος, ἡ, *a part or division of a country*, Ac. xvi. 12; *a share, portion*, Lu. x. 42; Ac. viii. 21; 2 Cor. vi. 15; Col. i. 12.\*  
**μερισμός**, οὖς, ὁ, *a dividing or division*, Heb. iv. 12; *distribution, gifts distributed*, Heb. ii. 4.\*  
**μεριστής**, οὖς, ὁ, *a divider*, Lu. xii. 14. (N. T.)\*  
**μέρος**, οὖς, τό, *a part*; hence, (1) *a share, Rev. xxii. 19; fellowship*, Jn. xiii. 8; *a business, or calling*, Ac. xix. 27; (2) *a part, as the result of division*, Jn. xix. 23. In adverbial phrases, μέρος τι, *partly, in some part*; ἀνὰ μέρος, *alternately*; ἀπὸ μέρους, *partly*; ἐκ μέρους, *individual*; of persons, *partially, imperfectly*, of things; κατὰ μέρος, *particularly, in detail*, Heb. ix. 5.  
**μεσημβρία**, ας, ἡ, *midday, noon*, Ac. xxii. 6; *the south*, Ac. viii. 26.  
**μεσιτεύω**, σω, *to mediate, to give surety*, Heb. vi. 17.\*  
**μεσίτης**, οὖς, ὁ, *a mediator*, i.e., one who interposes between parties and reconciles them, Gal. iii. 19, 20; i Tim. ii. 5; in the phrase μεστῆς διαθήκης, *mediator of a covenant*, Heb. viii. 6, ix. 15, xii. 24.\*

μεσο-νύκτιον, ου, τό, *midnight*, as Lu. xi. 5.

Μεσο-ποταμία, as, ἡ, *Mesopotamia*, the region between the Euphrates and the Tigris, Ac. ii. 9, vii. 2.\*

μέσος, η, ον, *middle*, of time or place, *in the midst* of (gen.), as Mat. xxv. 6; Jn. i. 26, xix. 18; Ac. i. 18, xxvi. 13; neut., τὸ μέσον, *the middle part*, used chiefly in adverbial phrases, with prepositions (art. generally omit.), ἐκ μέσου, *from among, away*; ἐν μέσῳ, *among*; ἀνὰ μέσον, *through the midst, among, between*; also with διὰ and εἰς.

μεσό-τοιχον, ου, τό, *a partition-wall*, Ep. ii. 14. (N. T.)\*

μεσο-ουράνημα, ατος, τό, *mid-heaven*, Rev. viii. 13, xiv. 6, xix. 17.\*

μεσῶ, ὦ, *to be in the middle*, Jn. vii. 14.\*

Μεσσίας, ου, ὁ (from Heb. *messiah*), *Messiah*, the same as Greek Χριστός, Jn. i. 41, iv. 25. (N. T.)\*

μεστός, η, ον, *full, gen.*, Jn. xix. 29; Ro. i. 29.

μεστῶν, ὦ, *to fill*, gen., Ac. ii. 13.\*

μετά (akin to μέσος), prep., gov. the gen. and acc.; gen., *with, among*; acc., *after* (see Gr. § 301, Wi. §§ 47 h, 49 f, 52, 4, 10), Bu. 338 sq.). In composition, μετά denotes *participation, nearness, change, or succession* (often like the Latin prefix *trans*, as in the words *transfer, translate*).

μετα-βαίνω, βήσομαι, *to pass over, to depart*, Lu. x. 7; Mat. xi. 1.

μετα-βάλλω, in mid., *to change one's mind*, Ac. xxviii. 6.\*

μετ-άγω, *to turn about, to direct*, as horses, ships, Ja. iii. 3, 4.\*

μετα-δίδωμι, *to share with, to impart*, Lu. iii. 11; Ro. i. 11; 1 Th. ii. 8; Ep. iv. 28; ὁ μετα-διδούς, *a distributor of alms*, Ro. xii. 8.\*

μετά-θεσις, εως, ἡ, (1) *a transfer, a translation*, Heb. xi. 5; *a removal*, Heb. xii. 27; (2) *a change*, Heb. vii. 12.\*

μετ-αίρω, *to remove, intrans.* *to depart*, Mat. xiii. 53, xix. 1.\*

μετα-καλέω, ὦ, in mid., *to call to one's self, to send for*, Ac. vii. 14, x. 32, xx. 17, xxiv. 25.\*

μετα-κινέω, ὦ, *to move away, pass., to be moved away*, Col. i. 23.\*

μετα-λαμβάνω, *to take a share of*, Ac. ii. 46; *partake*, gen., 2 Tim. ii. 6; *to obtain* (acc.), Ac. xxiv. 25.

μετά-ληψις (W. H. -ληψις), εως, ἡ, *participation*; εἰς μ., *to be received*, 1 Tim. iv. 3.\*

μετ-αλλάσσω, *to change one thing* (acc.) *for* (ἐν, εἰς) *another*, Ro. i. 25, 26.\*

μετα-μέλομαι, μελήσομαι, 1st aor. μετεμελήθην, dep., pass., *to change one's mind*, Mat. xxi. 30, 32; Heb. vii. 21; *to repent, to feel sorrow for, regret*, Mat. xxvii. 3; 2 Cor. vii. 8. *Syn.*: μετανοεῖν is the nobler word, the regular expression for thorough repentance; μεταμέλομαι is more loosely used, generally expressing sorrow, regret or remorse.

μετα-μορφόω, ὦ, *to change the form, to transform*, Mat. xvii. 2; Mar. ix. 2; 2 Cor. iii. 18; Ro. xii. 2.\*

μετα-νοέω, ὦ, ἥσω, *to change one's views and purpose, to repent*, as Mat. iii. 2; Ac. viii. 22. *Syn.*: see μεταμέλομαι.

μετάνοια, as, ἡ, *change of mind, repentance*, as Mat. iii. 8, 11.

μετα-ξύ (σύν or ξύν), adv. of time, *meanwhile*, Jn. iv. 31; afterwards, perh., Ac. xiii. 42 (see Gr. § 298, 7 b); as prep. with gen., *between*, of place, Mat. xxiii. 35.

μετα-πέμπω, in mid., *to send for to one's self, to summon*, Ac. x. 5, 22, 29, xi. 13, xxiv. 24, 26, xxv. 3; pass., x. 29.\*

μετα-στρέφω (with 2d fut. and 2d aor. pass.), *to turn about, to change*, Ja. iv. 9; Ac. ii. 20; *to pervert, to corrupt*, Gal. i. 7.\*

μετα-σχηματίζω, ἰσω, *to change the figure of, transfigure*, Phil. iii. 21; mid., *to assume the appearance of any one*, 2 Cor. xi. 13, 14, 15; fig., *to transfer, i.e., to speak by way of illustration*, 1 Cor. iv. 6.\*

μετα-τίθημι, *to transpose, to transfer*, Ac. vii. 16; Heb. xi. 5; *to change*, Heb. vii. 12; mid., *to transfer one's self, i.e., to fall away, to desert*, Gal. i. 6; *to pervert*, Ju. 4.\*

μετ-έπειτα, adv., *afterwards*, Heb. xii. 17.\*

μετ-έχω, μετασχήσω, 2d aor. μετέσχον, *to be partaker of, to share in*, 1 Cor. ix. 10, 12, x. 17, 21, 30; Heb. ii. 14 v. 13, vii. 13.\*

μετεωρίζω, in pass., *to be troubled with anxiety, to be in suspense*, Lu. xii. 29.\*

μετ-οικεσία, as, ἡ, *change of abode, migration* (of the Babylonian exile), Mat. i. 11, 12, 17.\*

μετ-οκίζω, ἰώ, *to cause to change one's habitation, to cause to migrate*, Ac. vii. 4, 43.\*

μετοχή, ἡς, ἡ, *a sharing, a fellowship*, 2 Cor. vi. 14.\*

μέτοχος, ου, ὁ (prop. adj.), *a partaker*, Heb. iii. 1, 14, vi. 4, xii. 8; *a partner, an associate*, Heb. i. 9; Lu. v. 7.\*

μετρέω, ὦ, *to measure*, Rev. xi. 2; Lu. vi. 38; met., *to estimate, to judge of*, 2 Cor. x. 12.

μετρητής, ου, ὁ, prop. *a measurer*; an amphora, a liquid measure containing 72 sextarii, or somewhat less than 9 English gallons, Jn. ii. 6.\*

μετρο-παθεῶ, ὦ, *to treat with moderation, bear gently with* (R. V.), Heb. v. 2.\*

μετρίως, adv., *moderately*, Ac. xx. 12.\*

μέτρον, ου, τό, *a measure*, Mat. xxiii. 32; Mar. iv. 24; *a measuring-rod*, Rev. xxi. 15; *a definite portion or measure*, Ro. xii. 3; Ep. iv. 16; adv. phrases, ἐκ μέτρου, *by measure, sparingly*, Jn. iii. 34; ἐν μέτρῳ, *in due measure*, Ep. iv. 16.

μέτωπον, ου, τό (ὤψ), *the forehead*, Rev. vii. 3, ix. 4 (only in Rev.).

μέχρι, or μέχρις, adv., as prep. with gen., *unto, time*, Mat. xiii. 30; Mar. xiii. 30; place, Ro. xv. 19; degree, 2 Tim. ii. 9; Heb. xii. 4; as conj., *until*, Ep. iv. 13.

μή, negative particle, *not*; for



distinction between *μή* and *οὐ*, see Gr. § 401, Wi. § 55, 1, Bu. 351; elliptically, *lest*, see Gr. § 384, Wi. § 56, 2*b*, Bu. 241 sq.; interrogatively, see Gr. § 369, Wi. § 57, 3*b*, Bu. 248; for the combination *οὐ μή*, see Gr. § 377, Wi. § 57, 3*b*, Bu. 211 sq.

*μή-γε*, in the phrase *εἰ δὲ μήγε*, *but if not*, emphatic.

*μηδαμῶς*, adv., *by no means*, Ac. x. 14, xi. 8.\*

*μηδέ*, compare *οὐδέ*, and see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.; *not even*, Mar. ii. 2; 1 Cor. v. 11; generally used after a preceding *μή*, and *not, neither, but not, nor yet*, as Mat. vi. 25, vii. 6.

*μηδὲς*, *μηδεμία*, *μηδέν* (*εἰς*), differing from *οὐδὲς* as *μή* from *οὐ* (see Gr. § 401, Wi. § 55, 1, Bu. 251); *not one, no one, no person or thing, nothing*, Mat. viii. 4; Mar. v. 26; Gal. vi. 3.

*μηδέποτε*, adv., *never*, 2 Tim. iii. 7.\*

*μηδέ-πω*, adv., *not yet*, Heb. xi. 7.\*

*Μήδως*, *οὐ, ὁ, a Mede*, Ac. ii. 9.\* *μηκέτι*, adv. (*ἔτι*) *no more, no longer*, Mar. ix. 25, xi. 14; Ac. iv. 17.

*μήκος*, *οὐς, τό, length*, Ep. iii. 18; Rev. xxi. 16.\*

*μηκύνω*, *to make long*; pass., *to grow up*, as plants, Mar. iv. 27.\*

*μηλωτή*, *ἡς, ἡ, a sheepskin*, Heb. xi. 37.\*

*μήν*, a part. of strong affirmation, N. T. only in the combination *ἢ μήν*, *assuredly, certainly*, Heb. vi. 14 (W. H. *εἰ μήν*)\*.

*μήν, μηνός, ὁ, (1) a month*, as Ac. vii. 20; (2) *the new moon*, as a festival, Gal. iv. 10.

*μηνύω*, *to show, declare*, Lu. xx. 37; Jn. xi. 57; Ac. xxiii. 30; 1 Cor. x. 28.\*

*μή οὐκ*, an interrogative formula, expecting the answer "yes," Ro. x. 18, 19; 1 Cor. ix. 4, 5.

*μηδέποτε*, adv., *never*, Heb. ix. 17; as conj., *lest ever, lest perhaps, lest at any time*, Lu. xii. 58; Ac. v. 39; interrog. part., *whether indeed*, Jn. vii. 26; Lu. iii. 15.

*μή που*, *lest anywhere*, Ac. xxvii. 29 (W. H., for Rec. *μήπως*).

*μή-πω*, adv., *not yet*, Ro. ix. 11; Heb. ix. 8.\*

*μή-πως*, conj., *lest in any way, lest perhaps*, as Ac. xxvii. 29 (W. H. *μή που*), 1 Th. iii. 5.

*μηρός, οὐ, ὁ, the thigh*, Rev. xix. 16.\*

*μήτε*, conj., differing from *οὐτε* as *μή* from *οὐ* (see Gr. § 401); and *not*, used after a preceding *μή* or *μήτε*, *neither ... nor*; in Mar. iii. 20, *not even*, W. H. read *μηδέ*.

*μήτηρ*, *τρὸς, ἡ, a mother*, Mat. i. 18, ii. 11; met., *a mother city*, Gal. iv. 26.

*μήτι*, adv., interrogatively used, *is it? whether at all?* generally expecting a negative answer; *μήτιγε* (W. H., Rec. *μήτι γε*), *not to say then?* 1 Cor. vi. 3.

*μήτις* (W. H. *μή τις*), pron. interrog., *has or is any one? whether any one?* Jn. iv. 33.\*

*μήτρα*, *ας, ἡ, the womb*, Lu. ii. 23; Ro. iv. 19.\*

*μητρ-αλφῶς* (W. H. -*ολφῶς*), *οὐ, ὁ, a matricide*, 1 Tim. i. 9.\*

*μία*, fem. of *εἷς*, *one*.

*μυαίνω*, *ανῶ, perf. pass. μεμύασμαι, to stain, pollute, defile*, Jn. xviii. 28; Tit. i. 15, Heb. xii. 15; Ju. 8.\*

*μιασμα*, *ατος, τό, pollution, defilement*, 2 Pet. ii. 20.\*

*μιασμός*, *οὐ, ὁ, the act of defilement, pollution*, 2 Pet. ii. 10.\*

*μίγμα*, *ατος, τό, a mixture*, Jn. xix. 39 (W. H. text *ἐλιγμα*)\*.

*μίγνυμι*, *μίξω, ἔμιξα, perf. pass. μέμιγμαί, to mix, to mingle*, Mat. xxvii. 34; Lu. xiii. 1; Rev. viii. 7, xv. 2.\*

*μικρός, ὁ, ὄν, little, small, i.e., in size*, Mat. xiii. 32; quantity, 1 Cor. v. 6; number, Lu. xii. 32; time, Jn. vii. 33; dignity, Mat. x. 42; age, Mat. xviii. 6, 10, 14.

*Μίλητος*, *οὐ, ἡ, Miletus*, Ac. xx. 15, 17; 2 Tim. iv. 20.\*

*μίλιον*, *οὐ, τό (Lat. miliarium), a mile* (somewhat less than our mile), Mat. v. 47.\*

*μιμέομαι*, *οἰμαι, dep. mid., to imitate*, 2 Th. iii. 7, 9; Heb. xiii. 7; 3 Jn. 11.\*

*μιμητής, οὐ, ὁ, an imitator*, as 1 Cor. iv. 16.

*μιμνήσκω* (*μνα-*), mid., with fut. in pass. form *μνησθήσομαι*, 1st aor. *ἐμνήσθην*, perf. *μémνημαι*, *to call to mind, to remember*, gen. pers. or thing, Mat. xxvi. 75; Lu. xxiii. 42; pass., *to be remembered, to be had in mind*, only Ac. x. 31; Rev. xvi. 16.

*μισέω*, *ᾶ, ἥσω, to hate, to detest*, Mat. v. 43; Jn. vii. 7; Ro. ix. 13.

*μισθ-απο-δοσία*, *ας, ἡ, recompense*, as (1) *reward*, Heb. x. 35, xi. 26; (2) *punishment*, Heb. ii. 2. (N. T.)\*

*μισθ-απο-δότης*, *οὐ, ὁ, a rewarder*, Heb. xi. 6. (N. T.)\*

*μισθός*, *α, οὐ, hired*, as subst., *a hired servant*, Lu. xv. 17, 19, 21 (W. H. in br.)\*.

*μισθός*, *οὐ, ὁ, hire, wages, recompense*, Mat. xx. 8; used of reward, Mat. v. 12, 46; of punishment, 2 Pet. ii. 13.

*μισθῶ*, *ᾶ, ὥσω, mid., to hire*, Mat. xx. 1, 7.\*

*μισθῶμα*, *ατος, τό, hire, rent; anything rented*, as a house, Ac. xxviii. 30.\*

*μισθωτός*, *οὐ, ὁ, a hired servant*, Mar. i. 20; Jn. x. 12, 13.\*

*Μιτυλήνη*, *ης, ἡ, Mitylene*, the capital of Lesbos, Ac. xx. 14.\*

*Μιχαήλ, ὁ* (Heb. *who is like God*), *Michael*, an archangel, Ju. 9; Rev. xii. 7.\*

*μνᾶ*, *ᾶς, ἡ, a mina*, silver money = 100 δραχμαί, or about sixteen or seventeen dollars, Lu. xix. 13-25.\*

*μνάομαι*, see *μυμνήσκω*.

*Μνάσων*, *ωρος, ὁ, Mnason*, Ac. xxi. 16.\*

*μνεία*, *ας, ἡ, remembrance, recollection*, Phil. i. 3; 1 Th. iii. 6; *μνείαν ποιῆσθαι, to mention*, Ro. i. 9.

*μνήμα*, *ατος, τό, a monument, a tomb*, Mar. v. 5; Lu. xxiii. 53; less frequent than the following.

*μνημεῖον*, *οὐ, τό, a tomb, a sepulchre*, Mat. viii. 28; Jn. xi. 31.

*μνήμη*, *ης, ἡ, remembrance, mention*; *μνήμην ποιῆσθαι, to make mention*, 2 Pet. i. 15.\*

*μνημονεύω*, *to remember* (*δτι*);



*recollect, call to mind* (gen. or acc.), Mat. xvi. 9; Ac. xx. 31; *to be mindful of*, Heb. xi. 15; *to make mention of* (περί, gen.), Heb. xi. 22.

**μνημόσυνον**, ου, τό, *a memorial, honorable remembrance*, Mat. xxvi. 13; Mar. xiv. 9; Ac. x. 4.\*

**μνηστεύω**, *to ask in marriage*; pass., *to be betrothed*, Mat. i. 18; Lu. i. 27, ii. 5.\*

**μογι-λάλος**, ου, ό (prop. adj.), *one speaking with difficulty, a stammerer*, Mar. vii. 32.\*

**μάγνυς**, adv., *with difficulty, hardly*, Lu. ix. 39 (W. H. μόλις).\*

**μόδιος**, ου, ό (Lat.), *a dry measure* (16 sextarii), containing about a peck; *a modius*, Mat. v. 15; Mar. iv. 21; Lu. xi. 33. (N. T.)\*

**μοιχαλís**, ίδος, ή, *an adulteress*, Ro. vii. 3; fig., for departure from God, Mat. xvi. 4; Ja. iv. 4. (S.)

**μοιχάομαι**, ώμαι, *to commit adultery*, Mat. v. 32.

**μοιχεία**, as, ή, *adultery*, Mat. xv. 19.

**μοιχεύω**, σω, *to commit adultery*, abs. (acc., Mat. v. 28); fig., of forsaking God, Rev. ii. 22.

**μοιχός**, ου, ό, *an adulterer*, Lu. xviii. 11; 1 Cor. vi. 9; Heb. xiii. 4; Ja. iv. 4 (not W. H.).\*

**μόλις**, adv., *with difficulty, hardly*, Lu. ix. 39 (W. H.); Ac. xiv. 18, xxvii. 7, 8, 16; Ro. v. 7; 1 Pet. iv. 18.\*

**Μολόχ**, ό (Heb.), *Moloch*, Ac. vii. 43 (from S.).\*

**μολύνω**, ννῶ, *to pollute, to defile*, 1 Cor. vii. 7; Rev. iii. 4, xiv. 4.\*

**μολυσμός**, ου, ό, *pollution, defilement*, 2 Cor. vii. 1. (S.)\*

**μομφή**, ής, ή, *complaint, ground of complaint*, Col. iii. 13.\*

**μονή**, ής, ή, *an abode, a dwelling-place*, Jn. xiv. 2, 23.\*

**μονο-γενής**, ές, gen. οὗς, *only begotten*, Lu. vii. 12, viii. 42, ix. 38; Heb. xi. 17; of Christ, Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9.\*

**μόνος**, η, ον, *only, alone, single*, Lu. xxiv. 18; *solitary, without company*, Mar. vi. 47; *forsaken, desolate*, Jn. viii. 29; adv., *μόνον, only*.

**μον-όφθαλμος**, ον, *having but one eye*, Mat. xviii. 9; Mar. ix. 47.\*

**μονῶν**, ὦ, *to leave alone*; pass., *to be left alone or desolate*, 1 Tim. v. 5.\*

**μορφή**, ής, ή, *outward appearance, form, shape*, Mar. xvi. 12; Phil. ii. 6, 7.\* Syn.: see *ιδέα*.

**μορφόω**, ὦ, ὥσω, *to form, to fashion*, Gal. iv. 19.\*

**μόρφωσις**, εως, ή, *form, semblance*, 2 Tim. iii. 5; *form, system*, Ro. ii. 20.\*

**μοσχο-ποιῶ**, ὦ, *to make an image of a calf*, Ac. vii. 41. (N. T.)\*

**μόσχος**, ου, ό, ή, *a calf, a young bullock*, Lu. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7.\*

**μουσικός**, ή, όν, *skilled in music, a musician*, Rev. xviii. 22.\*

**μόχθος**, ου, ό, *wearisome labor, toil*, 2 Cor. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8.\*

**μελός**, ου, ό, *marrow*, Heb. iv. 12.\*

**μνέω**, ὦ, *to initiate into, to instruct*, Phil. iv. 12.\*

**μῦθος**, ου, ό, *a word*; hence, *a fiction, a fable, a falsehood*, 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16.\*

**μυκάομαι**, ὦμαι, *to bellow, to roar*, as a lion, Rev. x. 3.\*

**μυκτηρίζω**, *to turn up the nose*; *to mock, deride*, Gal. vi. 7.\*

**μυλ-ικός**, ή, όν, *pertaining to a mill*; with λίθος, *millstone*, Mar. ix. 42 (not W. H.); Lu. xvii. 2 (W. H.). (N. T.)\*

**μύλινος**, η, ον, *in sense of foregoing*, Rev. xviii. 21 (W. H.).\*

**μύλος**, ου, ό, *a millstone*, as Mat. xviii. 6.

**μυλών**, ὠνος, ό, *a mill-house, the place where grain was ground*, Mat. xxiv. 41 (W. H. μύλος).\*

**Μύρα** (W. H. Μύρρα), ον, τό, *Myra, a city near the coast of Lycia*, Ac. xxvii. 5.\*

**μυριάς**, άδος, ή, *a myriad, ten thousand*, Ac. xix. 19; *a vast multitude*, Lu. xii. 1; Ac. xxi. 20; Heb. xii. 22; Ju. 14; Rev. v. 11, ix. 16.\*

**μυρίζω**, σω, *to anoint*, Mar. xiv. 8.\*

**μυριοί**, λαι, λα, *innumerable*, 1 Cor. iv. 15, xiv. 19; *μόριοι*,

λαι, ια, *ten thousand*, Mat. xviii. 24.\*

**μύρον**, ου, τό, *ointment*, Mat. xxvi. 7.

**Μυσία**, as, ή, *Mysia*, Ac. xvi. 7, 8.\*

**μυστήριον**, ου, τό, *a mystery, anything hidden, a secret*, Mat. xiii. 11; Ro. xi. 25. In classical Greek, τὰ μυστήρια are *hidden religious rites and knowledge*, revealed only to the initiated; hence, the word is used in N. T. of the truths of the Gospel as *mysteries* partly hidden, partly revealed, Ep. iii. 9; Col. i. 26, iv. 3; 1 Tim. iii. 16; *a hidden meaning*, Ep. v. 32; Rev. i. 20.

**μυσπάω**, *to see dimly*, 2 Pet. i. 9.\*

**μώλωψ**, ωπος, ό, *a bruise, a stripe*, 1 Pet. ii. 24.\*

**μωάομαι**, ὦμαι, dep., aor. mid. and pass., *to blame, to find fault with*, 2 Cor. vi. 3, viii. 20.\*

**μώμος**, ου, ό, *a blemish*; met., *disgrace*, 2 Pet. ii. 13.\*

**μωραίνω**, ανῶ, *to make foolish*, 1 Cor. i. 20; pass., *to become foolish*, Ro. i. 22; *to become insipid, tasteless*, like spoiled salt, Mat. v. 13; Lu. xiv. 34.\*

**μωρία**, as, ή, *folly, absurdity*, 1 Cor. i. 18, 21, 23, ii. 14, iii. 19.\*

**μωρο-λογία**, as, ή, *foolish talking*, Ep. v. 4.\*

**μωρός**, ά, όν, *stupid, foolish*, Mat. vii. 26, xxiii. 17, 19, (on Mat. v. 22, see Gr. § 153, ii.); *τὸ μωρόν, foolishness*, 1 Cor. i. 25, 27.

**Μωσής** (W. H. Μωυσής), έως, dat. ει or η; acc. ην (once έα, Lu. xvi. 29), ό, *Moses*, met., the books of Moses, the *Pentateuch*, Lu. xvi. 29; 2 Cor. iii. 15.

## N

**N, ν, νῦ, nu, n**, the thirteenth letter. As a numeral, ν' = 50; ν = 50,000.

**Ναασσών**, ό (Heb.), *Naasson*, Mat. i. 4; Lu. iii. 32.\*

**Ναγγαί**, ό (Heb.), *Naggai*, Lu. iii. 25.\*

**Ναζαρέτ**, -ρέθ or -ρά (W. H.

have all the forms), ἡ, *Nazareth*, Mat. ii. 23; Lu. ii. 4, 39, 51.  
**Ναζαρηνός**, οὐ, ὁ, *a Nazarene*, as Mar. i. 24.  
**Ναζωραῖος**, οὐ, ὁ, *a Nazarene*, an appellation of Christ, Mat. ii. 23, xxvi. 71; Christians are called οἱ Ναζωραῖοι, Ac. xxiv. 5.  
**Ναθάν** (W. H. -άμ), ὁ (Heb.), *Nathan*, Lu. iii. 31.\*  
**Ναθαναήλ**, ὁ, *Nathanael*, perhaps the same as *Bartholomew*, Jn. i. 45-49, xxi. 2.\*  
**ναί**, adv., affirming, *yes*, Mat. ix. 28; *even so*, Mat. xi. 26; Lu. x. 21; Rev. xxii. 20; *yea*, strongly affirming, Lu. vii. 26.  
**Ναῖν**, ἡ, *Nain*, Lu. vii. 11.\*  
**ναός**, οὐ, ὁ (ναῶν), *a temple*, ■ shrine, in general, Ac. xix. 24; *the temple*, Mat. xxiii. 16; met., used of Jesus Christ, Jn. ii. 19, 20; of Christians generally, 1 Cor. iii. 16; 2 Cor. vi. 16. *Syn.*: see *λεβν*.  
**Ναούμ**, ὁ (Heb.), *Nahum*, Lu. iii. 25 (not the prophet).\*  
**νάρδος**, οὐ, ἡ, *nard*, oil or ointment, Mar. xiv. 3; Jn. xii. 3.\*  
**Νάρκισσος**, οὐ, ὁ, *Narcissus*, Ro. xvi. 11.\*  
**ναυαγέω**, ὁ (ἀννυμι), *to suffer shipwreck*, 2 Cor. xi. 25; fig., 1 Tim. i. 19.\*  
**ναύ-κληρος**, οὐ, ὁ, *a ship-master*, or *owner*, Ac. xxvii. 11.\*  
**ναῦς**, acc. ναῦν, ἡ, *a ship*, Ac. xxvii. 41.\*  
**ναύτης**, οὐ, ὁ, *a sailor*, Ac. xxvii. 27, 30; Rev. xviii. 17.\*  
**Ναχώρ**, ὁ (Heb.), *Nachor*, Lu. iii. 34.\*  
**νεανίας**, οὐ, ὁ, *a young man*, *a youth*, Ac. vii. 58, xx. 9, xxiii. 17, 18, 22 (not W. H.).\*  
**νεανίσκος**, οὐ, ὁ, *a young man*, Mat. xix. 20; plur., of soldiers, Mar. xiv. 51; 1 Jn. ii. 13, 14; *an attendant*, Ac. v. 10.  
**Νεάπολις**, εως, ἡ, *Neapolis*, Ac. xvi. 11.\*  
**Νεεμάν** (W. H. Ναϊμάν), ὁ (Heb.), *Naaman*, Lu. iv. 27.\*  
**νεκρός**, ἄ, ὁν, *dead*, (1) lit., as Mat. xi. 5; ὁ νεκρός, *the dead*, generally, 1 Pet. iv. 6; (2) fig., *dead*, spiritually, Ep. ii. 1; *dead to* (dat.), Ro. vi. 11;

*inactive, inoperative*, Ro. vii. 8.  
**νεκρός**, ὦ, *to put to death*; fig., *to deprive of power, to render weak and impotent*, Ro. iv. 19; Col. iii. 5; Heb. xi. 12.\*  
**νέκρωσις**, εως, ἡ, *death, a being put to death*, 2 Cor. iv. 10; *deadness, impotency*, Ro. iv. 19.\*  
**νεο-μηνία**, see *νουμηνία*.  
**νέος**, α, ον, (1) *new, fresh*, Mat. ix. 17; 1 Cor. v. 7; Col. iii. 10; (2) *young*, of persons, Tit. ii. 4. *Syn.*: see *καινός*.  
**νεοσσός** (W. H. νοσσός), οὐ, ὁ, *a young bird*, Lu. ii. 24.\*  
**νεότης**, τητος, ἡ, *youth*, Lu. xviii. 21; 1 Tim. iv. 12.  
**νέο-φυτός**, ον, *newly planted*; fig., *a recent convert*, 1 Tim. iii. 6.\*  
**Νέρων**, υνος, ὁ, *Nero*, the Roman emperor, 2 Tim. iv. 23 (Rec.).\*  
**νεύω**, σω, *to nod*; so, *to beckon, to signify*, Jn. xiii. 24; Ac. xxiv. 10.\*  
**νεφέλη**, ης, ἡ, *a cloud*, Mar. ix. 7, xiii. 26.  
**Νεφθαλεμ**, ὁ (Heb.), *Naphtali*, Mat. iv. 13, 15; Rev. vii. 6.\*  
**νέφος**, οὐς, τό, *a cloud*; met., *a multitude, a great company*, Heb. xii. 1.\*  
**νεφρός**, οὐ, ὁ, *a kidney*, plur., *the kidneys, the loins*, used (as Heb.) for the secret thoughts, desires, and purposes, Rev. ii. 23.\*  
**νεω-κόρος**, οὐ, ὁ, ἡ (ναός and κορέω, *to sweep*), *a temple-keeper*, a designation of the people of Ephesus, Ac. xix. 35.\*  
**νεωτερικός**, ἡ, ὁν, *youthful, juvenile*, 2 Tim. ii. 22.\*  
**νεώτερος**, α, ον (comp. of νέος, which see), *younger, inferior in rank*, Lu. xv. 12, 13, xxii. 26; 1 Tim. v. 11, 14.  
**νή**, adv., of affirmative swearing, *by*, with acc., 1 Cor. xv. 31.\*  
**νήβω**, *to spin*, Mat. vi. 28; Lu. xii. 27.\*  
**νηπιάζω**, *to be an infant*, 1 Cor. xiv. 20.\*  
**νήπιος**, α, ον, *infantile*; as subst., *an infant, a babe*, Mat. xxi. 16; 1 Cor. xiii. 11; used of an age below manhood, Gal. iv. 1; fig., of un-

*learned, unenlightened* persons, Mat. xi. 25; Ro. ii. 20; 1 Th. ii. 7 (W. H.).  
**Νηρέυς**, εως, ὁ, *Nereus*, Ro. xvi. 15.\*  
**Νηρί**, ὁ (Heb.), *Neri*, Lu. iii. 27.\*  
**νησίον**, οὐ, τό (dim. of νήσος), *a small island*, Ac. xxvii. 16.\*  
**νήσος**, οὐ, ἡ (νέω, *to swim*), *an island*, Ac. xiii. 6, xxvii. 26.  
**νηστεία**, ας, ἡ, *a fasting, a fast*, Mat. xvii. 21 (W. H. omit); Ac. xiv. 23; *the day of atonement, the chief Jewish fast-day*, Ac. xxvii. 9; *want of food*, 2 Cor. vi. 5, xi. 27.  
**νηστεύω**, σω, *to abstain from food, to fast*, Mat. iv. 2, vi. 16-18.  
**νήστις**, ιος, plur. νήστεις, ὁ, ἡ, *fasting*, Mat. xv. 32; Mar. viii. 3.\*  
**νηφάλιος** or -λεος, ον, *sober, temperate*, 1 Tim. iii. 2, 11; Tit. ii. 2.\*  
**νήφω**, ψω, *to be sober, temperate*, fig., 1 Th. v. 6, 8.  
**Νίγερ**, ὁ (Lat.), *Niger*, Ac. xiii. 1.\*  
**Νικάνωρ**, οπος, ὁ, *Nicanor*, Ac. vi. 5.\*  
**νικάω**, ὦ, ἡσω, *to be victorious*, abs., Rev. iii. 21; *to conquer, overcome* (acc.), Lu. xi. 22; Jn. xvi. 33.  
**νίκη**, ης, ἡ, *victory*, 1 Jn. v. 4.\*  
**Νικό-δημος**, οὐ, ὁ, *Nicodemus*, Jn. iii. 1.  
**Νικολαΐτης**, οὐ, ὁ, *a follower of Nicolaus* (probably ■ Greek equivalent for Balaam), *a Nicolaitan*, Rev. ii. 6, 15.\*  
**Νικό-λαος**, οὐ, ὁ, *Nicolaus*, Ac. vi. 5 (not to be confounded with preced.).\*  
**Νικό-πολις**, εως, ἡ, *Nicopolis*, Tit. iii. 12. Several cities of the name existed; this was probably on the promontory of Epirus.\*  
**νίκος**, οὐς, τό, *victory*, 1 Cor. xv. 55, 57; εἰς νίκος, from S., *to a victorious consummation, utterly*, Mat. xii. 20; 1 Cor. xv. 54.\*  
**Νινευί**, ἡ (Heb.), *Nineveh*, Lu. xi. 32 (W. H. read following).\*  
**Νινευίτης** (W. H. -ετης), οὐ, ὁ, *a Ninevite*, Mat. xii. 41; Lu. xi. 30, 32 (W. H.).\*

**νιπτήρ**, ἡρος, ὁ, *a basin*, for washing hands and feet, Jn. xiii. 5. (N. T.)\*

**νίπτω**, ψω, *to wash* (acc.), Jn. xiii. 8; mid., *to wash one's self*, acc. of part, as Mar. vii. 3. *Syn.*: see λούω.

**νοέω**, ὦ, ἥσω, *to understand*, to consider, abs., or with acc., or ὅτι, Jn. xii. 40; Ep. iii. 4; Mar. xiii. 14.

**νόημα**, ατος, τό, (1) *a thought, purpose, device*, 2 Cor. ii. 11, x. 5; Phil. iv. 7; (2) *the mind, i.e., the understanding or intellect*, 2 Cor. iii. 14, iv. 4, xi. 3.\*

**νόθος**, η, ον, *illegitimate, bastard*, Heb. xii. 8.\*

**νομή**, ης, ἡ (νέμω, *to pasture*), (1) *pasturage*, Jn. x. 9; (2) *met., growth, increase*, as of a gangrene, 2 Tim. ii. 17.\*

**νομίζω**, σω (νόμος), (1) *to think, to suppose, to expect*, as the result of thinking, Mat. v. 17, xx. 10; (2) *pass., to be customary*, only Ac. xvi. 13 (but see W. H. and R. V.).

**νομικός**, ή, ον, *pertaining to (the) law*, Tit. iii. 9; as subst., *a person learned in or teacher of the Mosaic law*, Mat. xxii. 35; Tit. iii. 13.

**νομίμως**, adv., *lawfully*, 1 Tim. i. 8; 2 Tim. ii. 5.\*

**νόμισμα**, ατος, τό, (lawful) *money, coin*, Mat. xxii. 19.\*

**νομο-διδάσκαλος**, ου, ὁ, *a teacher and interpreter of the Mosaic law*, Lu. v. 17; Ac. v. 34; 1 Tim. i. 7. (N. T.)\*

**νομο-θεσία**, ας, ή, *lawgiving, legislation*, Ro. ix. 4.\*

**νομο-θετέω**, ὦ, *to enact laws*; *pass., to be enacted*, Heb. viii. 6; *to be furnished with laws*, Heb. vii. 11.\*

**νομο-θέτης**, ου, ὁ (τρίθμ), *a law-giver, legislator*, Ja. iv. 12.\*

**νόμος**, ου, ὁ (νέμω, *to apportion*), *a law, an edict, a statute*, Lu. ii. 22; *a standard of acting or judging*, Ro. iii. 27; *a written law*, Ro. ii. 14; *the Mosaic economy*, Mat. v. 18; Ro. x. 4; *the Christian dispensation or doctrines*, Gal. vi. 2; Ro. xiii. 8; *met., for the books containing the Mosaic law, i.e., the five books of Moses*, Mat. xii. 5;

and for the Old Testament generally, Jn. x. 34. On the article with νόμος, see Gr. § 234, Wi. § 19, 1a, Bu. 89.

**νόος**, see νοῦς.

**νοσέω**, ὦ, *to be sick*; *fig., to have a diseased appetite or craving for*, πεπλ (acc.), 1 Tim. vi. 4.\*

**νόσημα**, ατος, τό, *disease, sickness*, Jn. v. 4 (W. H. omit).\*

**νόσος**, ου, ή, *disease, sickness*, Mat. iv. 23, 24.

**νοσσιά**, ᾱς, ή, *a brood of young birds*, Lu. xiii. 34. (S.)\*

**νοσσιόν**, ου, τό, *a brood of young birds*, Mat. xxiii. 37.\*

**νοσσοῦς**, see νεοσσοῦς.

**νοσφιζω**, in mid., *to remove for one's self, to purloin*, Ac. v. 2, 3; Tit. ii. 10.\*

**νότος**, ου, ὁ, *the south wind*, Lu. xii. 55; *the South*, Lu. xi. 31.

**νου-θεσία**, ας, ή, *admonition, counsel*, 1 Cor. x. 11; Ep. vi. 4; Tit. iii. 10.\*

**νου-θετέω**, ὦ, *to admonish, to counsel*, Ac. xx. 31.

**νου-μηνία** (W. H. veo-), ας, ή, *the new moon, as a festival*, Col. ii. 16.\*

**νουν-εχῶς**, adv., *wisely, judiciously*, Mar. xii. 34.\*

**νοῦς** (orig. νόος), νοός, νοῖ, νοῦν, ὁ, *the mind, i.e., the understanding or intellect*, Lu. xxiv. 45; Phil. iv. 7; *the reason*, Ro. vii. 25, xii. 2; hence, *any affection of the mind*—as modes of thought—*inclinations or dispositions*, Ro. xiv. 5; 1 Cor. i. 10.

**Νυμφᾱς**, ὁ, ὁ, *Nymphs*, Col. iv. 15.\*

**νύμφη**, ης, ή, *a betrothed woman, a bride*, Rev. xviii. 23; *a daughter-in-law*, Mat. x. 35.

**νυμφίος**, ου, ὁ, *a bridegroom*, Jn. iii. 29.

**νυμφών**, ὄνος, ὁ, *a bridal chamber*; οἱ υἱοὶ τοῦ νυμφῶνος, *the sons of the bridal chamber, friends of the bridegroom*, Mat. ix. 15; Mar. ii. 19; Lu. v. 34; *a room in which the marriage ceremonies were held*, Mat. xxii. 10 (W. H.). (Ap.)\*

**νῦν** and νυνί, adv., (1) *of time, now, i.e., the actually present*; *now, in relation to time*

just past, just now, even now; now, in relation to future time, just at hand, even now, immediately; ὁ, ή, τὸ νῦν, *the present, with subst. or (neut.) without*; (2) *of logical connection, now*, 2 Cor. vii. 9; *now then, i.e., implying the rise of one thing from another*, 1 Cor. xiv. 6; (3) *in commands and appeals, νῦν is emphatic, at this instant*, Mat. xxvii. 42; Ja. iv. 13.

**νύξ**, νυκτός, ή, *the night, nighttime*, lit., Ac. xvi. 33; often *fig., a time of darkness and ignorance*, Ro. xiii. 12; 1 Th. v. 5; *death*, Jn. ix. 4.

**νύσσω**, ξω, *to stab, to pierce*, Jn. xix. 34.\*

**νυστάζω**, ξω, *to nod in sleep, to be drowsy*, Mat. xxv. 5; *fig., to delay*, 2 Pet. ii. 3.\*

**νυχθ-ήμερον**, ου, τό, *a night and a day, twenty-four hours*, 2 Cor. xi. 25.\*

**Νῶε**, ὁ (Heb.), *Noah*, Lu. iii. 36, xvii. 26, 27.

**νωθρός**, ὁ, ον, *sluggish, dull, stupid*, Heb. v. 11, vi. 12.\*

**νώτος**, ου, ὁ, *the back of men or animals*, Ro. xi. 10.\*

## Ξ

**Ξ, ξ, ξι, xi**, the double letter x (= γς, κς, or χς), the fourteenth letter of the alphabet. As numeral, ξ' = 60; ξξ = 60,000.

**ξενία**, ας, ή, *hospitality; a lodging*, Ac. xxviii. 23; Philem. 22.\*

**ξενίζω**, σω, (1) *to receive as a guest* (acc.), Ac. x. 23, xxviii. 7; Heb. xiii. 2; *pass., to be entertained, to lodge*, Ac. x. 6, 18, 32, xxi. 16; (2) *to astonish by strangeness*, Ac. xvii. 20; *pass., to think strangely of, to be surprised at* (dat.), 1 Pet. iv. 4, 12.\*

**ξενο-δοχεῖω**, ὦ, *to entertain guests, to practice hospitality*, 1 Tim. v. 10.\*

**ξένος**, η, ον, masc., *a guest-friend*; as subst., *a stranger, foreigner*, Mat. xxv. 35, 38, 43, 44; *a host*, Ro. xvi. 23; *alien*, Ep. ii. 12; *new, novel*, Heb. xiii. 9; 1 Pet. iv. 12.

**ξέστης**, ου, ὁ (the Latin sextarius), *a sextarius, a vessel*



for measuring liquids, holding about a pint; a *pitcher*, of any size, Mar. vii. 4, 8 (W. H. omit).\*

ξηραίνω, ανῶ, 1st aor., act., ἐξηράνα, 1st aor., pass., ἐξηράνην, perf., pass., ἐξηραμμαι (3 s., ἐξηρανται, Mar. xi. 21), to make dry, to wither, Ja. i. 11; pass., to become dry, be withered, Mat. xiii. 6; to be dried up, Rev. xvi. 12; to be ripened, as corn, Rev. xiv. 15; to pine away, Mar. ix. 18.

ξηρός, ὁ, ὄν, dry, withered, of a tree, Lu. xxiii. 31; of a useless limb, Mat. xii. 10; Mar. iii. 3 (W. H.); Lu. vi. 6, 8; Jn. v. 3; of land, Heb. xi. 29; ἡ ξηρά (sc. γῆ), dry land, Mat. xxiii. 15.\*

ξύλιος, λυή, ὡν, wooden, 2 Tim. ii. 20; Rev. ix. 20.\*

ξύλον, οὐ, τό, wood, e.g., timber in building, 1 Cor. iii. 12; anything made of wood, e.g., the stocks, Ac. xvi. 24; a staff, Mat. xxvi. 47, 55; a cross, Ac. xiii. 29; Gal. iii. 13; a living tree, Rev. ii. 7.

ξύραω, ὦ, ἥσω, perf. pass. ἐξύρηναι, to shave, Ac. xxi. 24; 1 Cor. xi. 5, 6.\*

# Ο

Ο, ο, ὁ μικρόν, omicron, short ο, the fifteenth letter. As a numeral, ο' = 70; ο = 70,000. ὁ, ἡ, τό, the definite article, the, originally demonstrative. For its uses, see Gr. §§ 193-234, Wi. §§ 17-20, Bu. 85-103.

ογδοήκοντα, num., indeclin., eighty, Lu. ii. 37, xvi. 7.\*

ὀγδοός, η, ον, ord., eighth; on 2 Pet. ii. 5, see Gr. § 331, Wi. § 37, 2, Bu. 30.

ὄγκος, οὐ, ὁ, a weight, an encumbrance, Heb. xii. 1.\*

ὅδε, ἡδε, ῥόδε, demon. pron., this, that (here). See Gr. § 339, Wi. § 23, 5, Bu. 103.

ὁδεύω, to pass along a way, to journey, Lu. x. 33.\*

ὁδηγέω, ὦ, ἥσω, to lead along a way, to conduct, to guide, Mat. xv. 14; Lu. vi. 39; Jn. xvi. 13; Ac. viii. 31; Rev. vii. 17.\*

ὁδηγός, οὐ, ὁ, a leader, a guide,

Ac. i. 16; fig., of instructors, Mat. xv. 14, xxiii. 16, 24; Ro. ii. 19.\*

ὁδοι-πορεύω, ὦ, to travel, to pursue a way, Ac. x. 9.\*

ὁδοι-πορεία, ας, ἡ, a journey, a journeying, Jn. iv. 6; 2 Cor. xi. 26.\*

ὁδός, οὐ, ἡ, (1) a way, a road, Mat. ii. 12; (2) a going, a progress, Mar. vi. 8; (3) a journey, a day's or a Sabbath day's, Lu. ii. 44; Ac. i. 12; (4) fig., manner of action, method of proceeding, Ac. xiii. 10; Mat. xxi. 32; especially (5) the Christian way, Ac. ix. 2; 2 Pet. ii. 2; (6) used of Christ himself, the Way, Jn. xiv. 6.

ὁδούς, ὁδόντος, ὁ, a tooth, Mat. v. 38.

ὁδυνάω, ὦ, in mid. and pass., to be tormented, to be greatly distressed, Lu. ii. 48, xvi. 24, 25; Ac. xx. 38.\*

ὁδύνη, ης, ἡ, pain, distress, of body or mind, Ro. ix. 2; 1 Tim. vi. 10.\*

ὁδυρμός, οὐ, ὁ, lamentation, wailing, Mat. ii. 18; 2 Cor. vii. 7.\*

Οΐλας, οὐ, ὁ, Uziah, Mat. i. 8, 9.\*

ὀίω, to stink, be offensive, Jn. xi. 39.\*

ὅθεν, adv., whence, of place, source, or cause, Mat. xii. 44; 1 Jn. ii. 18; Heb. ii. 17.

ὀθόνη, ης, ἡ, a linen cloth; hence, a sheet, Ac. x. 11, xi. 5.\*

ὀθάνιον, οὐ, τό (dim. of ὀθόνη), a linen bandage, Jn. xix. 40.

οἶδα, plur. οἶδαμεν (for Attic ἵδαμεν), οἶδare (and Attic ἵσare), Heb. xii. 17), οἶδασι (and Attic ἵσασι, only Ac. xxvi. 4), I know (see Gr. § 103, 4, Wi. § 40, 4b).

οἰκιακός, ἡ, ὄν, see οικιακός.

οἰκεῖος, α, ον, domestic, belonging to a household, Gal. vi. 10; Ep. ii. 19; 1 Tim. v. 8.\*

οἰκεῖται, ας, ἡ, household, body of servants, Mat. xxiv. 45 (W. H.).\*

οἰκέτης, οὐ, ὁ, a domestic, a household servant, Lu. xvi. 13; Ac. x. 7; Ro. xiv. 4; 1 Pet. ii. 18.

οἰκέω, ὦ, ἥσω, trans., to inhabit, 1 Tim. vi. 16; intrans., to

dwell, Ro. viii. 9; 1 Cor. vii. 12, 13.

οἰκημα, ατος, τό, a dwelling, used of a prison, Ac. xii. 7.\*

οἰκητήριον, οὐ, τό, a dwelling-place, a habitation, 2 Cor. v. 2; Ju. 6.\*

οἶκος, ας, ἡ, (1) a house, Lu. xv. 8; (2) met., a household, a family, goods, i.e., a house and all that is in it, Jn. iv. 53; Mar. xii. 40.

οἰκιακός, οὐ, ὁ, one of a family, whether child, or servant, Mat. x. 25, 36.\*

οἰκοδεσποτέω, ὦ, to manage a household, 1 Tim. v. 14.\*

οἰκο-δεσπότης, οὐ, ὁ, a householder, a master of a house, Mat. x. 25.

οἰκοδομέω, ὦ, to erect a building, build, Lu. xiv. 30; fig., of the building up of character, to build up, edify, 1 Cor. x. 23; to encourage, 1 Cor. viii. 10.

οἰκο-δομή, ης, ἡ (δέω), the act of building; a building, lit., Mat. xxiv. 1; of the spiritual body, 2 Cor. v. 1; of the church, Ep. ii. 21; met., edification, spiritual advancement, Ro. xiv. 19, xv. 2.

οἰκοδομία, ας, ἡ, edification, 1 Tim. i. 4 (W. H. οἰκονομία).\*

οἰκο-δόμος, οὐ, ὁ, a builder, Ac. iv. 11 (W. H.).\*

οἰκονομέω, ὦ, to be a steward, Lu. xvi. 2.\*

οἰκονομία, ας, ἡ, management of household affairs, stewardship, Lu. xvi. 2-4; a dispensation, 1 Cor. x. 17.

οἰκο-νόμος, οὐ, ὁ (νέμω), a house-manager, a steward, Lu. xvi. 1, 3, 8; of the Christian stewardship, 1 Cor. iv. 1; 1 Pet. iv. 10; Tit. i. 7.

οἶκος, οὐ, ὁ, a house, a building, for any purpose (gen.); met., a family resident in one house, a family perpetuated by succession; the house of God, i.e., the temple; the family of God, i.e., the church.

οἰκουμένη, ης, ἡ, pres. part. pass. fem. of οἰκέω (sc. γῆ), the inhabited land, or world; (1) the Roman empire, Lu. ii. 1; (2) the world at large, Lu. iv. 5, xxi. 26; (3) met., the inhabitants of the world.



Ac. xvii. 6, 31; (4) *the universe*, Heb. ii. 5.  
**οικ-ουρός**, οὐ, ὁ, ἡ (οἶκος, *keeper*), attending to household affairs, domestic, Tit. ii. 5 (W. H. *οικουργός*, with same meaning).  
**οικτεῖρω**, ἦσω, *to pity, to have compassion on*, Ro. ix. 15 (from S.).  
**οικτιρμός**, οὐ, ὁ, *compassion, pity*, Ro. xii. 1; 2 Cor. i. 3; Phil. ii. 1; Col. iii. 12; Heb. x. 28.\*  
**οικτιρμων**, ον, *pitiful, merciful*, Lu. vi. 36; Ja. v. 11.\*  
**οἶμαι**, see *οἶμαι*.  
**οἶνο-πότης**, ον, ὁ, *one given to wine-drinking*, Mat. xi. 19; Lu. vii. 34.\*  
**οἶνος**, ον, ὁ, *wine*, Mar. ii. 22; met., *a vine*, Rev. vi. 6; fig., of that which excites or inflames, Rev. xiv. 10, xvii. 2.  
**οἶνο-φλυγία**, ας, ἡ (φλύω, *to overflow*), drunkenness, 1 Pet. iv. 3.\*  
**οἶομαι** and **οἶμαι**, *to think, to suppose*, acc. and inf., or *δοτε*, Jn. xxi. 25; Phil. i. 16; Ja. i. 7.\*  
**οἶος**, α, ον, rel. pron., correl. to τοιοῦτος, *of what kind, such as*.  
**οἶσω**, see *φέρω*.  
**ὀκνέω**, ὦ, ἦσω, *to be slothful, to delay, to hesitate*, Ac. ix. 38.\*  
**ὀκνηρός**, ἄ, ὄν, *slothful, backward*, Mat. xxv. 26; Ro. xii. 11; Phil. iii. 1.\*  
**ὀκτα-ἡμέρος**, ον, *of or belonging to the eighth day*, Phil. iii. 5.\*  
**ὀκτώ**, num., indecl., *eight*, Lu. ii. 21.  
**ὀλεθρος**, ον, ὁ, *destruction, perdition*, 1 Cor. v. 5; 1 Th. v. 3; 2 Th. i. 9; 1 Tim. vi. 9.\*  
**ὀλιγο-πιστία**, ας, ἡ, *little faith*, Mat. xvii. 20 (W. H.). (N. T.)\*  
**ὀλιγό-πιστος**, ον, *of little faith*, Mat. vi. 30. (N. T.)  
**ὀλίγος**, η, ον, (1) *little, small, brief*, Lu. x. 2; Ac. xiv. 28; (2) in plur., *few, sometimes with gen.*, Mat. vii. 14; Ac. xvii. 4; (3) neut. as adv., *ὀλίγον*, of time, *soon*, Lu. v. 3; of space, *a little way*, Mar. vi. 31; (4) with prepositions preceded in various phrases,

as *ἐν ὀλίγῳ*, with little trouble, Ac. xxvi. 28.  
**ὀλιγό-ψυχος**, ον, *faint-hearted*, 1 Th. v. 14. (S.)\*  
**ὀλιγοφρέω**, ὦ, *to care little for, to despise* (gen.), Heb. xii. 5 (from S.).\*  
**ὀλίγως**, adv., *a little, scarcely*, 2 Pet. ii. 18 (W. H.).\*  
**ὀλοθρευτής**, οὐ, ὁ, *a destroyer*, 1 Cor. x. 10. (N. T.)\*  
**ὀλοθρεύω**, *to destroy*, Heb. xi. 28.\*  
**ὀλο-καύτωμα**, ατος, τό (καίω), *whole burnt-offering, the whole being consumed*, Mar. xii. 33; Heb. x. 6, 8. (S.)\*  
**ὀλοκληρία**, ας, ἡ, *perfect soundness*, Ac. iii. 16. (S.)\*  
**ὀλό-κληρος**, ον, *complete in every part, sound, perfect*, 1 Th. v. 23; Ja. i. 4. Syn.: see *ἄρτιος*.  
**ὀλοαύξω**, as from the cry ὀλ-ὀλ, *to howl, to lament aloud*, Ja. v. 1.\*  
**ὅλος**, η, ον, *all, the whole* (see Gr. § 225, Wi. § 20, 1 δ, α, Br. 94), Jn. vii. 23; Ja. iii. 2; 1 Jn. v. 19.  
**ὀλο-τελής**, ἐς, *perfect, complete*, 1 Th. v. 23.\*  
**Ὀλυμπάς**, ἄ, ὁ, *Olympas*, Ro. xvi. 15.\*  
**ὀλυνθος**, ον, ὁ, *an unripe fig, one which, not ripening in due time, grows through the winter and falls off in the spring*, Rev. vi. 13.\*  
**ὅλως** (ὅλος), adv., *wholly, altogether*, 1 Cor. v. 1, vi. 7; with neg., *not at all*, Mat. v. 34; 1 Cor. xv. 29.\*  
**ὄμβρος**, ον, ὁ, *a violent rain*, Lu. xii. 54.\*  
**ὀμείρομαι**, *to long for*, 1 Th. ii. 8 (W. H., Rec. *ὑμείρομαι*).  
**ὀμιλέω**, ὦ, ἦσω, *to associate with* (dat.), *to talk with* (πρός, acc.), Lu. xxiv. 14, 15; Ac. xx. 11, xxiv. 26.\*  
**ὀμίλια**, ας, ἡ, *intercourse, companionship*, 1 Cor. xv. 33.\*  
**ὄμιλος**, ον, ὁ, *a crowd, company*, Rev. xviii. 17 (not W. H.).\*  
**ὀμίχλη**, ης, ἡ, *a mist*, 2 Pet. ii. 17 (W. H.).\*  
**ὄμμα**, ατος, τό, *an eye*, Mat. xx. 34 (W. H.); Mar. viii. 23.\*  
**ὀμνυμι** and **ὀμνύω**, *ὀμόσω* (see Gr. § 116, 3, Wi. § 15, Bu.

45), *to swear, to take an oath*, Mar. xiv. 71; *to promise with an oath*, Mar. vi. 23.  
**ὀμο-θυμαδόν**, adv., *with one mind, unanimously*, only in Ac. and Ro. xv. 6.  
**ὀμοιάω**, σω, *to be like*, Mat. xxiii. 27 (W. H. mrg.); Mar. xiv. 70 (not W. H.). (N. T.)\*  
**ὀμοιο-παθής**, ἐς, *being affected like another* (dat.), *having like passions or feelings*, Ac. xiv. 15; Ja. v. 17.\*  
**ὅμοιος**, ολα, οιον, *like, similar to, resembling* (dat.), Jn. ix. 9; Rev. iv. 3; of equal rank, Mat. xxii. 39.  
**ὀμοιότης**, τητος, ἡ, *likeness*, Heb. iv. 15, vii. 15.\*  
**ὀμοιώω**, ὦ, ὡσω, (1) *to make like; pass., to be like, or to resemble*, Mat. vi. 8, xiii. 24; Ac. xiv. 11; (2) *to liken, to compare*, Mat. vii. 24; Mar. iv. 30; with acc. and dat.  
**ὀμοίωμα**, ατος, τό, *likeness, similitude*, Ro. i. 23, v. 14, vi. 5, viii. 3; Phil. ii. 7; Rev. ix. 7.\* Syn.: see *εικόν*.  
**ὀμοίως**, adv., *in like manner*, Lu. iii. 11; Jn. v. 19.  
**ὀμοίωσις**, εως, ἡ, *likeness*, Ja. iii. 9.\* Syn.: see *εικόν*.  
**ὀμο-λογέω**, ὦ, ἦσω, 1st aor. ὡμολόγησα, *to speak the same thing; hence, (1) to confess, in the sense of conceding or admitting, generally with δοτε*, Mat. xiv. 7; Heb. xi. 13; (2) *to profess, or acknowledge openly, acc., or with ἐν*, Mat. x. 32; Lu. xii. 8; Jn. ix. 22; (3) *as ἐξομολογέω, to praise* (dat.), Heb. xiii. 15.  
**ὀμολογία**, ας, ἡ, *a profession, or a confession*, 2 Cor. ix. 13; 1 Tim. vi. 12, 13; Heb. iii. 1, iv. 14, x. 23.\*  
**ὀμολογουμένως**, adv., *confessedly, by assent of all*, 1 Tim. iii. 16.\*  
**ὀμό-τεχνος**, ον, *of the same trade or craft*, Ac. xviii. 3.\*  
**ὁμοῦ**, adv., *together, at the same place or time*, Jn. iv. 36.  
**ὁμό-φρων**, ον (φρήν), *of one mind*, 1 Pet. iii. 8.\*  
**ὁμῶς**, see *δυννυμι*.  
**ὅμως**, adv., *yet*, 1 Cor. xiv. 7; Gal. iii. 15; with μέντοι, nevertheless, Jn. xii. 42.\*

**ὄναρ**, τό, indecl., *a dream*; κατ' ὄναρ, *in a dream*, Mat. i. 20, ii. 12, 13, 19, 22, xxvii. 19.\*

**ὄναριον**, ου, τό (dim. of ὄνος), *a young ass*, Jn. xii. 14.\*

**ὀνειδίζω**, σω, *to reproach, revile, upbraid*, Mat. xi. 20; Mar. xvi. 14; Lu. vi. 22.

**ὀνειδισμός**, ου, ὁ, *reproach, reviling*, Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33, xi. 26, xiii. 13. (S.)\*

**ὀνειδος**, ους, τό, *reproach, disgrace*, Lu. i. 25.\*

**ὀνησιμος**, ου, ὁ (*profitable*), *Onesimus*, Col. iv. 9; Philem. 10.\*

**ὀνησι-φορος**, ου, ὁ, *Onesiphorus*, 2 Tim. i. 16, iv. 19.\*

**ὀνικός**, ἡ, ὄν, *pertaining to an ass*; μύλος ὀνικός, *a millstone turned by an ass, i.e., the large upper millstone*, Mat. xviii. 6; Lu. xvii. 2 (not W. H.); Mar. ix. 42 (W. H.). (N. T.)\*

**ὀνήμιω**, *to be useful, to help*; mid. aor., opt., ὀνάμην, *may I have help or joy from*, Philem. 20.\*

**ὄνομα**, ατος, τό, *a name*, almost always of persons; in N. T., as in O. T., the name of a person is a mark of what he himself is, the name expresses the character, Mat. i. 21; Mar. iii. 16, v. 9; Lu. i. 31; hence the expressions ποιεῖν τι ἐπὶ τῷ ὀνόματι, ἐν τῷ ὀνόματι, διὰ τοῦ ὀνόματος; the name is often introduced by ὀνόματι, *by name*, once by τοῦνομα (τὸ ὄνομα), Mat. xxvii. 57; *fame, reputation*, Ep. i. 21; Phil. ii. 9.

**ὀνομάζω**, σω, *to give a name to*, Lu. vi. 13, 14; *to mention*, Ep. i. 25; *to call upon the name of*, 2 Tim. ii. 19.

**ὄνος**, ου, ὁ, ἡ, *an ass*, Mat. xxi. 2, 7; Lu. xiii. 15.

**ὄντως**, adv. (ὄν, neut. part. of εἶμι), *really, truly*, 1 Cor. xiv. 25; 1 Tim. v. 3, 5.

**ὄξος**, ους, τό, *vinegar*; in N. T., *sour wine*, mixed with water, a common drink of Roman soldiers, Jn. xix. 29, 30.

**ὄξύς**, εἶα, ὅ, (1) *sharp*, as a weapon, Rev. i. 16, ii. 12; (2) *swift, eager*, Ro. iii. 15.

**ὄπή**, ἡς, ἡ, *an opening, a cavern*, Ja. iii. 11; Heb. xi. 38.\*

**ὀπισθεν**, adv. of place, *from behind, after*, Mat. ix. 20, xv. 23.

**ὀπίσω**, adv., *behind, after*, of place, Lu. vii. 38; of time, Mat. iii. 11; abs., or with gen.; τὰ ὀπίσω, *those things that are behind*, Phil. iii. 14; εἰς τὰ ὀπίσω, *backward*, Jn. xviii. 6.

**ὀπλιζω**, σω, N. T., mid., *to arm one's self with*, acc., fig., 1 Pet. iv. 1.\*

**ὀπλον**, ου, τό, *an instrument*, Ro. vi. 13; hence, plur., *arms, weapons*, Jn. xviii. 3; Ro. xiii. 12; 2 Cor. vi. 7, x. 4.\*

**ὀποίος**, οἷα, οἷον, relat. pron., *of what kind or manner*, correl. to τοιοῦτος, Ac. xxvi. 29; 1 Cor. iii. 13; Gal. ii. 6; 1 Th. i. 9; Ja. i. 24.\*

**ὀπότε**, adv. of time, *when*, Lu. vi. 3 (W. H. ὅτε)\*

**ὀπου**, adv. of place, *where, whither*; *where*, referring to state, Col. iii. 11; *in case that*, 1 Cor. iii. 3.

**ὀπτάω**, *to behold*; in pass., *to appear*, Ac. i. 3; see ὁράω. (S.)\*

**ὀπτασία**, ας, ἡ, *a vision, a supernatural appearance*, Lu. i. 22, xxiv. 23; Ac. xxvi. 19; 2 Cor. xii. 1.\*

**ὀπτός**, ἡ, ὄν, *roasted, broiled*, Lu. xxiv. 42.\*

**ὀπτω**, ὀπτομαι, see ὁράω.

**ὀπώρα**, ας, ἡ, *autumn, autumnal fruits*, Rev. xviii. 14.\*

**ὀπως**, rel. adv., *how*, Lu. xxiv. 20; as conj., *in order that, so that*; with ἄν, Ac. iii. 19 (see Gr. § 384, 2, Wi. § 42, 6, Bu. 234); after verbs of beseeching, and the like, that, Mat. ix. 38; Mar. iii. 6.

**ὄραμα**, ατος, τό, (1) *a spectacle*, Ac. vii. 31; (2) *a vision*, Ac. ix. 10, 12.

**ὄρασις**, εως, ἡ, *appearance*, Rev. iv. 3; *a vision*, Ac. ii. 17; Rev. ix. 17.

**ὀρατός**, ἡ, ὄν, *visible*, plur., neut., Col. i. 16.\*

**ὀράω**, ὦ, ὀφομαι, *εἶδον* (see Gr. § 103, 4, Wi. § 15, Bu. 64), (1) *to see*, generally; (2) *to look upon or contemplate*; (3) *to see*, and so to

*participate in*, Lu. xvii. 22; Jn. iii. 36; (4) *to take heed*, Heb. viii. 5; Mat. viii. 4; with μή or equiv., *to beware*, Mat. xvi. 6; (5) pass., *to be seen, to appear to, to present one's self to* (dat.).

**ὀργή**, ἡς, ἡ, *anger, indignation*, Ep. iv. 31; often of the wrath of God, and its manifestation, Ro. i. 18. Syn.: see θυμός.

**ὀργίζω**, σω, *to irritate, to provoke*; pass., *to be angry*, abs., Mat. xviii. 34; *to be enraged with*, dat., or ἐπὶ, dat., Mat. v. 22; Rev. xii. 17.

**ὀργίλος**, η, ου, *prone to anger*, Tit. i. 7.\*

**ὀργυιά**, ἄς, ἡ, *a fathom*, about five or six feet, Ac. xxvii. 28.\*

**ὀρέγω**, *to stretch forth*; mid., *to reach after, to desire or long eagerly for*, gen., 1 Tim. iii. 1, vi. 10; Heb. xi. 16.\*

**ὀρεινός**, ἡ, ὄν, *mountainous, hilly* (sc. χώρα), Lu. i. 39, 65.\*

**ὄρεξις**, εως, ἡ, *strong desire, lust*, Ro. i. 27.\*

**ὀρθο-ποδέω**, ὦ, *to walk in a straight course, fig., to act uprightly*, Gal. ii. 14. (N. T.)\*

**ὀρθός**, ἡ, ὄν, *upright*, Ac. xiv. 10; *straight*, Heb. xii. 13.\*

**ὀρθο-τομέω**, ὦ (τέμνω), *to cut straight*; met., *to handle rightly, i.e., to teach correctly*, 2 Tim. ii. 15. (S.)\*

**ὀρθρίω**, *to rise early in the morning, to come early in the morning*, Lu. xxi. 38. (S.)\*

**ὀρθρινός**, ἡ, ὄν, *early in the morning*, Lu. xxiv. 22 (W. H.); Rev. xxii. 16 (not W. H.).\*

**ὀρθριος**, α, ου, *early in the morning*, Lu. xxiv. 22 (W. H. read preceding).\*

**ὀρθρος**, ου, ὁ, *early dawn, day-break*, Lu. xxiv. 1; Jn. viii. 2 (W. H. omit); Ac. v. 21.\*

**ὀρθῶς**, adv., *rightly*, Mar. vii. 35; Lu. vii. 43, x. 28, xx. 21.\*

**ὀρίζω**, σω, *to define; to determine*, Ac. xvii. 26; Heb. iv. 7; *to appoint, to decree*, Ac. x. 42, xi. 29; pass., perf. part., ὀρισμένος, *decreed*, Ac. ii. 23; neut., *decree*, Lu. xxii. 22.

**ὄριον**, ου, τό, plur., *the bound-*

aries of a place; hence, *districts, territory*, Mat. ii. 6, iv. 13.

**ορκίζω**, to adjure by, to charge solemnly by, with double acc., Mar. v. 7; Ac. xix. 13; 1 Th. v. 27 (W. H. ἐνορκίζω).\*

**ορκος**, οὐ, ὁ, an oath, Mat. xiv. 1, 9; a promise with an oath, a vow, Mat. v. 33.

**ορκ-ωμοσία**, as, ἡ, the taking of an oath, an oath, Heb. vii. 20, 21, 28. (S.)\*

**ορμᾶω**, ὦ, ἤσω, N. T., intrans., to rush, Mat. viii. 32; Ac. vii. 57 (els, or ἐπι, acc.).

**ορμή**, ἤς, ἡ, a rush, a violent assault, Ac. xiv. 5; Ja. iii. 4.\*

**ορμημα**, ατος, τό, a rushing on, impulse, Rev. xviii. 21.\*

**ορνέον**, ον, τό, a bird, Rev. xviii. 2, xix. 17, 21.\*

**ορνις**, ὄνος, ὁ, ἡ, a bird, a hen, Mat. xxiii. 37; Lu. xiii. 34.\*

**ορο-θεσία**, as, ἡ, a setting of boundaries, a definite limit, Ac. xvii. 26. (N. T.)\*

**ὄρος**, οὐς, τό, a mountain, Lu. iii. 5, ix. 28.

**ὀρύσσω**, ξω, τό, to dig, to dig out, Mat. xxi. 33, xxv. 18; Mar. xii. 1.\*

**ὀρφανός**, ἡ, ὅν, bereaved, an orphan, Jn. xiv. 18; as subst., Ja. i. 27.\*

**ὀρχέομαι**, οὔμαι, ἡσομαι, dep., mid., to dance, Mat. xi. 17, xiv. 6; Mar. vi. 22; Lu. vii. 32.\*

**ὅς**, ἡ, ὁ, relative pronoun, *who, which* (see Gr. §§ 58, 343-348, Wi. § 24, Bu. 281 sq.; for ὅς ἄν, ὅς ἐάν, *whoever*, see Gr. § 380, Wi. § 42, 3, Bu. 288); as demonstr. in the phrase, ὅς μὲν . . . ὅς δέ, *that one . . . this one*, as 2 Cor. ii. 16.

**ὁσάκις**, rel. adv., *as often as*, always with ἄν or ἐάν, 1 Cor. xi. 25, 26; Rev. xi. 6.\*

**ὁσιος** (α), ον, *holy, pious*, of human beings, of Christ, and of God; τὰ ὅσια, *the holy promises*, Ac. xiii. 34. Syn.: see ἁγιος.

**ὁσιότης**, τητος, ἡ, *holiness, godliness*, Lu. i. 75; Ep. iv. 24.\*

**ὁσώς**, adv., *holily*, 1 Th. ii. 10.\*

**ὁσμή**, ἡς, ἡ, a smell, an odor, lit., Jn. xii. 3; fig., 2 Cor. ii. 14, 16; Ep. v. 2; Phil. iv. 18.\*

**ὅσος**, η, ον, relat. pron., *how much, how great*, (1) of time, *how long, as long as*, Ro. vii. 1; repeated, the meaning is intensified, Heb. x. 37: ἐτι μικρὸν ὅσον ὅσον, *yet a little, a very, very little*; (2) of quantity, of number, *how much, plur., how many*, Mar. iii. 8; Jn. vi. 11; Ac. ix. 13; as many as, Mat. xiv. 36; with ἄν, ἐάν, as many as, *whatsoever*, Mat. vii. 12, xxi. 22; (3) of measure, degree, Heb. vii. 20.

**ὅσ-περ**, ἡ-περ, δ-περ, *the very -one who*, Mar. xv. 6 (not W. H.).\*

**ὁστέον**, contr. ὁστούν, οὐ, τό, a bone, Jn. xix. 36.

**ὅσ-τις**, ἡ-τις, ὁ, τι, compound relat., *whosoever, whichever, whatsoever* (see Gr. §§ 58c, 349, Wi. § 42, 3, Bu. 115); the addition of ἄν, ἐάν, gives indefiniteness.

**ὁστράκινος**, η, ον, *made of earth, earthen*, 2 Cor. iv. 7; 2 Tim. ii. 20.\*

**ὁσφρησις**, εως, ἡ, *the sense of smell, smelling*, 1 Cor. xii. 17.\*

**ὁσφύς**, ὄος, ἡ, *the loins*, Mat. iii. 4; Jn. xii. 35; Ac. ii. 30; 1 Pet. i. 13.

**ὅταν** (ὅτε, ἄν), rel. adv., *when, whenever*; always with subj. except Mar. iii. 11, xi. 19 (W. H.), 25 (W. H.); Rev. iv. 9, viii. 1 (W. H.).

**ὅτε**, rel. adv., *when*, Mar. xiv. 12.

**ὅτι**, conj., (1) *that*, after verbs of declaring, etc., introducing the object-sentence; sometimes as a mere quotation mark, Mat. ii. 23; (2) *because* (see Gr. § 136, 6, Wi. § 53, 8b, Bu. 357 sq.).

**ὅτου** (gen. of ὅτις), εως ὅτου, *until*, Lu. xxii. 16.

**οὐ**, adv. (gen. of ὅς), *where, whither*; οὐ ἐάν, *whithersoever*; also used of time, *when*, in the phrases, ἀφ' οὐ, *since*, ἀρχις, εως, μέχρις οὐ, *until*.

**οὐ** (οὐκ before a vowel, οὐχ if the vowel is aspirated), *no*,

*not* (see Gr. §§ 134, 401, Wi. §§ 55, 56, Bu. 344 sq.).

**οὐά**, interj., *ah! aha!* derisive, Mar. xv. 29. (N. T.)\*

**οὐαί**, interj., *woe! alas!* uttered in grief or denunciation, Mat. xi. 21; 1 Cor. ix. 16; ἡ οὐαί, as subst., Rev. ix. 12, *the woe, the calamity*. (S.)

**οὐδαμῶς**, adv., *by no means*, Mat. ii. 6.\*

**οὐ-δέ**, conj., disj. neg., *but not, nor yet* (cf. μηδέ), *neither, nor, not even* (see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.).

**οὐδ-εἰς**, οὐδέμια, οὐδέν (οὐδὲ εἰς), neg. adj., *not one, no one, none, nothing, of no moment, of no value, vain*.

**οὐδ-ποτε**, adv., *never*, 1 Cor. xiii. 8; Mat. vii. 23.

**οὐδέν-πω**, adv., *not yet, never*, Jn. xix. 41.

**οὐθέτις**, οὐθέν (οὐτε εἰς), *no one, nothing*, Ac. xxvi. 26 (W. H.); 1 Cor. xiii. 2, 2 Cor. xi. 8 (W. H.).\*

**οὐκ-ἐτι**, adv., *no further, no more, no longer*.

**οὐκ-οὖν**, adv., *not therefore*; hence, in ordinary classic usage, an affirmative adverb, *therefore* (whereas οὐκοῦν retains its negative force, *not therefore*), Jn. xviii. 37.\*

**οὐ μή**, an emphatic negative (see Gr. § 377, Wi. § 56, 3, Bu. 211 sq.).

**οὖν**, conj., *therefore, then*, Mat. xii. 12; employed espec. (1) in arguing, 1 Cor. iv. 16; (2) in exhortation, Mat. xxii. 9, 17, 21; (3) in interrogation, Mat. xiii. 27; Gal. iii. 19, 21; (4) to resume an interrupted subject, Mar. iii. 31; Jn. xi. 6; (5) to indicate mere transition from one point to another, most frequently in John, as viii. 13.

**οὐ-πω**, adv., *not yet*.

**οὐρά**, ἄς, ἡ, a tail of an animal, Rev. ix. 10, 19, xii. 4.\*

**οὐράνιος**, ον, *heavenly, in or pertaining to heaven*, as Lu. ii. 13; Ac. xxvi. 19.

**οὐρανόθεν**, adv., *from heaven*, Ac. xiv. 17, xxvi. 13.\*

**οὐρανός**, οὐ, ὁ, *heaven*, (1) *the visible heavens* (both sing. and plural), through their whole extent, *the atmosphere, the sky, the starry heavens*;



(2) *the spiritual heavens*, the abode of God and holy beings, Mat. vi. 10; 2 Cor. xii. 2; "the third heaven," above the atmospheric and the sidereal; met., for the inhabitants of heaven, Rev. xviii. 20; especially for God, Lu. xv. 18.

Οὐρβανός, οὐ, ὁ, *Urbanus*, Ro. xvi. 9.\*

Οὐράς, ου, ὁ, *Uriah*, Mat. i. 6.\*  
οὐς, ὥτός, τό, (1) *the ear*, Mat. x. 27; (2) met., *the faculty of perception*, Mat. xi. 15.

οὐσία, ας, ἡ (ὄν, part. elul), *property, wealth*, Lu. x. 12, 13.\*

οὐ-τε, conj., *and not; neither, nor*, with a negative preced.; οὐτε ... οὐτε, *neither ... nor*. (The readings often vary between οὐτε and οὐδέ.)

οὗτος, αὕτη, τοῦτο, demonstr. pron., *this (near)*, appl. to persons and things, sometimes emphatic, Mat. v. 19; sometimes contemptuous, *this fellow*, Mat. xiii. 55 (see Gr. §§ 338-342, Wi. § 23, Bu. 103 sq.; also ἐκεῖνος and ὅδε).

οὕτως (and before a consonant sometimes οὕτω), adv., *thus, in this wise, so*, (1) in reference to antecedent or following statement; (2) correlative with ὡς or καθώς, *so ... as*; (3) qualifying adjectives, adverbs, or verbs, *so*, Heb. xii. 21; Mat. ix. 33; οὕτως ... οὕτως, 1 Cor. vii. 7, *in this manner ... in that*.  
οὐχί, adv., (1) an intensive form of οὐ, Jn. xiii. 10, *by no means, not at all*, (2) mostly interrog., as Mat. v. 46, expecting an affirmative answer.

ὀφειλέτης, ου, ὁ, *a debtor*, Mat. xviii. 24; *one bound to some duty*, e.g., obedience to the law, Gal. v. 3; *a delinquent, sinner*, Lu. xiii. 4.

ὀφειλή, ἥς, ἡ, *a debt, a duty*, Mat. xviii. 32; Ro. xiii. 7; 1 Cor. vii. 3 (W. H.). (N. T.)\*

ὀφειλῆμα, ατος, τό, *a debt, what is justly due*, Ro. iv. 4; fig., *an offense, a sin*, Mat. vi. 12.\*

ὀφεῖλω, (1) *to owe money* (acc.

and dat.), Mat. xviii. 28; τό ὀφειλόμενον, *the due*, Mat. xviii. 30; (2) *to be under obligation*, Mat. xxiii. 16; *to sin against*, Lu. xi. 4.

ὀφελον (see Gr. § 378, Wi. § 41 ὁ, 5, note 2, Bu. 214 sq.), interjection, *O that! I wish! would that!* followed by indicative, 1 Cor. iv. 8; 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15.\*

ὀφελος, ους, τό (ὀφέλλω, *to increase*), *profit, advantage*, 1 Cor. xv. 32; Ja. ii. 14, 16.\*

ὀφθαλμο-δουλεία, ας, ἡ, *eye-serv. fig.*, Ep. vi. 6; Col. iii. 22. (N. T.)\*

ὀφθαλμός, οὐ, ὁ, *an eye*; fig., of the eye as the receptive channel into mind and heart, Mat. vi. 23 (see Mar. vii. 22; Mat. xx. 15); fig., *the eye of the mind, i.e., the understanding*, Ac. xxvi. 18.

ὄφης, εως, ὁ, *a serpent*, Mat. vii. 10; an emblem of wisdom, Mat. x. 16; of cunning, Mat. xxiii. 33; used symbol. for Satan, Rev. xii. 9, 14.

ὄφρυς, ὅς, ἡ, *the eyebrow; the brow of a mountain or hill*, Lu. iv. 29.\*

ὀχλέω, ὦ, *to disturb, to vex*, only in pass., Lu. vi. 18 (W. H. ἐνοχλέω), Ac. v. 16.\*

ὀχλο-ποιέω, ὦ, *to gather a crowd*, Ac. xvii. 5. (N. T.)\*

ὄχλος, ου, ὁ, *a crowd, an unorganized multitude*, Mat. ix. 23, 25; *the multitude, the common people*, Mar. xii. 12.

ὀχύρωμα, ατος, τό, *a fortress, a strong defense*, 2 Cor. x. 4.\*

ὀψάριον, ου, τό (a relish with bread), *a little fish*, Jn. vi. 9, 11, xxi. 9, 10, 13. (N. T.)\*

ὀψέ, adv., *late, in the evening*, Mar. xi. 11 (W. H.), 19, xiii. 35; *late in, gen.*, Mat. xxviii. 1.\*

ὀψιμος, ον, latter, of the rain, Ja. v. 7.\*

ὀψις, α, ον, late, Mar. xi. 11 (not W. H., see mrg.); as subst., ἡ ὀψια, *evening*, either the former of the two evenings reckoned among the Jews, Mat. viii. 16; or the latter, Mat. xiv. 23; see ver. 15.

ὀψις, εως, ἡ, *sight; the countenance*, Jn. xi. 44; Rev. i.

16; *external appearance*, Jn. vii. 24.\*

ὀψώνιον, ου, τό, lit., *relish, sauce*, like ὀψάριον, (1) plur., *the rations of soldiers, their wages*, Lu. iii. 14; 1 Cor. ix. 7; hence, (2) *wages, generally*, Ro. vi. 23; 2 Cor. xi. 8.\*

## Π

Π, π, πῖ, πῖ, π, the sixteenth letter. As a numeral, π' = 80; π = 80,000.

παγιδεύω, σω, *to ensnare, to entrap*, fig., Mat. xxii. 15. (S.)\*

παγίς, ἰδος, ἡ, *a snare, a trap*, Lu. xxi. 35; fig., Ro. xi. 9; 1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26.\*

πάγος, ου, ὁ, *a hill*; only with the adj. Ἄπειος, *Mars' Hill, Areopagus*, Ac. xvii. 19, 22.\*

πάθημα, ατος, τό, (1) *suffering, affliction*, Ro. viii. 18; (2) *affection of mind, passion*, Ro. vii. 5; Gal. v. 24; (3) *an undergoing, an enduring*, Heb. ii. 9.

παθητός, ἡ, ὁν, *destined to suffer*, Ac. xxvi. 23.\*

πάθος, ους, τό, *suffering, emotion*, in N. T., of an evil kind, *depraved passion, lust*, Ro. i. 26; 1 Th. iv. 5; Col. iii. 5.\*

παιδ-αγωγός, οὐ, ὁ, *a boys' guardian or tutor, "pædagogus," a slave who had the charge of the life and morals of the boys of a family, not strictly a teacher*, 1 Cor. iv. 15; Gal. iii. 24, 25.\*

παιδάριον, ου, τό (dim. of παῖς), *a little boy, a lad*, Mat. xi. 16 (W. H. παιδίον); Jn. vi. 9.\*

παιδεία, ας, ἡ, *training and education of children*, Ep. vi. 4; hence, *instruction*, 2 Tim. iii. 16; *chastisement, correction*, Heb. xii. 5-11.\*

παιδευτής, οὐ, ὁ, (1) *an instructor*, Ro. ii. 20; (2) *a chastiser*, Heb. xii. 9.\*

παιδεύω, σω, *to train a child*, Ac. xxii. 3; hence, (1) *to instruct*, 1 Tim. i. 20, (2) *to correct, to chasten*, 2 Tim. ii. 25; Heb. xii. 7.

παιδιόθεν, adv., *from childhood*, Mar. ix. 21. (N. T.)\*

παιδίον, ου, τό (dim. of παῖς),



a little child, an infant, Mat. ii. 8; a child more advanced, Mat. xiv. 21; fig., 1 Cor. xiv. 20.

**παιδίσκη**, ης, ἡ (fem. dim. of παῖς), a young girl; a young female slave, Lu. xii. 45, xxii. 56.

**παίζω**, to play, as a child, to sport, to jest, 1 Cor. x. 7.\*

**παῖς**, παιδός, ὁ, ἡ, (1) a child, a boy or girl, Lu. ii. 43, viii. 51, 54; (2) a servant, a slave, as Mat. viii. 6, 8; ὁ παῖς τοῦ θεοῦ, the servant of God, used of any servant, Lu. i. 69; of the Messiah, Mat. xii. 18.

**παῖω**, σω, to strike, to smite, with the fist, Mat. xxvi. 68; Lu. xxii. 64; with a sword, Mar. xiv. 47; Jn. xviii. 10; as a scorpion with its sting, Rev. ix. 5.\*

**Πακατιανή**, ης, ἡ, Pacatiana, a part of Phrygia, 1 Tim. vi. 22 (Rec).\*

**πάλαι**, adv., of old, Heb. i. 1; long ago, Mat. xi. 21.

**παλαιός**, ὁ, ἡ, (1) old, ancient, 2 Cor. iii. 14; ὁ παλαιός ἄνθρωπος, the old or former man, i.e., man in his old, un-renewed nature, Ro. vi. 6; (2) worn out, as a garment, Mat. ix. 16.

**παιδιότης**, τητος, ἡ, oldness, obsolescence, Ro. vii. 6.\*

**παλαιόω**, ὦ, to make old, to declare obsolete, Heb. viii. 13; pass., to grow old, to become obsolete, Lu. xii. 33; Heb. i. 11, viii. 13.\*

**πάλη**, ης, ἡ, a wrestling, Ep. vi. 12.\*

**παλιγ-γενεῖα** (W. H. παλινγ-), as, ἡ, a new birth, regeneration, Tit. iii. 5; a renovation of all things, Mat. xix. 28.\* Syn.: see ἀνακαίνωσις.

**πάλιν**, adv., again, back, used of place or of time; a particle of continuation, again, once more, further; and of antithesis, as 2 Cor. x. 7, on the other hand.

**παμ-πληθεῖ**, adv., all at once, all together, Lu. xxiii. 18. (N. T.)\*

**πάμ-πολυς**, παμπόλλη, πάμπολυ, very great, Mar. viii. 1 (not W. H.).\*

**Παμφυλία**, as, ἡ, Pamphylia, Ac. xiii. 13.

**παν-δοχεῖον**, ου, τό, a khan, or Eastern inn, Lu. x. 34.\*

**παν-δοχεύς**, έως, ὁ (δέχομαι), the keeper of a khan, a host, Lu. x. 35.\*

**παν-ήγυρις**, εως, ἡ (ἀγείρω), a general festal assembly, Heb. xii. 23.\* Syn.: see ἐκκλησία.

**παν-οικί**, adv., with one's whole household or family, Ac. xvi. 34.\*

**παν-οπλία**, as, ἡ, complete armor, Lu. xi. 22; Ep. vi. 11, 13.\*

**πανουργία**, as, ἡ, shrewdness, skill; hence, cunning, craftiness, Lu. xx. 23, 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3; Ep. iv. 14.\*

**παν-ούργος**, ον (ἐργον), doing everything; cunning, crafty, 2 Cor. xii. 16.\*

**πανταχῇ**, adv., everywhere, Ac. xxi. 28 (W. H.).\*

**πανταχόθεν**, adv., from all sides, Mar. i. 45 (W. H. πάντοθεν).\*

**πανταχοῦ**, adv., everywhere, Mar. xvi. 20; Lu. ix. 6.

**παντελής**, ές, complete; εἰς τὸ παντελής, completely, perfectly, Heb. vii. 25; the same phrase, with μή, not at all, Lu. xiii. 11.\*

**πάντῃ**, adv., in every way, Ac. xxiv. 3.\*

**πάντοθεν**, adv., from all sides, Mar. i. 45 (W. H.); Lu. xix. 43; Heb. ix. 4.\*

**παντο-κράτωρ**, οπος, ὁ, the almighty, used of God, Rev. i. 8, iv. 8.

**πάντοτε**, adv., always, at all times, Mat. xxvi. 11.

**πάντως**, adv., wholly, entirely, 1 Cor. v. 10; in every way, by all means, Ro. iii. 9; assuredly, certainly, Ac. xxi. 22.

**παρά**, prep., gov. the gen., the dat., and accus., beside; with a gen. (of person), it indicates source or origin; with a dat., it denotes presence with; with an accus., it indicates motion towards, or alongside, and is employed in comparisons, beyond; for details see Gr. § 306, Wi. §§ 47 b, 48 d, 49 g, Bu. 339 sq. In composition, παρά retains its general meaning, besides, sometimes denoting nearness, sometimes motion by or

past, so as to miss or fail; occasionally also stealthiness (by the way), as in παρεισάγω.

**παρα-βαίνω**, 2d aor. παρέβην, to transgress, Mat. xv. 2, 3; 2 Jn. 9 (W. H. προάγω); to depart, desert, Ac. i. 25.\*

**παρα-βάλλω**, (1) to compare, Mar. iv. 30 (not W. H.); (2) to betake one's self, arrive, Ac. xx. 15.\*

**παρά-βασις**, εως, ἡ, a transgression, Ro. ii. 23. Syn.: see ἀγνόημα.

**παρα-βάτης**, ου, ὁ, a transgressor, Ro. ii. 25, 27; Gal. ii. 18; Ja. ii. 9, 11.\*

**παρα-βιάζομαι**, to constrain by entreaties, Lu. xxiv. 29; Ac. xvi. 15.\*

**παρα-βολεύομαι**, to expose one's self to peril, to be venturesome, Phil. ii. 30 (W. H.). (N. T.)\*

**παρα-βολή**, ης, ἡ, (1) a comparison, Heb. ix. 9; (2) a parable, often of those uttered by our Lord, Mar. iv. 2, 10; (3) a proverb, an adage, Lu. iv. 23; (4) perhaps in Heb. xi. 19, a venture, a risk (see παραβολεύομαι).

**παραβουλεύομαι**, to consult a-miss, be reckless, Phil. ii. 30 (Rec.). (N. T.)\*

**παραγγεῖλα**, as, ἡ, a command, a charge, Ac. v. 28, vi. 24; 1 Th. iv. 2; 1 Tim. i. 5, 18.\*

**παρ-αγγέλλω**, to notify, to command, to charge, Lu. viii. 29; 2 Th. iii. 4; dat. of person, acc. of thing, or ὅτι, να or inf., 1 Tim. vi. 13.

**παρα-γίνομαι**, to come near, come forth, come against (ἐπί πρὸς), Lu. xii. 51, xxii. 52; Jn. iii. 23; Heb. ix. 11.

**παρ-άγω**, to pass by, Mat. xx. 30; to depart, Mat. ix. 27; to pass away, act., 1 Cor. vii. 31; pass., only 1 Jn. ii. 8, 17.

**παρα-δειγματίζω**, to make a public example of, to expose to disgrace, Mat. i. 19 (W. H. δειγματίζω); Heb. vi. 6.\*

**παράδεισος**, ου, ὁ (probably a Persian word, "garden," "park"), Paradise, Lu. xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.\*

**παρα-δέχομαι**, dep., mid., to receive, accept, acknowledge, Mar. iv. 20; Ac. xv. 4 (W

Η.), xvi. 21, xxii. 18; 1 Tim. v. 19; Heb. xii. 6.\*

**παρα-δια-τριβή**, ἥς, ἡ, *useless occupation*, 1 Tim. vi. 5 (W. H. διαπατριβή). (N.T.)\*

**παρα-δίδωμι**, acc. and dat., (1) *to deliver over*, as to prison, judgment, or punishment, Mat. iv. 12; *to betray*, spec. of the betrayal by Judas; (2) *to surrender*, abandon one's self, Ep. iv. 19; (3) *to hand over*, entrust, commit, deliver, as Mat. xxv. 14; Lu. i. 2; Ac. vi. 14; (4) *to commend* to kindness, Ac. xiv. 26; (5) *to give or prescribe*, as laws, etc., Ac. vi. 14; (6) prob. *to permit*, in Mar. iv. 29, *when the fruit permits or allows*.

**παρα-δοξος**, ον, *strange, wonderful*, Lu. v. 26.\*

**παρα-δοσις**, εως, ἡ, *an instruction, or tradition*, Mat. xv. 2; 1 Cor. xi. 2; 2 Th. ii. 15, iii. 6.

**παρα-ζηλώω**, ὦ, ὥσω, *to provoke to rivalry*, Ro. xi. 11, 14; *to jealousy*, Ro. x. 19; *to anger*, 1 Cor. x. 22. (S.)\*

**παρα-θαλάσσιος**, α, ον, *by the sea*, Mat. iv. 13.\*

**παρα-θεωρῶ**, ὦ, *to overlook*, neglect, Ac. vi. 1.\*

**παρα-θήκη**, ἥς, ἡ, *a deposit, anything committed to one's charge*, 1 Tim. vi. 20 (W. H.); 2 Tim. i. 12, 14 (W. H.)\*

**παρα-αινέω**, ὦ, *to exhort, admonish*, Ac. xxvii. 9, 22.\*

**παρα-αιτέομαι**, οὔμαι, dep., mid., *to entreat for*, *to beg off*, *make excuse*, *refuse*, *reject*, Mar. xv. 6 (W. H.); Lu. xiv. 18, 19; Ac. xxv. 11; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 19, 25.\*

**παρα-καθέξομαι**, *to seat one's self*, Lu. x. 39 (W. H.)\*

**παρα-καθίζω**, intrans., *to sit down beside*, Lu. x. 39 (Rec.)\*

**παρα-καλέω**, ὦ, ἐσώ, (1) *to send for*, *summon*, Ac. xxviii. 20; (2) *to beseech*, *entreat*, Mar. i. 40; (3) *to exhort, admonish*, Ac. xv. 32; 1 Tim. vi. 2; (4) *to comfort*, 2 Cor. i. 4; pass., *to be comforted*, Lu. xvi. 24.

**παρα-καλύπτω**, *to hide*, *to conceal*, Lu. ix. 45.\*

**παρα-κατα-θήκη**, ἥς, ἡ, *a trust, a deposit*, 1 Tim. vi. 20; 2 Tim. i. 14 (in both passages W. H. read παραθήκη).\*

**παρα-κειμαι**, *to be at hand*, *be present with* (dat.), Ro. vii. 18, 21.\*

**παρα-κλησις**, εως, ἡ, *a calling for*, *a summons*; hence, (1) *exhortation*, Heb. xii. 5; (2) *entreaty*, 2 Cor. viii. 4; (3) *encouragement*, Phil. ii. 1; (4) *consolation, comfort*, Ro. xv. 4; met., of the Consoler, Lu. ii. 25; (5) generally, of the power of imparting all these, Ac. iv. 36.

**παρα-κλητος**, ου, ὁ, (1) *an advocate, intercessor*, 1 Jn. ii. 1; (2) *a consoler, comforter, helper*, of the Holy Spirit, Jn. xiv. 16, 26, xv. 26, xvi. 7.\*

**παρα-κοή**, ἥς, ἡ, *disobedience*, Ro. v. 19; 2 Cor. x. 6; Heb. ii. 2.\* Syn.: see ἀγνόημα.

**παρα-κολουθεῖω**, ὦ, ἡσώ, *to follow closely*, *to accompany* (dat.), Mar. xvi. 17 (not W. H., see mrg.); *to follow so as to trace out*, *to examine*, Lu. i. 3; *to follow teaching*, 1 Tim. iv. 6; 2 Tim. iii. 10.\*

**παρα-κούω**, *to hear negligently*, *to disregard*, Mat. xviii. 17; Mar. v. 36 (W. H.)\*

**παρα-κύπτω**, ψω, *to stoop*, Lu. xxiv. 12; Jn. xx. 5, 11; fig., *with els*, *to search into*, Ja. i. 25; 1 Pet. i. 12.\*

**παρα-λαμβάνω**, λήψομαι (W. H. -λήμψ-), (1) *to take to one's self*, *to take with one*, Lu. ix. 10, 28, xi. 26; *to lead off* a prisoner, Jn. xix. 16; Ac. xxiii. 18; (2) *to receive by transmission*, Col. iv. 17; Heb. xii. 28; fig., *to receive by instruction*, Mar. vii. 4.

**παρα-λέγω**, N.T. in mid., *to lay one's course near*, in sailing, *to coast along*, Ac. xxvii. 8, 13.\*

**παρα-άλιος**, ον, *adjacent to the sea*, *on the coast*, Lu. vi. 17.\*

**παρα-αλλάγη**, ἥς, ἡ, *change, variation*, Ja. i. 17.\*

**παρα-λογίζομαι**, dep., *to impose upon*, *to delude*, acc., Col. ii. 4; Ja. i. 22.\*

**παρα-λυτικός**, ἡ, ὄν, *afflicted with paralysis*, in the whole

or a part of the body, Mat. iv. 24, viii. 6. (N.T.)

**παρα-λύω**, *to relax*, *to enfeeble*, only perf. part., pass., παρα-λελυμένος, *paralyzed, enfeebled*.

**παρα-μένω**, μενῶ, *to remain by* (dat., or πρὸς, acc.), *to abide with*, 1 Cor. xvi. 6 (W. H. καταμένω); Phil. i. 25 (W. H.); *to continue*, Ja. i. 25; Heb. vii. 23.\*

**παρα-μυθεομαι**, οὔμαι, *to speak to*, *to cheer*, *to comfort*, Jn. xi. 19, 31; 1 Th. ii. 11, v. 14.\*

**παρα-μυθία**, ας, ἡ, *encouragement, comfort*, 1 Cor. xiv. 3.\*

**παρα-μύθιον**, ου, τό, *comfort*, Phil. ii. 1.\*

**παρα-νομέω**, ὦ, *to act contrary to law*, Ac. xxiii. 3.\*

**παρα-νομία**, ας, ἡ, *violation of law, transgression*, 2 Pet. ii. 16.\* Syn.: see ἀγνόημα.

**παρα-πικραίνω**, ανῶ, 1st aor. παρεπίκρανα, *to provoke God to anger*, Heb. iii. 16. (S.)\*

**παρα-πικρασμός**, οὔ, ὁ, *provocation of God*, Heb. iii. 8, 15. (S.)\*

**παρα-πίπτω**, 2d aor. παρέπεσον, *to fall away*, Heb. vi. 6.\*

**παρα-πλέω**, ὦ, εὔσομαι, *to sail past*, acc., Ac. xx. 16.\*

**παρα-πλήσσω**, adv., *near to* (gen.), Phil. ii. 27.\*

**παραπλησίως**, adv., *similarly*, *in like manner*, Heb. ii. 14.\*

**παρα-πορεύομαι**, dep., mid., *to pass by*, *to pass along by*, Mar. xi. 20, xv. 29.

**παρα-πτωμα**, ατος, τό (παρα-πίπτω), *a falling away or aside*, *a sin*, Ep. i. 7, ii. 1, 5. Syn.: see ἀγνόημα.

**παρα-πρέω**, 2d aor., pass., παρεπρήν, pass., *to be carried past*, *to lose*, Heb. ii. 1.\*

**παρα-σημος**, ον, *marked with* (dat.), Ac. xxviii. 11.\*

**παρα-σκευάζω**, σω, *to prepare*, Ac. x. 10; mid., *to prepare one's self*, 1 Cor. xiv. 8; pass., *to be in readiness*, 2 Cor. ix. 2, 3.\*

**παρα-σκευή**, ἥς, ἡ, *a preparation, i.e., the day immediately before a sabbath or other festival*, Mat. xxvii. 62; Mar. xv. 42; Lu. xxiii. 54; Jn. xix. 14, 31, 42.\*

**παρα-τείνω**, to extend, to prolong, Ac. xx. 7.\*

**παρα-τηρέω**, ὦ, ἦσω, (1) to watch, Mar. iii. 2; (2) to observe scrupulously, Gal. iv. 10.

**παρα-τήρησις**, εως, ἡ, observation, Lu. xvii. 20.\*

**παρα-τίθημι**, θήσω (see Gr. § 107), (1) to place near or by the side of, as food, Lu. xi. 6; (2) to set or lay before, as instruction, used of a parable, Mat. xiii. 24; mid., to give in charge to, to entrust, Lu. xii. 48; to commend, to recommend (acc. and dat., or els), Ac. xiv. 23.

**παρα-τυγχάνω**, to fall in with, chance to meet, Ac. xvii. 17.\*

**παρα-αυτίκα**, adv., for the moment, 2 Cor. iv. 17.\*

**παρα-φέρω** (see Gr. § 103, 6, Wi. § 52, 4, 11), to remove (acc. and ἀπό), Mar. xiv. 36; Lu. xxii. 42; pass., to be led aside, carried away, Heb. xiii. 9 (W. H.); Ju. 12 (W. H.).\*

**παρα-φρονέω**, ὦ, to be beside one's self, 2 Cor. xi. 23.\*

**παρα-φρονία**, ας, ἡ, being beside one's self, madness, folly, 2 Pet. ii. 16. (N. T.)\*

**παρα-χειμάζω**, ὥσω, to pass the winter, Ac. xxvii. 12, xxviii. 11; 1 Cor. xvi. 6; Tit. iii. 12.\*

**παρα-χειμασία**, ας, ἡ, a passing the winter, Ac. xxvii. 12.\*

**παρα-χρήμα**, adv., instantly, immediately, Lu. i. 64, iv. 39.

**πάρδαλις**, εως, ἡ, a leopard, a panther, Rev. xiii. 2.\*

**παρ-εδρεύω**, to wait upon, to attend to (dat.), 1 Cor. ix. 13 (W. H.).\*

**πάρ-εimi** (εἰμι), to be near, to be present; part., παρών, present; τὸ παρόν, the present time; τὰ παρόντα, possessions.

**παρ-εισ-άγω**, ξω, to bring in secretly, 2 Pet. ii. 1.\*

**παρ-εισ-ακτος**, ου, brought in secretly, surreptitious, Gal. ii. 4.\*

**παρ-εισ-δύω**, ου-ύνω, ύσω, to come in by stealth, to enter secretly, Ju. 4.\*

**παρ-εισ-έρχομαι** (see Gr. § 103, 2), (1) to enter secretly, Gal.

ii. 4; (2) to enter in addition, Ro. v. 20.\*

**παρ-εισ-φέρω**, to contribute besides, 2 Pet. i. 5.\*

**παρ-εκτός**, adv., besides; τὰ παρεκτός, the things that occur besides, 2 Cor. xi. 28 (see R.V. mrg.); prep. with gen., except, Mat. v. 32; Ac. xxvi. 29; also Mat. xix. 9, W. H. mrg.\*

**παρ-εμ-βάλλω**, βαλῶ, to cast up a bank about a city, Lu. xix. 43 (W. H.).\*

**παρ-εμ-βολή**, ἡς, ἡ, (1) a camp, Heb. xiii. 11, 13; (2) soldiers' barracks, Ac. xxi. 34, 37; (3) an army in battle array, Heb. xi. 34.

**παρ-εν-οχλέω**, ὦ, to cause disturbance to, to disquiet (dat.), Ac. xv. 19.\*

**παρ-επί-δημος**, ου, residing in a strange country; as subst., a stranger, foreigner, Heb. xi. 13; 1 Pet. i. 1, ii. 11.\*

**παρ-έρχομαι**, ελεύσομαι (see Gr. § 103, 2, Wi. § 52, 4, 11), (1) to pass by, with acc. of person or place; (2) to pass, elapse, as time; (3) to pass away or perish; (4) to pass from any one; (5) to pass carelessly, i.e., to disregard, neglect.

**πάρ-εσις**, εως, ἡ (ἔημι), passing over, pratermission, Ro. iii. 25.\* Syn.: see ἀφεσις.

**παρ-έχω**, έξω, 2d aor. παρέσχον (dat. and acc.), (1) to offer, to supply, Lu. vi. 29; Ac. xxii. 2; espec. the phrase παρέχω κόπους, to cause trouble, Mat. xxv. 10; (2) in mid., to present, manifest, Tit. ii. 7; to bestow, Col. iv. 1.

**παρ-ηγορία**, ας, ἡ, solace, Col. iv. 11.\*

**παρθεнія**, ας, ἡ, virginity, Lu. ii. 36.\*

**παρθένος**, ου, ἡ, a virgin, a maid, Mat. xxv. 1, 7, 11; hence one who is chaste, Rev. xiv. 4, applied to the male sex.

**Πάρθος**, ου, ὁ, a Parthian, Ac. ii. 9.\*

**παρ-ίημι**, to pass by or over, to relax; pass., perf. part., παρειμένος, weary, Heb. xii. 12.\*

**παρ-ιστήμι**, or παριστάνω (Ro. vi. 13, 16; see Gr. § 107),

στήσω, (1) trans. in act., pres., imp., fut., and 1st aor., to place near or at hand, to provide, Ac. xxiii. 24; to present, to offer, Ro. vi. 13, 16; specially, to dedicate, to consecrate, Lu. ii. 22; to cause to appear, to demonstrate, Ac. xxiv. 13; (2) intrans., perf., plup., 2d aor., and mid., to stand by, Mar. xiv. 47, 69, 70; Lu. xix. 24; to have come, Mar. iv. 29; to stand by, i.e., for aid or support, Ro. xvi. 2; to stand in hostile array, Ac. iv. 26.

**Παρμενάς**, acc. ἀν, ὁ, Parmenas, Ac. vi. 5.\*

**πάρ-οδος**, ου, ἡ, a passing by or through, 1 Cor. xvi. 7.\*

**παρ-οικέω**, ὦ, to dwell in (έν or els, const. præg.) as a stranger, Lu. xxiv. 18; Heb. xi. 9.\*

**παρ-οικία**, ας, ἡ, a sojourning, a dwelling in a strange land, Ac. xiii. 17; 1 Pet. i. 17. (S.)\*

**πάρ-οικος**, ου, generally as substantive, a stranger, a foreigner, Ac. vii. 6, 29; Ep. ii. 19; 1 Pet. ii. 11.\*

**παρ-ομίμᾱ**, ας, ἡ (οἶμος, a way), (1) a current or trite saying, a proverb, 2 Pet. ii. 22; (2) an obscure saying, a symbolic saying, Jn. xvi. 25, 29; (3) a comparative discourse, an allegory, Jn. x. 6.

**πάρ-οινος**, ου, given to wine, drunken, 1 Tim. iii. 3; Tit. i. 7.\*

**παρ-οίχομαι**, to pass away, of time, Ac. xiv. 16.\*

**παρ-ομοιάζω**, to resemble, Mat. xxiii. 27. (N. T.)\*

**παρ-όμοιος**, ου, similar, Mar. vii. 8 (W. H. omit), 13.\*

**παρ-οξύω**, to provoke, to irritate, in pass., Ac. xvii. 16; 1 Cor. xiii. 5.\*

**παρ-οξύσμός**, ου, ὁ, (1) incitement, Heb. x. 24; (2) contention, irritation, Ac. xv. 39.\*

**παρ-οργίζω**, ὦ, to provoke greatly, exasperate, Ro. x. 19; Ep. vi. 4.\*

**παρ-οργισμός**, ου, ὁ, exasperation, wrath, Ep. iv. 26. (S.)\* Syn.: see θυμός.

**παρ-οτρύνω**, to stir up, to incite, Ac. xiii. 50.\*



**παρ-ουσία**, ας, ἡ (εἰμὺ), (1) *presence*, 2 Cor. x. 10; Phil. ii. 20; (2) *a coming, an arrival, advent*, often of the second coming of Christ, 2 Cor. vii. 6, 7; 1 Th. iii. 13.

**παρ-οψίς**, ἰδος, ἡ, *a dish for delicacies*, Mat. xxiii. 25, 26.\*

**παρρησία**, ας, ἡ, *freedom, openness*, especially in speaking, *boldness, confidence*, Ac. iv. 13; Heb. x. 19; *παρρησία*, ἐν παρρησίᾳ, or μετὰ παρρησίας, *boldly, openly*.

**παρρησιάζομαι**, dep., mid., 1st aor. ἐπαρρησιασάμην, *to speak freely, boldly, to be confident*, Ac. xviii. 26, xxvi. 26.

**πάς**, πᾶσα, πᾶν (see Gr. § 37), *all, the whole, every kind of* (see Gr. § 224, Wi. § 18, 4, Bu. 119 sq., and for negative in phrases, Gr. § 328, iii., Wi. § 26, 1, Bu. 121 sq.); *adverbial phrases are διαπαντός* (which see), *always; ἐν παντί, ἐν πᾶσιν, in everything; and πάντα* (neut. plur. acc.), *altogether*.

**πάσχα**, τό (Aram.), *the paschal lamb*, Mar. xiv. 12; applied to Christ, 1 Cor. v. 7; *the paschal supper*, Mar. xiv. 16; *the passover feast*, Mat. xxvi. 2. (S.)

**πάσχω** (παθ-, see Gr. § 94, i. 7), *to be affected with anything, good or bad; so, to enjoy good*, Gal. iii. 4; *more commonly, to endure suffering*, Mat. xvii. 15; *to suffer* (acc. of that suffered, ἀπό or ὑπό, gen., of person inflicting).

**Πάταρα**, ἄρων, τά, *Patara*, Ac. xxi. 1.\*

**πατάσσω**, ἔω, *to smite, to strike, to smite to death, to afflict*, Mat. xxvi. 31; Ac. xii. 23.

**πατέω**, ὦ, ἥσω, *to tread upon*, Lu. x. 19; *to press by treading, as grapes*, Rev. xiv. 20, xix. 15; fig., *to tread down, to trample upon*, Lu. xxi. 24; Rev. xi. 2.\*

**πατήρ**, τρός, ὁ (see Gr. § 30, ii., Wi. §§ 19, 1a, 30, 3, Bu. 94), *a father*; often of God as the father of men, Mat. v. 16, 45; as the father of the Lord Jesus Christ, Mat. vii. 21; as the first person in the Trinity, Mat. xxviii. 19; as the source of manifold bless-

ings, 2 Cor. i. 3. Secondary meanings are: (1) *a founder of a race, an ancestor*; (2) *a senior, a father in age*, 1 Jn. ii. 13, 14; (3) *the author, or cause, or source of anything*, Jn. viii. 44; Heb. xii. 9; (4) *a spiritual father, or means of converting any one to Christ*, 1 Cor. iv. 15; (5) *one to whom resemblance is borne*, Jn. viii. 38, 41, 44.

**Πάτμος**, ον, ἡ, *Patmos*, Rev. i. 9.\*

**παρ-αλφάς** (W. H. -ολφας), ον, ὁ, *a parricide*, 1 Tim. i. 9.\*

**πατριά**, ἄς, ἡ, *a family* (in O. T. a division between the tribe and the household), Lu. ii. 4; Ac. iii. 25; Ep. iii. 15 (on which see Gr. § 224).\*

**πατρι-άρχης**, ον, ὁ, *head or founder of a family, a patriarch*, Ac. ii. 29, vii. 8, 9; Heb. vii. 4. (S.)\*

**πατρικός**, ἡ, ὁν, *paternal, ancestral*, Gal. i. 14.\*

**πατρίς**, ἰδος, ἡ, *one's native place, fatherland*, Heb. xi. 14; *one's native place, i.e., city*, Mat. xiii. 54, 57.

**Πατρόβας**, acc. av, ὁ, *Patrobas*, Ro. xvi. 14.\*

**πατρο-παρά-δοτος**, ον, *handed down from ancestors*, 1 Pet. i. 18.\*

**πατρός**, α, ον, *received from the fathers, hereditary*, Ac. xxii. 3, xxiv. 14, xxviii. 17.\*

**Παῦλος**, ον, ὁ, *Paul*, (1) *Sergius Paulus*, Ac. xiii. 7; (2) *the apostle of the Gentiles*, Ac. xxi. 40 (see Gr. § 159c, Wi. § 18, 6).

**παύω**, σω, *to cause to cease, to restrain*, 1 Pet. iii. 10; *generally mid., to cease, desist*, Lu. v. 4, viii. 24.

**Πάφος**, ον, ἡ, *Paphos*, Ac. xiii. 6, 13.\*

**παχύνω** (παχύς), *to make fat, to fatten*; pass., fig., *to become stupid*, Mat. xiii. 15; Ac. xxviii. 27.\*

**πέδη**, ἡς, ἡ, *a shackle, a fetter for the feet*, Mar. v. 4; Lu. viii. 29.\*

**πεδινός**, ἡ, ὁν, *level*, Lu. vi. 17.\* **πεζεύω** (πεζός), *to travel on foot or by land*, Ac. xx. 13.\*

**πεζῇ**, adv., *on foot, or by land*, Mat. xiv. 13; Mar. vi. 33.\*

**πειθ-αρχέω**, ὦ, (1) *to obey a ruler or one in authority*, Ac. v. 29, 32; Tit. iii. 1; (2) *to obey, or conform to advice*, Ac. xxvii. 21.\*

**πειθός** (W. H. πειθός), ἡ, ὁν, *persuasive*, 1 Cor. ii. 4. (N.T.)\*

**πειθω**, πελσω, *to persuade*, Ac. xviii. 4; *to influence by persuasion*, Mat. xxvii. 20; *to seek to please, to conciliate*, Ac. xiv. 29; 2 Cor. v. 11; *to appease, to render tranquil*, 1 Jn. iii. 19; *to conciliate, to aspire to the favor of*, Gal. i. 10; *pass., to yield to persuasion, to assent, to listen to, to obey*, Ac. v. 36, 37; the 2d perf., πέπειθα, is intrans., *to trust, to rely on, to have confidence in*, Mat. xxvii. 43; Ro. ii. 19.

**πεινᾶω**, ὦ, inf. πεινᾶν, ἄσω, (1) *to be hungry*, Mat. iv. 2, xii. 1, 3; hence, (2) *to be needy*, Lu. i. 53; (3) *to desire earnestly, to long for*, acc., Mat. v. 6.

**πεῖρα**, ας, ἡ, *trial, experiment*; with λαμβάνω, *to make trial of, to experience*, Heb. xi. 29, 36.\*

**πειράζω**, σω, (1) *to attempt* (inf.), Ac. xvi. 7; (2) *to make trial of, to test* (acc.), Jn. vi. 6; (3) *to tempt to sin*, Ja. i. 13, 14; ὁ πειράζων, *the tempter, i.e., the devil*, Mat. iv. 3. Syn.: see δοκιμάζω.

**πειρασμός**, οὔ, ὁ, *a trying, proving*, 1 Pet. iv. 12; Heb. iii. 8; *a tempting to sin*, Mat. vi. 13; *calamity, adversity*, as trying men, Ac. xx. 19. (S.)

**πειράω**, ὦ, only in mid., *to attempt*, Ac. ix. 26 (W. H. πειράζω), xxvi. 21.\*

**πεισιμονή**, ἡς, ἡ, *persuasion, conviction*, Gal. v. 8. (N.T.)\*

**πέλαγος**, οὐς, τό, *the sea, the deep*, Mat. xviii. 6; Ac. xxvii. 5.\*

**πέλεκτος** (πέλεκυς, an axe), *to behead*, Rev. xx. 4.\*

**πέμπτος**, η, ον, ord. num., *the fifth*, Rev. vi. 9.

**πέμπω**, ψω, (1) *to send, of persons, to send forth, spoken of teachers, as John Baptist*, Jn. i. 33; of Jesus, Jn. iv. 34; of the Spirit, Jn. xiv. 26; of apostles, Jn. xiii. 20; (2) *to send, of things, to*



transmit, Rev. xi. 10; to send among or upon, 2 Th. ii. 11; to thrust in the sickle, Rev. xiv. 15, 18.

πένης, ἦτος, ὁ, poor, 2 Cor. ix. 9.\* Syn.: πτωχός implies utter destitution, usually beggary; πένης, simply poverty, scanty livelihood.

πενθερά, ἄς, ἡ, a mother-in-law, a wife's mother, Mar. i. 30.

πενθερός, οὐ, ὁ, a father-in-law, a wife's father, Jn. xviii. 13.\*

πενθέω, ὧ, ἡσω, (1) to mourn, intrans., Ja. iv. 9; (2) to mourn passionately for, to lament, trans., 2 Cor. xii. 21.

πένθος, οὐς, τό, mourning, Ja. iv. 9; Rev. xviii. 7, 8, xxi. 4.\*

πενιχρός, ἄ, βν, poor, needy, Lu. xxi. 2.\*

πεντάκις, num. adv., five times, 2 Cor. xi. 24.\*

πεντακισ-χίλιοι, αι, α, num., five thousand, Mat. xiv. 21.

πεντακόσιοι, αι, α, num., five hundred, Lu. vii. 41; 1 Cor. xv. 6.\*

πέντε, οί, αί, τὰ, num. indecl., five, Mat. xiv. 17.

πεντε-και-δέκατος, ὧ, ον, ord. num., fifteenth, Lu. iii. 1. (S).\*

πεντήκοντα, οί, αί, τὰ, num. indecl., fifty, Lu. vii. 41.

πεντηκοστή, ἡς, ἡ (lit. fiftieth), Pentecost, the feast beginning the fiftieth day after the second day of the Passover, i.e., from the sixteenth day of the month Nisan, Ac. ii. 1, xx. 16; 1 Cor. xvi. 8.\*

πέποιθα, see πείθω.

πεποιθήσεις, εὖς, ἡ, trust, confidence, with εἰς or ἐν, 2 Cor. viii. 22; Phil. iii. 4. (S.)

περ, an enclitic particle, cognate with περί, only found joined to pronouns or particles for intensity of meaning, as ἐδνπερ, εἴπερ, if indeed; ἐπειπερ, since indeed; καίπερ, and really; ὅπερ, the very one who.

περαιτέρω (πέρα), adv., further, besides, Ac. xix. 39 (W. H.).\*

πέραν, adv., over, on the other side, beyond, with article prefixed or genitive following, Mat. viii. 18, 28, xix. 1.

πέρας, ατος, τό, a limit, the ex-

tremit, in space, as Mat. xii. 42; or time, Heb. vi. 16.

Πέργαμος, ου, ἡ, Pergamus or Pergamum, Rev. i. 11, ii. 12.\*

Πέργη, ης, ἡ, Perga, Ac. xiii. 13.

περί, a prep., governing the gen. and acc.; with gen., about, i.e., concerning or respecting a thing; with acc., about, around, in reference to (see Gr. § 302, Wi. §§ 47e, 49i, Bu. 335). In composition, περί denotes round about, on account of, above, beyond.

περι-άγω, trans., to lead or take about, 1 Cor. ix. 5; intrans., to go about (acc. of place), Mat. iv. 23, ix. 35, xxiii. 15; Mar. vi. 6; Ac. xiii. 11.\*

περι-αίρω, ὦ (see Gr. § 103, 2, Wi. § 15, Bu. 53), to take from around, take entirely away, lit., Ac. xxvii. 40 (to cast off anchors, R. V.); fig., of the removal of sin, Heb. x. 11.

περι-άπτω, to kindle, Lu. xxii. 55 (W. H.).\*

περι-ασπράττω, to lighten around, to flash around (acc., or περί, acc.), Ac. ix. 3, xxii. 6. (Ap).\*

περι-βάλλω, βαλῶ, βέβληκα, to cast around (acc. and dat.), Lu. xix. 43; to clothe, Mat. xxv. 36; for const., see Gr. § 284, Wi. § 53, 4, 12, Bu. 149; mid., to clothe one's self, to be clothed, Mat. vi. 29.

περι-βλέπω, N. T., in mid., to look around, abs., Mar. v. 32, ix. 8, x. 23; to look round upon, acc., Mar. iii. 5, 34, xi. 11; Lu. vi. 10.\*

περι-βλάω, ου, τό, (1) a mantle, Heb. i. 12; (2) a veil, 1 Cor. xi. 15.\*

περι-δέω, to bind round about, pass., plup., Jn. xi. 44.\*

περι-δρέμω, see περιτρέχω.

περι-εργάζομαι, to overdo, to be a busybody, 2 Th. iii. 11.\*

περι-εργος, ον, act., overdoing, intermeddling, 1 Tim. v. 13; pass., τὰ περιεργα, superfluous arts, sorcery, Ac. xix. 19.\*

περι-έρχομαι (see Gr. § 103, 2, Wi. § 53, 4, 12), to go about,

Ac. xix. 13; 1 Tim. v. 13; Heb. xi. 37; to tack, as a ship, Ac. xxviii. 13 (not W. H.).\*

περι-έχω, to encompass; so, to contain, as a writing, Ac. xxiii. 25 (W. H. ἔχω); intrans., to be contained, 1 Pet. ii. 6; to seize, as astonishment, Lu. v. 9.\*

περι-ζώννυμι, or -ζωννύω (see Gr. § 114, Wi. § 53, 4, 12), Bu. 191), to gird one's self around, mid. or pass., Ep. vi. 14; Lu. xii. 35, 37.

περι-θεσις, εὖς, ἡ, a putting around, as ornaments, 1 Pet. iii. 3. (N. T.).\*

περι-ίστημι (see Gr. § 107, Wi. § 14, 1), in intrans. tenses of act., to stand around, Jn. xi. 42; Ac. xxv. 7; mid., to avoid, shun (acc.), 2 Tim. ii. 16; Tit. iii. 9.\*

περι-κάθαρμα, ατος, τό, refuse, offscouring, 1 Cor. iv. 13. (S).\*

περι-καλύπτω, to cover round about, to cover up, as the face, Mar. xiv. 65; Lu. xxii. 64; Heb. ix. 4.\*

περι-κείμαι, to lie about, surround, dat., or περί, acc., Mar. ix. 42; Lu. xvii. 2; Heb. xii. 1; to be encompassed or surrounded with, acc., Ac. xxviii. 20; Heb. v. 2.\*

περι-κεφαλαία, ας, ἡ, a helmet, Ep. vi. 17; 1 Th. v. 8.\*

περι-κρατής, ἐς, having full power over (gen.), Ac. xxvii. 16. (Ap).\*

περι-κρύπτω, to hide entirely, Lu. i. 24. (N. T.).\*

περι-κυκλώω, ὦ, ὥσω, to encircle, surround, Lu. xix. 43.\*

περι-λάμπω, to shine around, Lu. ii. 9; Ac. xxvi. 13.\*

περι-λείπω, to leave remaining; pass., to be left, 1 Th. iv. 15, 17.\*

περι-λυπος, ον, very sorrowful, Mat. xxvi. 38; Mar. vi. 26, xiv. 34; Lu. xviii. 23, 24 (W. H. omit).\*

περι-μένω, to wait for (acc.), Ac. i. 4.\*

περίεξ, adv., round about, Ac. v. 16.\*

περι-οικέω, ὦ, to dwell around, to be neighboring to (acc.), Lu. i. 65.\*

περὶ-οἶκος, *ov*, dwelling around, a neighbor, Lu. i. 58.\*

περὶ-οὐσίος, *ov*, costly, treasured, select; hence, specially chosen, Tit. ii. 14 (S.). (S.)\*

περὶ-ορχή, *ἡς, ἡ* (περιέχω), a section or passage of Scripture, Ac. viii. 32.\*

περὶ-πατέω, *ῶ, ἦσω*, to walk, to walk about; fig., as Hebrew, to pass one's life, to conduct one's self (adv. or nom. pred.), to live according to (*ἐν, dat.; κατά, acc.*).

περὶ-πείρω, to pierce through, fig., 1 Tim. vi. 10.\*

περὶ-πίπτω, to fall into the midst of (*dat.*), robbers, Lu. x. 30; temptations, Ja. i. 2; to happen upon a place, Ac. xxvii. 41.\*

περὶ-ποιέω, *ῶ, N. T.* in mid., to preserve for one's self, Lu. xvii. 33 (W. H.); to get for one's self, purchase, Ac. xx. 28; 1 Tim. iii. 13.\*

περὶ-προίησις, *ews, ἡ*, (1) a preserving, Heb. x. 39; (2) an obtaining, a possessing, 1 Th. v. 9; 2 Th. ii. 14; (3) a possession, Ep. i. 14; 1 Pet. ii. 9. garments, Ac. xvi. 22.\*

περὶ-σπάω, *ῶ, to drag around*; hence, fig., pass., to be distracted in mind, Lu. x. 40.\*

περισσεύειν, *as, ἡ*, abundance, superfluity, Ro. v. 17; 2 Cor. viii. 2; Ja. i. 21; *els* περισσεύειν, *as adv.*, abundantly, 2 Cor. x. 15.\*

περίσσευμα, *ατος, τό*, abundance, Mat. xii. 34; Lu. vi. 45; 2 Cor. viii. 14; pl. a residue, Mar. viii. 8.\*

περισσεύω, *εὔσω, to be more than enough, to remain over, to be in abundance*, Lu. xii. 15; Jn. vi. 12; *τὸ περισσεῖον*, the residue, Mat. xiv. 20; to redound to, *els*, 2 Cor. viii. 2; to make to abound, Mat. xiii. 12; 2 Cor. iv. 15.

περιστός, *ἡ, ὅν*, abundant, more than is necessary, Mat. v. 37; Mar. vii. 36; superior, Mat. v. 47; *τὸ περιστόν*, excellence, pre-eminence, Ro. iii. 1.

περισσότερως, *adv.* (compar. of περισσῶς), more abundantly, more earnestly, 2 Cor. vii. 13, 15.

περισσῶς, *adv.*, greatly, exceedingly, Mar. x. 26.

περιστερά, *ἄς, ἡ*, a dove, Mat. iii. 16, x. 16.

περὶ-τέμνω, to cut around, to circumcise, Lu. i. 59; pass. and mid., to undergo circumcision, to cause one's self to be circumcised, 1 Cor. vii. 18.

περὶ-τίθημι, to place, or put about or around (*dat. and acc.*), Mat. xxi. 33; fig., to bestow, to confer, 1 Cor. xii. 23.

περὶ-τομή, *ἡς, ἡ*, circumcision, the act, the custom, or state, Jn. v. 22, 23; Gal. v. 6; with art., the circumcision, i.e., the Jews, Ro. iii. 30, iv. 9, 12; fig., for spiritual purity, Ro. ii. 29; Col. ii. 11. (S.)

περὶ-τρέπω, to turn about, to turn into (*els*) madness, Ac. xxvi. 24.\*

περὶ-τρέχω, 2d aor. περιέδραμον, to run around (*acc.*), Mar. vi. 55.\*

περὶ-φέρω, to bear or carry around, Mar. vi. 55; 2 Cor. iv. 10; pass., fig., to be carried about, carried away by false teaching, Ep. iv. 14; Heb. xiii. 9; Ju. 12 (W. H., in last two, παραφέρω).\*

περὶ-φρονέω, *ῶ, to look down upon, to despise*, Tit. ii. 15.\*

περί-χωρος, *ov*, lying round about; only as subst., ἡ περί-χωρος (sc. γῆ), the region round about, Lu. iii. 3, iv. 14; the inhabitants of such a region, Mat. iii. 5.

περί-ψημα, *ατος, τό*, scrapings, offscourings, 1 Cor. iv. 13.\*

περπερεύομαι, *dep., intrans.*, to boast, 1 Cor. xiii. 4.\*

Περσίς, *ἰδος, ἡ*, Persis, Ro. xvi. 12.\*

πέρυσι, *adv.*, last year; ἀπὸ πέρυσι, a year ago, 2 Cor. viii. 10, ix. 2.\*

πετάομαι, *ῶμαι, or πέτομαι* (W. H.), to fly, as a bird, Rev.\*

πετεινόν, *οὔ, τό*, a bird; only in plur., birds, Mat. vi. 26, xiii. 4.

πέτομαι, see πετάομαι.

πέτρα, *as, ἡ*, a rock, a ledge, cliff, Mat. vii. 24, 25, xxvii. 51; with art., the rock, i.e., the rocky substratum of the soil, Lu. viii. 6, 13; a large

detached rock, fig., Ro. ix. 33; see also Mat. xvi. 18.

Πέτρος, *ov, ὁ*, Peter (prop., a rock = Κηφᾶς), Lu. iv. 38; Jn. i. 42.

πετρώδης, *es*, rocky, stony, Mat. xiii. 5, 20; Mar. iv. 5, 16.\*

πήγανον, *ov, τό*, rue, Lu. xi. 42.\*

πηγή, *ἡς, ἡ*, a fountain, spring, Jn. iv. 14; Ja. iii. 11; fig., Rev. vii. 17; a flow of blood, Mar. v. 29.

πήγνυμι, *πῆξω, to fasten, to pitch* a tent, Heb. viii. 2.\*

πηδάλιον, *ov, τό*, the rudder of a ship, Ac. xxvii. 40; Ja. iii. 4.\*

πηλίκος, *η, ov*, how large, Gal. vi. 11 (see γράμμα); how distinguished, Heb. vii. 4.\*

πηλός, *ov, ὁ*, clay, mud, Jn. ix. 6-15; Ro. ix. 21.\*

πήρα, *as, ἡ*, a sack, a wallet, for carrying provisions, Mat. x. 10; Mar. vi. 8; Lu. ix. 3, x. 4, xxii. 35, 36.\*

πήχυς, *ews, ὁ*, a cubit, the length from the elbow to the tip of the middle finger, about a foot and a half, Mat. vi. 27; Lu. xii. 25; Jn. xxi. 8; Rev. xxi. 17.\*

πιάζω, *σω, to lay hold of*, Ac. iii. 7; to take, as in fishing or in hunting, Jn. xxi. 3, 10; Rev. xix. 20; to arrest, Jn. vii. 30.

πιέζω, to press together, as in a measure, Lu. vi. 38.\*

πιθανο-λογία, *as, ἡ*, persuasive or plausible speech, Col. ii. 4.\*

πικραίνω, *ανῶ, to render bitter*, lit., Rev. viii. 11, x. 9, 10; to embitter, fig., Col. iii. 19.\*

πικρία, *as, ἡ*, bitterness, fig., Ac. viii. 23; Ro. iii. 14; Ep. iv. 31; Heb. xii. 15.\*

πικρός, *ά, ὅν*, bitter, acrid, malignant, Ja. iii. 11, 14.\*

πικρῶς, *adv.*, bitterly, of weeping, Mat. xxvi. 75; Lu. xxii. 12.\*

Πιλάτος, or Πιλάτος (W. H. Πειλάτος), *ov, ὁ* (Lat. *pilatus*, "armed with a javelin"), Pilate, Mar. xv. 1, 2.

πῖμπλημι, *πλήσω, 1st aorist pass., ἐπλήσθην, (1) to fill* with (*gen.*), Mat. xxvii. 48; fig., of emotions, Lu. iv. 28; or of the Holy Spirit, Ac. ii

4; (2) pass., *to be fulfilled or completed*, of time, Lu. i. 23, 57.

**πιμπρημι** (πρα-), and **πιμπράω**, pass., inf., **πιμπρασθαι**, *to be inflamed, to swell*, Ac. xxviii. 6.\*

**πινακίδιον**, ου, τό (dim. of **πιναξ**), *a tablet for writing*, Lu. i. 63.\*

**πίναξ**, ακος, ὁ, *a plate, platter*, Lu. xi. 39.

**πίνω**, fut. **πινομαι**, perf. **πέπωκα**, 2d aor. **ἐπιον** (inf. **πεῖν**, W. H.), *to drink*, abs., or with acc. of thing drunk (sometimes ἐκ or ἀπό), Lu. xii. 19, 29; *to imbibe*, as the earth imbibes rain, Heb. vi. 7; fig., *to receive into the soul, to partake of*, Jn. vii. 37.

**πίπτης**, τητος, ἡ, *fatness*, as of the olive, Ro. xi. 17.\*

**πιπρασκω** (πρα-), perf. **πέπρακα**, 1st aor. pass. **ἐπράθην**, perf. pass. **πέπραμαι**, *to sell*, Mat. xiii. 46; pass., with ὑπό, *to be sold under, to be a slave to*, Ro. vii. 14.

**πίπτω** (πετ-, see Gr. § 94, i. 8d, Wi. § 13, 1a, Bu. 167), **πεσοῦμαι**, (1) *to fall* (whence, by ἀπό or ἐκ; whither, by ἐπί or εἰς, acc.), Mat. xv. 27; Mar. iv. 5, 7, 8; hence, (2) *to fall prostrate*, as of persons, *to die, to perish*, Jn. xviii. 6; Rev. i. 17; of structures, *to fall in ruins*, Mat. vii. 25, 27; of institutions, *to fail*; (3) *to fall to*, as a lot, Ac. i. 26; (4) *to fall into or under*, as condemnation.

**Πισιδία**, as, ἡ, *Pisidia*, Ac. xiv. 24, xiii. 14, where W. H. have adj. form.\*

**πιστεύω** (see Gr. § 74, Wi. §§ 31, 5, 32, 5, 33d, 39, 1a, Bu. 173 sq., 337), **εὖσω**, *to believe, be persuaded of* ■ thing (acc. or ὅτι); *to give credit to*, dat.; *to have confidence in, to trust, believe*, dat., εἰς, ἐν, ἐπί (dat.) or ἐπί (acc.), often of Christian faith, in God, in Christ; *to entrust something* (acc.) *to any one* (dat.); pass., *to be entrusted with* (acc.).

**πιστικός**, ἡ, ὅν, *genuine, pure*, of ointment, Mar. xiv. 3; Jn. xii. 3.\*

**πίστις**, εως, ἡ, (1) *faith*, generally, ■ 2 Th. ii. 13; Heb. xi.

1; the object of the faith is expressed by obj. gen., or by εἰς, ἐν, πρὸς (acc.); (2) *fidelity, good faith*, Ro. iii. 3; 2 Tim. ii. 22; (3) *a pledge, a promise given*, 2 Tim. iv. 7; (4) met., for the whole of the Christian character, and (generally with art.) for the Christian religion.

**πιστός**, ἡ, ὅν, (1) *trustworthy, faithful*, in any relation or to any promise, of things or (generally) persons; (2) *believing*, abs., as οἱ πιστοί, *the followers of Christ*, or with dat.

**πιστόν**, ὦ, *to make faithful*; N. T., only in pass., *to be assured of*, 2 Tim. iii. 14.\*

**πλανάω**, ὦ, ἡσω, *to lead astray, to cause to wander*, Heb. xi. 38; fig., *to deceive*, Jn. vii. 12; pass., *to be misled, to err*, Mar. xii. 24, 27; Lu. xxi. 8.

**πλάνη**, ης, ἡ, *a wandering*; only fig., *deceit, delusion, error*, Mat. xxvii. 64; Ep. iv. 14.

**πλανήτης**, ου, ὁ, *a wanderer*; ἀστὴρ πλανήτης, *a wandering star*, Jv. 13.\*

**πλάνος**, ου, *causing to wander, misleading*, 1 Tim. iv. 1; as subst., *a deceiver*, Mat. xxvii. 63; ■ Cor. vi. 8; 2 Jn. 7.\*

**πλάς**, ακός, ἡ, *a tablet to write on*, 2 Cor. iii. 3; Heb. ix. 4.\*

**πλάσμα**, ατος, τό, *a thing formed or fashioned*, Ro. ix. 20.\*

**πλάσσω**, άσω, *to form, mould*, as a potter his clay, Ro. ix. 20; ■ Tim. ii. 13.\*

**πλαστός**, ἡ, ὅν, *formed, moulded*; fig., *feigned*, 2 Pet. ii. 3.\*

**πλατεία**, as, ἡ (fem. of πλατύς, broad, sc. ὁδός), *a street*, Mat. vi. 5, xii. 19.

**πλάτος**, ους, τό, *breadth*, Ep. iii. 18; Rev. xx. 9, xxi. 16.\*

**πλατώνω**, *to make broad, to enlarge*, Mat. xxiii. 5; pass., fig., *to be enlarged*, in mind or heart, 2 Cor. vi. 11, 13.\*

**πλατύς**, εἰα, ὅ, broad, Mat. vii. 13.\*

**πλέγμα**, ατος, τό (πλέκω), *anything interwoven, braided hair*, 1 Tim. ii. 9.\*

**πλείστος**, η, ον, superl. of πολύς,

*the greatest, the most, very great*; τὸ πλεῖστον, adv., *mostly, at most*, 1 Cor. xiv. 27.

**πλέον**, εἶον (for declension see Gr. § 44, Bu. 127), compar. of πολύς, *more, greater*, in number, magnitude, comparison; οἱ πλείους, *the more, the most, the many*, majority, 2 Cor. ii. 6; πλεῖον or πλέον, as adv., *more*, Jn. xxi. 15; ἐπὶ πλεῖον, *further, longer*, Ac. iv. 17.

**πλέκω**, ξω, *to weave together, to plait*, Mat. xxvii. 29; Mar. xv. 17; Jn. xix. 2.\*

**πλέον**, see πλεῖον.

**πλεονάζω**, σω, intrans., *to have more than enough*, 2 Cor. viii. 15; *to abound, to increase*, Ro. v. 20; 2 Cor. iv. 15; trans., *to cause to increase*, 1 Th. iii. 12.

**πλεονεκτέω**, ὦ, *to have more than another*; hence, *to overreach, take advantage of* (R. V.), 2 Cor. vii. 2, xii. 17, 18; 1 Th. iv. 6; pass., 2 Cor. ii. 11.\*

**πλεον-έκτης**, ου, ὁ, *a covetous or avaricious person*, 1 Cor. v. 10, 11, vi. 10; Ep. v. 5.\*

**πλεονεξία**, as, ἡ, *covetousness, avarice*, Lu. xii. 15; 2 Pet. ii. 3. Syn.: πλεονεξία is more active, seeking to grasp the things it has not; φιλαργυρία, more passive, seeking to retain and multiply what it has.

**πλευρά**, ας, ἡ, *the side of the body*, Jn. xix. 34.

**πλέω**, see πιμπλημι.

**πλέω**, impf. **ἐπλεον**, *to sail*, Lu. viii. 23; Ac. xxi. 3, xxvii. 6, 24; Rev. xviii. 17 (W. H.); with acc. of direction, Ac. xxvii. 2 (but W. H. read εἰς).\*

**πληγή**, ης, ἡ (πλήσσω), *a blow, a stripe, a wound*, Ac. xvi. 33; Rev. xiii. 14; an affliction, Rev. ix. 20.

**πλήθος**, ους, τό, *a multitude, a great number*, Mar. iii. 7, 8; Heb. xi. 12; with art., *the multitude, the whole number, the assemblage*, Ac. xiv. 4; a quantity, Ac. xxviii. 3.

**πληθύνω**, νῶ, (1) intrans., *to increase*, Ac. vi. 1; (2) trans., *to multiply, augment*, ■ Cor.



ix. 10; pass., *to be increased*, Mat. xxiv. 12.

πλήθω, see *πληθηναι*.

πλήκτης, ου, ὁ, a *striker, a contentious person*, 1 Tim. iii. 3; Tit. i. 7.\*

πλημύρα, as (W. H. ης), ἡ, a *flood*, Lu. vi. 48.\*

πλήν, adv. (akin to πλεόν, hence it *adds* a thought, generally adversative, sometimes partly confirmatory), *besides, but, nevertheless, of a truth*, Mat. xi. 22, xviii. 7, xxvi. 39, 64; *πλήν* ὅτι, *except that*, Ac. xx. 23; as prep. with gen., *besides, excepting*, Mar. xii. 32; Ac. viii. 1.

πλήρης, es, (1) *full*, abs., Mar. iv. 28; (2) *full of* (gen.), *abounding in*, Mar. viii. 19; Lu. iv. 1.

πληρο-φορέω, ὡ (φέρω), *to bring to the full, to fulfill*, 2 Tim. iv. 5, 17; pass., of things, *to be fully accomplished*, Lu. i. 1; of persons, *to be fully convinced*, Ro. iv. 21, xiv. 5; Col. iv. 12 (W. H.).\*

πληρο-φορία, as, ἡ, *fullness, entire possession, full assurance*, Col. ii. 2; 1 Th. i. 5; Heb. vi. 11, x. 22. (N. T).\*

πληρώω, ὡ, ὥσω, *to fill with* (gen.), *to fill up, to pervade, to complete, either time or number; to bestow abundantly, to furnish liberally*, Phil. iv. 18; Ep. iii. 19; *to accomplish, to perform fully*, as prophecies, etc.; pass., *to be full of*, 2 Cor. vii. 4; Ep. v. 18; *to be made full, complete, or perfect*, Jn. iii. 29; Col. iv. 12 (W. H. read *πληρο-φορέω*).

πλήρωμα, ατος, τό, *fullness, plenitude, i.e., that which fills*, 1 Cor. x. 26, 28; so, *the full number*, Ro. xi. 25; *the completion, i.e., that which makes full, the fulfillment*, Mat. ix. 16; Ro. xiii. 10; *the fullness of time*, Gal. iv. 4, is the completion of an era; *the fullness of Christ*, Ep. i. 23, that which is filled by Christ, *i.e., the Church; the fullness of the Godhead*, Col. ii. 9, all divine attributes.

πλησίον, adv., *near, near by*, with gen., Jn. iv. 5; with the

art., ὁ πλησίον, a *neighbor*, Ac. vii. 27.

πλησιμονή, ἥς, ἡ, *full satisfying, indulgence*, Col. ii. 23.\*

πλήσσω, 2d aor. pass. ἐπλήγην, *to smite*, Rev. viii. 12.\*

πλοῖον, ου, τό (dim. of πλοῖον), a *small vessel, a boat*, Mar. iii. 9; Jn. xxi. 8.

πλοῖον, ου, τό, a *ship, a vessel*, Mat. iv. 21, 22; Mar. i. 19.

πλόος, οὖς, gen. οὐ or ὀός, ὁ, a *voyage*, Ac. xxi. 7, xxvii. 9, 10.\*

πλούσιος, α, ου, *rich, abounding in* (ἐν), Lu. xii. 16; Ep. ii. 4.

πλουσίως, adv., *richly, abundantly*, Col. iii. 16.

πλουτέω, ὡ, ἥσω, *to become rich, to be rich, to abound in*, Lu. i. 53; Ro. x. 12; Rev. xviii. 15.

πλουτίζω, *to make rich, to cause to abound in*, 1 Cor. i. 5; 2 Cor. vi. 10, ix. 11.\*

πλούτος, ου, ὁ (see Gr. § 32a, Wi. § 9e, note 2, Bu. 22), *riches, wealth, abundance*, Ja. v. 2; Col. i. 27; *spiritually, enrichment*, Ro. xi. 12.

πλόνη, νῶ, *to wash*, Lu. v. 2 (W. H.); Rev. vii. 14, xxii. 14 (W. H.). Syn.: see λούω.

πνεῦμα, ατος, τό, (1) *properly, the wind, or the air in motion*, Jn. iii. 8; hence, (2) *the human spirit*, dist. from σώμα and ψυχή, 1 Th. v. 23; (3) *a temper or disposition of the soul*, Lu. ix. 55; Ro. viii. 15; (4) *any intelligent, incorporeal being*, as (a) *the human spirit*, separated from the body, *the undying soul*; (b) *angels*, good and bad; (c) *God*, Jn. iv. 24; (d) *the Holy Spirit*, the third person of the Trinity (see Gr. § 217f, Wi. § 19, 1a, Bu. 89), in relation to Jesus, Lu. iv. 1; Ac. x. 38; in relation to prophets and apostles, Ac. xxi. 11; Jn. xx. 22; and in relation to saints generally, Gal. iii. 2.

πνευματικός, ἡ, ὅν, *spiritual*, relating to the human spirit, or belonging to a spirit, or imparted by the divine Spirit, 1 Cor. ii. 13 (see Gr. § 316, Wi. § 64, 5), 15, xv. 44; τὰ πνευματικά, *spiritual things*, Ro. xv. 27; *spiritual gifts*, 1 Cor. xii. 1.

πνευματικῶς, adv., *spiritually, i.e., by the aid of the Holy Spirit*, 1 Cor. ii. 14; in a mystical sense, Rev. xi. 8. (N. T).\*

πνέω, εὔσω, *to blow*, as the wind, Mat. vii. 25, 27.

πνίγω, *to choke, to seize by the throat*, Mat. xviii. 28; Mar. v. 13.\*

πνικτός, ἡ, ὅν, *strangled*, Ac. xv. 20, 29; xxi. 25.

πνοή, ἥς, ἡ, (1) *breath*, Ac. xvii. 25; (2) *wind*, Ac. ii. 2.\*

ποδῆρης, es, *reaching to the feet*; as subst. (sc. χιτῶν or ἐσθῆς), a *long robe*, Rev. i. 13.\* Syn.: see ὑμᾶτιον.

πόθεν, adv., interrog., *whence?* of place, Mat. xv. 33; *from what source?* Mat. xiii. 27; of cause, *how?* Lu. i. 43; Mar. xii. 37.

ποία, as, ἡ, *grass, herbage*, according to some, in Ja. iv. 14; but more probably the word here is the fem. of ποῖος, of what sort? \*

ποιέω, ὡ, ἥσω, (1) *to make, i.e., to form, to bring about, to cause*; spoken of religious festivals, etc., *to observe, to celebrate*; of trees and plants, *to germinate, to produce*; *to cause to be or to become*, Mat. xxi. 13; *to declare to be*, Jn. viii. 53; *to assume*, Mat. xii. 33; (2) *to do*, generally; *to do, i.e., habitually, to perform, to execute, to exercise, to practice, i.e., to pursue a course of action, to be active, to work, to spend, to pass, i.e., time or life*, Ac. xv. 33. Syn.: see Trench, § xcvi.

ποίημα, ατος, τό, a *thing made, a work*, Ro. i. 20; Ep. ii. 10.\*

ποίησις, εως, ἡ, a *doing*, Ja. i. 25.\*

ποιητής, ου, ὁ, (1) a *doer, performer*, Ro. ii. 13; Ja. i. 22, 23, 25, iv. 11; (2) a *poet*, Ac. xvii. 28.\*

ποικίλος, η, ου, *various, of different colors, diverse*, Lu. iv. 40.

ποιμαίνω, ανῶ, (1) *to feed a flock*, Lu. xvii. 7; 1 Cor. ix. 7; hence, fig., (2) *to be shepherd of, to tend, to cherish*. Mat. ii. 6; Jn. xxi. 16; Ac. xx. 28; 1 Pet. v. 2; Ju. 12;



Rev. vii. 17; (3) *to rule, govern*, Rev. ii. 27, xii. 5, xix. 15.\* *Syn.*: see βῆσκω.

**ποιμήν**, ἐνός, ὁ, (1) *a shepherd*, Mat. ix. 36, xxv. 32; (2) *fig.*, of Christ as the *Shepherd*, Heb. xiii. 20; 1 Pet. ii. 25; and of his ministers as *pastors*, Ep. iv. 11

**ποιμνη**, ης, ἡ, (1) *a flock* of sheep or goats, Lu. ii. 8; 1 Cor. ix. 7; (2) *fig.*, of Christ's followers, Mat. xxvi. 31; Jn. x. 16.\*

**ποιμνιον**, ου, τό (= ποιμνη), *a flock*; only *fig.*, Lu. xii. 32; Ac. xx. 28, 29; 1 Pet. v. 2, 3.\*

**ποιός**, ποία, ποῖον, an interrog. pronoun corresponding to οἷος and τοῖος, *of what kind, sort, species? what? what one?* In Lu. v. 19, sc. ὁδοῦ.

**πολεμέω**, ὦ, ἡσσω, *to make war, to contend with* (μετά, gen.), Rev. ii. 16, xiii. 4.

**πόλεμος**, ου, ὁ, (1) *war, a war*, Lu. xiv. 31; (2) *a battle*, Rev. ix. 7, 9; (3) *strife*, Ja. iv. 1.

**πόλις**, εως, ἡ, *a city*, Ac. v. 16; *met.*, *the inhabitants of a city*, Mar. i. 33; *with art.*, *the city Jerusalem, the heavenly city*, of which Jerusalem was a symbol, Heb. xiii. 14; Rev. iii. 12.

**πολιτ-άρχης**, ου, ὁ, *a ruler of a city, a city magistrate*, Ac. xvii. 6, 8.\*

**πολιτεία**, as, ἡ, (1) *citizenship*, Ac. xxii. 28; (2) *a state, commonwealth*, Ep. ii. 12.\*

**πολίτευμα**, ατος, τό, *a state, a commonwealth*, Phil. iii. 20.\*

**πολιτεύω**, in mid., *to behave as a citizen*; hence, *to live, i.e., to order one's life*, Ac. xxiii. 1; Phil. i. 27.\*

**πολίτης**, ου, ὁ, *a citizen*, Lu. xv. 15; Ac. xxi. 39; *with gen.*, *a fellow-citizen*, Lu. xix. 14; Heb. viii. 11 (W. H.).\*

**πολλάκις**, adv., *many times, often*, Mar. v. 4, ix. 22.

**πολλα-πλασίων**, ου, gen. ονος, *manifold, many times more*, Mat. xix. 29 (W. H.); Lu. xviii. 30.\*

**πολυ-λογία**, as, ἡ, *much speaking*, Mat. vi. 7.\*

**πολυ-μερῶς**, adv., *in many*

*parts, by many portions*, Heb. i. 1.\*

**πολυ-ποικίλος**, ου, *much varied, manifold*, Ep. iii. 10.\*

**πολύς**, πολλή, πολύ (see Gr. § 39, 2), *many, numerous*; πολύ, *much, greatly*, as adv.; πολλοί, *many*, often with partitive genitive, or ἐκ; οἱ πολλοί, *the many* (see Gr. § 227, Wi. § 18, 3); πολλά, *in like manner, much, very much, often, many times*; πολλῶ, *by much*, joined with comparatives; ἐπὶ πολύ, *for a great while*, Ac. xxviii. 6; ἐν πολλῶ, *altogether*, Ac. xxvi. 29 (not W. H.).

**πολύ-σπλαγχνος**, ου, *very compassionate, of great mercy*, Ja. v. 11. (N. T.).\*

**πολυ-τελής**, ἐς, *very costly, very precious*, Mar. xiv. 3; 1 Tim. ii. 9; 1 Pet. iii. 4.\*

**πολύ-τιμος**, ου, *of great value, very costly*, Mat. xiii. 46; Jn. xii. 3; *compar.*, 1 Pet. i. 7 (W. H.).\*

**πολυ-τρόπος**, adv., *in many ways*, Heb. i. 1.\*

**πόμα**, ατος, τό, *drink*, 1 Cor. x. 4; Heb. ix. 10.\*

**πονηρία**, as, ἡ, *evil disposition, wickedness*, Mat. xxii. 18; Lu. xi. 39; Ro. i. 29; 1 Cor. v. 8; Ep. vi. 12; plur., *malignant passions, iniquities*, Mar. vii. 22; Ac. iii. 26.\*

**πονηρός**, ᾧ, ὁν (πόνος), *evil, bad*, actively, of things or persons; *wicked, depraved*, spec. *malignant*, opp. to ἀγαθός; ὁ πονηρός, *the wicked one, i.e., Satan*; τὸ πονηρὸν, *evil*.

**πόνος**, ου, ὁ, (1) *labor*, Col. iv. 13 (W. H.); (2) *pain, anguish*, Rev. xvi. 10, 11, xxi. 4.\*

**Ποντικός**, ἡ, ὅν, *belonging to Pontus*, Ac. xviii. 2.\*

**Πόντιος**, ου, ὁ, *Pontius*, the praenomen of Pilate, Lu. iii. 1.

**Πόντος**, ου, ὁ, *Pontus*, Ac. ii. 9; 1 Pet. i. 1.\*

**Πόπλιος**, ου, ὁ, *Publius*, Ac. xxviii. 7, 8.\*

**πορεία**, as, ἡ, *a journey*, Lu. xiii. 22; *a pursuit, undertaking*, Ja. i. 11.\*

**πορεύομαι**, σουμαι, dep., *with pass. aor.*, ἐπορεύθην, *to go, to go away, to depart, to journey*,

*to travel*, often (as Hebrew) *to take a course in life*.

**πορθέω**, ἡσσω, *to lay waste, to destroy*, Ac. ix. 21; Gal. i. 13, 23.\*

**πορισμός**, οὔ, ὁ, *a source of gain*, 1 Tim. vi. 5, 6.\*

**Πόρκιος**, ου, ὁ, *Porcius*, the praenomen of *Festus*, Ac. xxiv. 27.\*

**πορνεία**, as, ἡ, *fornication*, Ac. xv. 20, 29; *fig.* in Rev., *idolatry*, xiv. 8, xvii. 2, 4.

**πορνεύω**, σω, *to commit fornication*, 1 Cor. vi. 18; *fig.* in Rev., *to worship idols*, xviii. 3, 9.

**πόρνη**, ης, ἡ, *a harlot, a prostitute*, Mat. xxi. 31, 32; *fig.* in Rev., *an idolatrous community*, xvii. 1, 5.

**πόρνος**, ου, ὁ, *a man who prostitutes himself; a fornicator*, Ep. v. 5.

**πόρρω**, adv., *far, far off*, Mat. xv. 8; Mar. vii. 6; Lu. xiv. 32; *comp.*, πορρωτέρω (or -τερον, W. H.), Lu. xxiv. 28.\*

**πόρρωθεν**, adv., *from afar, far off*, Lu. xvii. 12; Heb. xi. 13.\*

**πορφύρα**, as, ἡ, *a purple garment*, indicating wealth or rank, Mar. xv. 17, 20; Lu. xvi. 19; Rev. xvii. 4 (W. H. read following), xviii. 12.\*

**πορφύρεος**, οὖς, ᾧ, οὖν, *purple*, Jn. xix. 2, 5; Rev. xvii. 4 (W. H.), xviii. 16.\*

**πορφυρό-πῶλις**, ιδος, ἡ, *a female seller of purple cloth*, Ac. xvi. 14. (N. T.).\*

**ποσάκις**, interrog. adv., *how often?* Mat. xviii. 21, xxiii. 37; Lu. xiii. 34.\*

**πόσις**, εως, ἡ, *drink*, Jn. vi. 55; Ro. xiv. 17; Col. ii. 16.\*

**πόσος**, η, ου, *how much? how great?* plur., *how many?* πόσῳ, as adv. with comparatives, *by how much?*

**ποταμός**, οὔ, ὁ, *a river, a torrent*, Mar. i. 5; Lu. vi. 48, 49.

**ποταμο-φόρητος**, ου, *carried away by a stream*, Rev. xii. 15. (N. T.).\*

**ποταπός**, ἡ, ὅν, interrog. adj., *of what kind? of what manner?* Lu. i. 29, vii. 39.

**πότε**, interrog. adv., *when? at what time?* with ἕως, *how long?*

**ποτέ**, enclitic particle, *at some*

*time, at one time or other* (see Gr. § 129, Wi. § 57, 2).

**πότερος**, α, *ov*, *which of two?* N. T. neut. as adv., *whether*, correlating with *ἤ, or*, Jn. vii. 17.\*

**ποτήριον**, ου, τό, *a drinking-cup*, Mar. vii. 4, xiv. 23; *the contents of the cup*, 1 Cor. xi. 25; fig., *the portion which God allots*, whether of good or ill, commonly of the latter, Mat. xx. 22, 23, xxvi. 39.

**ποτίζω**, σω, *to cause to drink* (two accs.); *to give drink to* (acc.); fig., 1 Cor. iii. 2; *to water or irrigate*, as plants, 1 Cor. iii. 6-8.

**Ποτίοιοι**, ων, οί, *Puteoli*, Ac. xxviii. 13.\*

**πότος**, ου, ὁ (πίνω), *a drinking, carousing*, 1 Pet. iv. 3.\*

**πού**, interrog. adv., *where? whither?* Mat. ii. 4; Jn. vii. 35.

**πού**, an enclitic particle of place or degree, *somewhere, somewhere about*, Heb. ii. 6, 16 (W. H., see δήπου), iv. 4; Ro. iv. 19 (see Gr. § 129, Bu. 71).\*

**Πούδης**, δεντος, ὁ, *Pudens*, 2 Tim. iv. 21.\*

**πούς**, ποδός, ὁ, *the foot*, Lu. i. 79; ὑπὸ τοὺς πόδας, *under the feet, i.e., entirely subdued*, as Ro. xvi. 20.

**πράγμα**, ατος, τό, *a thing done, a fact, a thing, a business, a suit*, as at law, Lu. i. 1; 1 Th. iv. 6; Ro. xvi. 2; Heb. x. 1.

**πραγματεία** (W. H. -τία), ας, ἡ, *a business, occupation*, 2 Tim. ii. 4.\*

**πραγματεύομαι**, σομαι, dep., *to transact business, to trade*, Lu. xix. 13.\*

**πραιτόριον**, ου, τό (Lat. *praetorium*), *the palace at Jerusalem occupied by the Roman governor*, Mat. xxvii. 27; Mar. xv. 16; Jn. xviii. 28, 33, xix. 9; so at Caesarea, Ac. xxiii. 35; *the quarters of the praetorian army in Rome*, Phil. i. 13.\*

**πράκτωρ**, οπος, ὁ, *an officer employed to execute judicial sentences*, Lu. xii. 58.\*

**πράξις**, εως, ἡ, (1) *a doing, action, mode of action*, Mat. xvi. 27; Lu. xxiii. 51; plur., *deeds, acts*, Ac. xix. 18; Ro.

viii. 13; Col. iii. 9; and in inscription to the Acts of the Apostles; (2) *function, business*, Ro. xii. 4.\*

**πράος**, α, *ov*, Rec. in Mat. xi. 29 for πραῦς (W. H.).\*

**πράοτης**, τητος, ἡ, Rec. for πραύτης (W. H.) in 1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, vi. 1; Ep. iv. 2; Col. iii. 12; 1 Tim. vi. 11 (W. H. πραῦπάθεια); 2 Tim. ii. 25; Tit. iii. 2.\*

**πρασία**, ἀς, ἡ, *a company formed into divisions like garden-beds*, Mar. vi. 40.\* For constr., see Gr. § 242, Wi. § 37, 3, Bu. 30, 139.

**πράσσω**, or πράττω, ξω, pf. πέπραχα, πέπραγμα, (1) *to do, perform, accomplish*, with acc., 1 Th. iv. 11; 2 Cor. v. 10; (2) *with advs., to be in any condition, i.e., to fare*, Ac. xv. 29; Ep. vi. 21; (3) *to exact, to require*, Lu. iii. 13. Syn.: see ποιέω.

**πραῦ-παθία** (or ία), ας, ἡ (W. H.), *mildness*, 1 Tim. vi. 11.\*

**πραῦς**, εἶα, ὁ, gen. εὖς or εὔς (W. H.), pl. εἰς, *mild, gentle*, Mat. v. 5, xi. 29 (see πρῶος), xxi. 5; 1 Pet. iii. 4.\*

**πραῦτης**, τητος, ἡ, *mildness, gentleness*, Ja. i. 21, iii. 13; 1 Pet. iii. 15; and W. H. (πραύτης) in the passages quoted under πρῶτης.\*

**πρέπω**, *to become, be fitting to* (dat.), 1 Tim. ii. 10; Tit. ii. 1; Heb. vii. 26; impers. (see Gr. § 101, Bu. 278), *it becomes, it is fitting to*, Mat. iii. 15; 1 Cor. xi. 13; Ep. v. 3; Heb. ii. 10.\*

**πρεσβεία**, ας, ἡ, *an embassy, ambassadors*, Lu. xiv. 32, xix. 14.\*

**πρεσβέω**, from πρέσβυς (lit., *to be aged*, old men being usually chosen for the office), *to act as ambassador*, 2 Cor. v. 20; Ep. vi. 20.\*

**πρεσβυτέριον**, ου, τό, *an assembly of elders, the Sanhedrin*, Lu. xxii. 66; Ac. xxii. 5; *officers of the church assembled, presbytery*, 1 Tim. iv. 14.\*

**πρεσβύτερος**, τέρα, τερον (compar. of πρέσβυς, old), generally used as subst., *elder*, (1) in age, Ac. ii. 17; 1 Tim.

v. 1; plur., often, *ancestors*, as Heb. xi. 2; (2) as subst., *an elder*, in dignity and office, *a member of the Jewish Sanhedrin*, Mat. xvi. 21; *an elder of a Christian church*, Ac. xx. 17, 28; in Rev., of the twenty-four members of the heavenly Sanhedrin, iv. 4, 10.

**πρεσβύτες**, ου, ὁ, *an old man*, Lu. i. 18; Tit. ii. 2; Philem. 9.\*

**πρεσβυτίς**, ἰδος, ἡ, *an old woman*, Tit. ii. 3.\*

**πρηνής**, ες, *falling headlong*, Ac. i. 18.\*

**πρίω**, or πρῶ, 1st aor. pass. ἐπρίσθην, *to saw, to saw asunder*, Heb. xi. 37.\*

**πρίν**, adv., of time, *formerly*; as conj. in N. T., with or without ἤ, *before that*; generally with acc. and inf., Mat. xxvi. 34; but after a negative we find πρίν ἄν with subj. where the principal verb is in a primary tense, Lu. ii. 26; πρίν with opt. where it is in a historical tense, Ac. xxv. 16.

**Πρίσκα**, ης, ἡ, and dim. Πρισκίλλα, ης, ἡ, a proper name, *Prisca or Priscilla*, Ro. xvi. 3; 2 Tim. iv. 19.

**πρό**, prep. with gen., *before, i.e., of place, time, or superiority* (see Gr. § 294, Wi. § 47 d, Bu. 153). In composition, it retains the same meanings.

**προ-άγω**, ἀξω, *to bring out*, Ac. xvi. 30; gen. intrans., *to go before, to lead the way, to precede*, in place, Mat. ii. 9; in time, Mar. vi. 45; part. προάγων, *preceding, previous*, 1 Tim. i. 18; Heb. vii. 18.

**προ-αιρέω**, ᾶ, N. T., in mid., *to propose to one's self, to pur-pose*, 2 Cor. ix. 7.\*

**προ-αιτιάομαι**, ᾶμαι, *to lay to one's charge beforehand*, Ro. iii. 9. (N. T.)\*

**προ-ακούω**, *to hear before*, Col. i. 5.\*

**προ-αμαρτάνω**, *to sin before*, 2 Cor. xii. 21, xiii. 2. (N. T.)\*

**προ-αύλιον**, ου, τό, *a court before a building, a porch*, Mar. xiv. 68.\*

**προ-βαίνω**, *to go forward*, Mat. iv. 21; Mar. i. 19; pf. part

προβεβηκώς ἐν ἡμέραις, *advanced in age*, Lu. i. 7, 18, ii. 36.\*  
 προ-βάλλω, *to put forth*, as trees their leaves, Lu. xxi. 30; *to thrust forward*, Ac. xix. 33.\*  
 προβατικός, ἡ, *bv*, pertaining to sheep, Jn. v. 2.\*  
 προβάτιον, *ov*, τό, *dim.* of following, *a little sheep*, *a lamb*, Jn. xxi. 16, 17 (W. H.).\*  
 πρόβατον, *ov*, τό (προβαίνω), *a sheep*, Mat. vii. 15; *fig.*, *a follower of Christ*, Jn. x. 7, 8.  
 προ-βιβάζω, *σω*, *to drag forward*, *to urge forward*, Mat. xiv. 8; Ac. xix. 33 (not W. H.).\*  
 προ-βλέπω, *N. T.*, in mid., *to foresee* or *provide*, Heb. xi. 40. (S.).\*  
 προ-γίνομαι, *to happen before*, Ro. iii. 25.\*  
 προ-γινώσκω, *to know beforehand*, Ac. xxvi. 5; 2 Pet. iii. 17; of the divine foreknowledge, Ro. viii. 29, xi. 2; 1 Pet. i. 20.\*  
 πρόγνωσις, *ews*, ἡ, *foreknowledge*, Ac. ii. 23; 1 Pet. i. 2.\*  
 πρό-γονος, *ov*, ὁ, *a progenitor*, plur., *ancestors*, 1 Tim. v. 4; 2 Tim. i. 3.\*  
 προ-γράφω, *ψω*, *to write before*, in time, Ro. xv. 4; Ep. iii. 3; *to depict* or *portray openly*, Gal. iii. 1; *to designate beforehand*, Ju. 4.\*  
 πρό-δηλος, *ov*, *manifest to all*, *evident*, 1 Tim. v. 24, 25; Heb. vii. 14.\*  
 προ-δίδωμι, (1) *to give before*, Ro. xi. 35; (2) *to give forth*, *betray*; see following word.\*  
 προδοτής, *ov*, ὁ, *a betrayer*, Lu. vi. 16; Ac. vii. 52; 2 Tim. iii. 4.\*  
 πρό-δρομος, *ov*, ὁ, ἡ (προτρέχω), *a precursor*, *a forerunner*, Heb. vi. 20.\*  
 προ-εἶδον, 2d aor. of προοράω. προ-εἶπον, 2d aor. of πρόφημι, perf. προεφηκα.  
 προ-ελπίω, *to hope before*, Ep. i. 12.\*  
 προ-εν-άρχομαι, *to begin before*, 2 Cor. viii. 6, 10. (N. T.).\*  
 προ-επαγγέλλω, in mid., *to promise before*, Ro. i. 2; 2 Cor. ix. 5 (W. H.). (N. T.).\*  
 προ-έρχομαι (see Gr. § 103, 2,

Bu. 144), (1) *to go forward*, *advance*, Ac. xii. 10; (2) *to go before*, *precede*, in time or place (gen. or acc.), Lu. xxii. 47; 2 Cor. ix. 5.  
 προ-ετοιμάζω, *σω*, *to prepare beforehand*, *to predestine*, Ro. ix. 23; Ep. ii. 10.\*  
 προ-ευαγγελίζομαι, *to foretell good tidings*, *preach the gospel beforehand*, Gal. iii. 8.\*  
 προ-έχω, in mid., *to hold one's self before*, *to be superior*, Ro. iii. 9 (see Gr. § 358, Wi. § 39, 3, note 3).\*  
 προ-ηγέομαι, *οὔμαι*, *to lead onward by example*, Ro. xii. 10.\*  
 πρόθεσις, *ews*, ἡ (προτίθημι), (1) *a setting forth*; οἱ ἄρτοι τῆς προθέσεως, *the loaves of the presentation*, or *the showbread*, Mat. xii. 4, compare Heb. ix. 2; (2) *a predetermination*, *purpose*, Ac. ii. 23.  
 προ-θέσιμος, *a*, *ov*, *set beforehand*, *appointed before*, Gal. iv. 2.\*  
 προ-θυμία, *as*, ἡ, *inclination*, *readiness*, Ac. xvii. 11; 2 Cor. viii. 11, 12, 19, ix. 2.\*  
 πρό-θυμος, *ov*, *eager*, *ready*, *will-ing*, Mat. xxvi. 41; Mar. xiv. 38; τὸ πρόθυμον, *readiness*, Ro. i. 15.\*  
 προθύμως, *adv.*, *readily*, *with alacrity*, 1 Pet. v. 2.\*  
 πρότιμος, *W. H.*, for πρώτιμος.  
 προ-τίστημι, *N. T.* only intrans., act., 2d aor. and perf., and mid., (1) *to preside over*, *to rule*, gen., Ro. xii. 8; 1 Th. v. 12; 1 Tim. iii. 4, 5, 12, v. 17; (2) *to give attention to*, gen., Tit. iii. 8.\*  
 προ-καλέω, ὦ, in mid., *to provoke*, *stimulate*, Gal. v. 26.\*  
 προ-κατ-αγγέλλω, *to announce beforehand*, *to promise*, Ac. iii. 18, 24 (not W. H.), vii. 52; 2 Cor. ix. 5 (not W. H.).\*  
 προ-κατ-αρτίζω, *to prepare beforehand*, 2 Cor. ix. 5.\*  
 πρό-κειμαι, *to lie* or *be placed before*, *to be appointed*, as duty, example, reward, etc., Heb. vi. 18, xii. 1, 2; Ju. 7; *to be at hand*, *to be present*, 2 Cor. viii. 12.\*  
 προ-κηρύσσω, *ξω*, *to announce* or *preach beforehand*, Ac. iii. 20 (not W. H.), xiii. 24.\*  
 προ-κοπή, ἡς, ἡ, *progress*, *ad-*

*vancement*, Phil. i. 12, 25; 1 Tim. iv. 15.\*  
 προ-κόπτω, *to make progress in* (dat. or ἐν), Lu. ii. 52; *to advance* to (ἐπὶ, acc.), 2 Tim. iii. 9; of time, *to be advanced* or *far spent*, Ro. xiii. 12.  
 πρό-κριμα, *ατος*, τό, *a prejudgment*, *a prejudice*, 1 Tim. v. 21. (N. T.).\*  
 προ-κυρώω, ὦ, *to establish* or *ratify* before, Gal. iii. 17. (N. T.).\*  
 προ-λαμβάνω, *to take before*, *anticipate*, Mar. xiv. 8 ("she hath anticipated the anointing," i.e., hath anointed beforehand); 1 Cor. xi. 21; pass., *to be overtaken* or *caught*, Gal. vi. 1.\*  
 προ-λέγω, *to tell beforehand*, *forewarn*, 2 Cor. xiii. 2; Gal. v. 21; 1 Th. iii. 4.\*  
 προ-μαρτύρομαι, *to testify beforehand*, *to predict*, 1 Pet. i. 11. (N. T.).\*  
 προ-μελετάω, ὦ, *to meditate beforehand*, Lu. xxi. 14.\*  
 προ-μεριμνάω, ὦ, *to be anxious beforehand*, Mar. xiii. 11. (N. T.).\*  
 προ-νοέω, ὦ, *to perceive beforehand*, *to provide for*, gen., 1 Tim. v. 8; in mid., *to take thought for*, acc., Ro. xii. 17; 2 Cor. viii. 21.\*  
 πρό-νοια, *as*, ἡ, *forethought*, Ac. xiv. 3; *provision for* (gen.), Ro. xiii. 14.\*  
 προ-οράω, ὦ, 2d aor. προεἶδον, *to see beforehand*, Ac. ii. 31, xxi. 29; Gal. iii. 8; mid., *to have before one's eyes*, Ac. ii. 25 (S.).\*  
 προ-ορίζω, *to predetermine*, *to foreordain*, Ac. iv. 28; Ro. viii. 29, 30; 1 Cor. ii. 7; Ep. i. 5, 11. (N. T.).\*  
 προ-πάσχω, *to suffer beforehand*, 1 Th. ii. 2.\*  
 προ-πάτωρ, *opos*, ὁ, *a forefather*, Ro. iv. 1 (W. H.).\*  
 προ-πέμπω, *to send forward*, *to accompany*, Ro. xv. 24; *to equip for a journey*, Tit. iii. 13.  
 προ-πετῆς, *ἐς* (πίπτω), *precipitate*, *rash*, Ac. xix. 36; 2 Tim. iii. 4.\*  
 προ-πορεύομαι, *σομαι*, in mid., *to precede*, *to pass on before* (gen.), Lu. i. 76; Ac. vii. 40.\*  
 πρὸς (see Gr. § 307, Wi. §§ 47f,



48e, 49h, Bu. 340), prep., gov. gen., dat., and accus. cases, general signif., *to-wards*. In composition, it denotes motion, direction, reference, nearness, addition.

**προ-σάββατον**, ου, τὸ, *the day before the sabbath*, Mar. xv. 42. (S.)\*

**προσ-αγορεύω**, *to address by name, to designate*, Heb. v. 10.\*

**προσ-άγω**, (1) trans., *to bring to, to bring near*, Mat. xviii. 24 (W. H.); Lu. ix. 41; Ac. xii. 6 (W. H.), xvi. 20; 1 Pet. iii. 18; (2) intrans., *to come to or towards, to approach*, Ac. xxvii. 27.\*

**προσ-αγωγή**, ἡς, ἡ, *approach, access* (eis, πρὸς, acc.), Ro. v. 2; Ep. ii. 18, iii. 12.\*

**προσ-αιτέω**, ὦ, *to beg, to ask earnestly*, Mar. x. 46 (not W. H.); Lu. xviii. 35 (not W. H.); Jn. ix. 8.\*

**προσαίτης**, ου, ὁ, *a beggar*, Mar. x. 46 (W. H.); Jn. ix. 8 (W. H.).\*

**προσ-ανα-βαίνω**, *to go up farther*, Lu. xiv. 10.\*

**προσ-αναλίσκω**, *to spend in addition*, Lu. viii. 43 (W. H. omit).\*

**προσ-ανα-πληρῶω**, ὦ, *to fill up by adding to, to supply*, 2 Cor. ix. 12, xi. 9.\*

**προσ-ανα-τίθημι**, *to lay up in addition; in mid., (1) to communicate or impart* (acc. and dat.), Gal. ii. 6; (2) *to consult with* (dat.), Gal. i. 16.\*

**προσ-απειλέω**, ὦ, *to utter additional threats*, Ac. iv. 21.\*

**προσ-δαπανᾶω**, ὦ, ἥσω, *to spend in addition*, Lu. x. 35.\*

**προσ-δέομαι**, *to want more, to need in addition* (gen.), Ac. xvii. 25.\*

**προσ-δέχομαι**, dep. mid., (1) *to receive to companionship*, Lu. xv. 2; (2) *to admit, accept*, Heb. xi. 35; (3) *to await, to expect* (acc.), Mar. xv. 43.

**προσ-δοκάω**, ὦ, *to look for, expect, anticipate, whether with hope or fear*, Lu. iii. 15, vii. 19, 20.

**προσδοκία**, ας, ἡ, *a looking for, expectation*, Lu. xxi. 26; Ac. xii. 11.\*

**προσ-εἶω**, ὦ, *to permit one to approach*, Ac. xxvii. 7. (N. T.)\*

**προσ-εγγίζω**, *to approach, to come near to* (dat.), Mar. ii. 4 (not W. H.).\*

**προσεδρεύω**, *to wait upon, to minister to* (dat.), 1 Cor. ix. 13 (W. H. παρεδρεύω).\*

**προσ-εργάζομαι**, dep. mid., *to gain by labor in addition*, Lu. xix. 16.\*

**προσ-έρχομαι** (see Gr. § 103, 2, Wi. § 52, 3, 4, 14), (1) generally, *to come or to go to, to approach*, abs., or dat. of place or person, Mat. iv. 11, ix. 20, xxiv. 1; (2) specially, *to approach, to draw near to, God or Christ*, Heb. vii. 25; (3) *to assent to, concur in*, 1 Tim. vi. 3.

**προσ-ευχή**, ἡς, ἡ, (1) *prayer to God*, 1 Cor. vii. 5; Col. iv. 2; (2) *a place where prayer is offered*, only Ac. xvi. 13, 16 (see Gr. § 268, note). *Syn.*: see αἰτημα.

**προσ-εύχομαι**, dep. mid., *to pray to God* (dat.), *to offer prayer, to pray for* (acc. of thing, ὑπέρ or περὶ, of person, ἵνα or ὅπως, of object, occasionally inf.).

**προσ-έχω**, *to apply*, with νοῦν expressed or understood, *to apply the mind, to attend to*, dat.; with ἀπό, *to beware of*; also, *to give heed to*, inf. with μή.

**προσ-ηλῶω**, ὦ, *to fasten with nails, nail to*, Col. ii. 14.\*

**προσ-ήλυτος**, ου, ὁ (from προσ-έρχομαι, orig. adj.), *a new-comer; a convert to Judaism, a proselyte*, Mat. xxiii. 15; Ac. ii. 10, vi. 5, xiii. 43. (S.)\*

**πρόσ-καιρος**, ου, *for a season, temporary*, Mat. xiii. 21; Mar. iv. 17; 2 Cor. iv. 18; Heb. xi. 25.\*

**προσ-καλέω**, ὦ, N. T., mid., *to call to one's self, to call for, to summon*, Mar. iii. 13, 23, vi. 7; fig., *to call to an office, to call to the Christian faith*, Ac. ii. 39, xiii. 2.

**προσ-καρτερῶω**, ὦ, ἥσω, *to persevere in, to continue steadfast in* (dat.), Ac. i. 14, ii. 42; *to wait upon* (dat.), Mar. iii. 9; Ac. x. 7.

**προσ-καρτέρησις**, εως, ἡ, *per-*

*severance*, Ep. vi. 18. (N. T.)\*

**προσ-κεφάλαιον**, ου, τὸ, *a cushion for the head, a pillow*, Mar. iv. 38.\*

**προσ-κλήρῶω**, ὦ, *to assign by lot, to allot*; pass. (dat.), Ac. xvii. 4.\*

**προσ-κλίνω**, *to incline towards*, Ac. v. 36 (W. H.).\*

**πρόσκλησις**, εως, ἡ, *an inclination towards, partiality*, 1 Tim. v. 21.\*

**προσ-κολλᾶω**, ὦ, pass., *to join one's self to* (dat.), as a companion, Ac. v. 36 (W. H. προσκλίνω); *to cleave to* (πρὸς, acc.), as husband to wife, Mat. xix. 5 (W. H. κολλᾶω); Mar. x. 7; Ep. v. 31.\*

**πρόσ-κομμα**, ατος, τὸ, *a stumbling-block, an occasion of falling*, Ro. xiv. 13, 20; 1 Cor. viii. 9; with λίθος, *a stone of stumbling* (R. V.), 1 Pet. ii. 8; Ro. ix. 32, 33 (S.)\*

**προσ-κοπή**, ἡς, ἡ, *an occasion of stumbling*, 2 Cor. vi. 3.\*

**προσ-κόπτω**, *to strike the foot against*, Mat. iv. 6; so, *to stumble*, 1 Pet. ii. 8.

**προσ-κυλίω**, *to roll to* (dat., or ἐπὶ, acc.), Mat. xxvii. 60; Mar. xv. 46.\*

**προσ-κυνέω**, ὦ, *to bow down, to prostrate one's self to, to worship*, God or inferior beings, *to adore* (dat. or acc.).

**προσ-κυνητής**, οῦ, ὁ, *a worshipper*, Jn. iv. 23.\*

**προσ-λαλέω**, ὦ, *to speak to* (dat.), Ac. xiii. 43, xxviii. 20.\*

**προσ-λαμβάνω**, N. T., mid., *to take to one's self, i.e., food, companions*, Ac. xxvii. 33, xxviii. 2; *to receive to fellowship*, Ro. xiv. 1.

**πρόσ-ληψις** (W. H. -ληψις), εως, ἡ, *a taking to one's self, a receiving*, Ro. xi. 15.\*

**προσ-μένω**, *to continue with or in, to adhere to* (dat.), *to stay in* (ἐν) *a place*, Mat. xv. 32; 1 Tim. i. 3, v. 5.

**προσ-ορμίζω** (ὀρμος), mid., *to come to anchor*, Mar. vi. 53.\*

**προσ-οφείλω**, *to owe besides*, Philem. 19.\*

**προσ-οχθίζω** (ὀχθέω or ὀχθίζω), *to be displeased or offended*



with (dat.), Heb. iii. 10, 17 (S.).\*

πρόσ-πεινός, *ον* (πείνα), *very hungry*, Ac. x. 10. (N. T.).\*

προσ-πήγνυμι, *to fasten to*, applied to Christ's being fastened to the cross, Ac. ii. 23.\*

προσ-πίπτω, (1) *to fall down before* (dat., or πρός, acc.), Mar. vii. 25; Lu. v. 8; (2) *to beat against* (dat.), Mat. vii. 25.

προσ-ποιέω, *ᾧ*, in mid., *to conform one's self to*; hence, *to pretend* (inf.), Lu. xxiv. 28; in Jn. viii. 6, perhaps, *to regard* (W. H. omit).\*

προσ-πορεύομαι, *to come to, approach* (dat.), Mar. x. 35.\*

προσ-ρῆγγνυμι, *to dash against*, as waves, Lu. vi. 48, 49.\*

προσ-τάσσω, *ξω*, abs., or acc. and inf., *to enjoin* (acc.) upon (dat.), Lu. v. 14; Ac. x. 33.

προσ-στάτης, *ιδος*, *ἡ*, a female guardian, a protector, Ro. xvi. 2.\*

προσ-τίθημι, *to place near or by the side of, to add to* (dat., or ἐπί, dat. or acc.), Lu. iii. 20; Ac. xi. 24; mid., with inf., *to go on to do a thing, i.e., to do again*, Ac. xii. 3; Lu. xx. 11, 12; so 1st aor. pass., part., Lu. xix. 11, προσ-θείς εἶπεν, *he spoke again* (see Gr. § 399d, Wi. § 54, 5, Bu. 299 sq.).

προσ-τρέχω, 2d aor. προσέδραμον, *to run to*, Mar. ix. 15, x. 17; Ac. viii. 30.\*

προσ-φάγιον, *ον*, τό, *anything eaten with bread*, as fish, meat, etc., Jn. xxi. 5.\*

πρό-σφατος, *ον* (from σφάζω, *to slaughter, just slaughtered*), recent, new, Heb. x. 20.\*

προσφάτως, adv., recently, Ac. xviii. 2.\*

προσ-φέρω, *to bring to*, dat., Mat. iv. 24, viii. 16; *to offer, to present*, as money, Ac. viii. 18; specially, *to offer sacrifice*, Ac. vii. 42; pass., *to bear one's self towards, to deal with*, Heb. xii. 7.

προσ-φιλήs, *ἐs*, *pleasing, acceptable*, Phil. iv. 8.\*

προσ-φορά, *ᾱs*, *ἡ*, an offering, a sacrifice, Ac. xxi. 26; Heb. x. 18.

προσ-φωνέω, *ᾧ*, *to call to* (dat.),

Mat. xi. 16; *to call to one's self* (acc.), Lu. vi. 13.

πρόσ-χυσίς, *εως*, *ἡ* (προσχέω), an affusion, a sprinkling, Heb. xi. 28. (N. T.).\*

προσ-ψάύω, *to touch lightly*, Lu. xi. 46.\*

προσωποληπτέω (W. H. προσωπολημπτέω), *ᾧ*, *to respect the person of any one, to show partiality*, Ja. ii. 9. (N. T.).\*

προσωπολήπτῃς (W. H. προσωπολήμπτης), *ου*, ὁ, a respecter of persons, a partial one, Ac. x. 34. (N. T.).\*

προσωπολήψια (W. H. -λημψ-), *as*, *ἡ*, respect of persons, partiality, Ro. ii. 11; Ep. vi. 9; Col. iii. 25; Ja. ii. 1. (N. T.).\*

πρόσωπον, *ου*, τό (ὤψ), (1) *the face, the countenance*, Ja. i. 23; in antithesis with καρδία, mere appearance, 2 Cor. v. 12; (2) *the surface, as of the earth*, Lu. xxi. 35; of the heaven, Lu. xii. 56.

προ-τάσσω, *to appoint before*, Ac. xvii. 26 (W. H. προστάσσω).\*

προ-τείνω, *to stretch out, to tie up for scourging*, Ac. xxii. 25.\*

πρότερος, *ἐρα*, *ερον* (comparative of πρό), former, Ep. iv. 22; πρότερον or τὸ πρότερον, as adv., before, formerly, Heb. iv. 6.

προ-τίθημι, N. T. mid., *to set forth*, Ro. iii. 25; *to purpose, to design beforehand*, Ro. i. 13; Ep. i. 9.\*

προ-τρέπω, in mid., *to exhort*, Ac. xviii. 27.\*

προ-τρέχω, 2d aor. προσέδραμον, *to run before, to outrun*, Lu. xix. 4; Jn. xx. 4.\*

προ-ὑπ-άρχω, *to be previously, with participle*, Lu. xxi. 12; Ac. viii. 9.\*

πρό-φασις, *εως*, *ἡ*, a pretext, an excuse, 1 Th. ii. 5; dat. adverbially, in appearance, ostensibly, Mar. xii. 40.

προ-φέρω, *to bring forth*, Lu. vi. 45.\*

πρό-φημι, fut. προεῶ, perf. προείρηκα, 2d aor. προείπον, *to say before, i.e., at an earlier time*, Gal. i. 9; in an earlier part of the discourse, 2 Cor. vii. 3; or prophetically, Mar. xiii. 23.

προ-φήτεία, *as*, *ἡ*, prophecy, as a gift, or in exercise, Ro. xii. 6; Rev. xix. 10; plur., prophecies, 1 Cor. xiii. 8.

προ-φήτεύω, *σω*, *to be a prophet, to prophesy, to forth-tell*, or speak of divine things (the meaning foretell is secondary and incidental), Lu. i. 67; Ac. ii. 17, 18; of false prophets, Mat. vii. 22; *to divine*, used in mockery, Mat. xxvi. 68.

προ-φήτης, *ου*, ὁ, (1) a prophet, i.e., one who has insight into divine things and speaks them forth to others, Mat. v. 12, xxi. 46; plur., the prophetic books of the O. T., Lu. xxiv. 27, 44; (2) a poet, Tit. i. 12.

προ-φητικός, *ἡ*, *ὄν*, prophetic, uttered by a prophet, Ro. xvi. 26; 2 Pet. i. 19.\*

προ-φήτις, *ιδος*, *ἡ*, a prophetess, Lu. ii. 36; Rev. ii. 20.\*

προ-φθάνώ, *to anticipate, to be beforehand*, with participle, Mat. xvii. 25.\*

προ-χειρίζομαι, *to appoint, to choose*, Ac. iii. 20 (W. H.), xxii. 14, xxvi. 16.\*

προ-χειρο-τονέω, *ᾧ*, *to designate beforehand*, Ac. x. 41.\*

Πρόχορος, *ου*, ὁ, Prochorus, Ac. vi. 5.\*

πρύμνα, *ης*, *ἡ*, the hindmost part of a ship, the stern, Mar. iv. 38; Ac. xxvii. 29, 41.\*

πρωτῶ, adv., early in the morning, at dawn, Mar. i. 35, xi. 20; with advs., ἅμα πρωτῶ, *very early in the morning*, Mat. xx. 1; Mar. xvi. 2.

πρώϊμος (W. H. πρό-), *η*, *ον*, early, of the early rain, Ja. v. 7.\*

πρωϊνός, *ἡ*, *ὄν*, belonging to the morning, of the morning star, Rev. ii. 28, xxii. 16. (S.).\*

πρώϊος, *α*, *ον*, of the morning; fem. (sc. ὥρα), morning, Mat. xxi. 18 (W. H. πρωτῶ), xxvii. 1; Jn. xviii. 28 (W. H. πρωτῶ), xxi. 4.\*

πρώρα, *as*, *ἡ*, the forward part of a ship, the prow, Ac. xxvii. 30, 41.\*

πρωτεύω, *to have pre-eminence, to be chief*, Col. i. 18.\*

**πρωτο-καθηδρία**, *as, ἡ, a chief seat*, Lu. xi. 43. (N. T.)

**πρωτο-κλισία**, *as, ἡ, the chief place at a banquet*, Mar. xii. 39. (Ap.)

**πρώτος**, *η, ον* (superlative of *πρό*), *first*, in place, time, or order; like *πρότερος* with following gen., *before*, only Jn. i. 15, 30; *πρώτον*, as adverb, *first*, Mar. iv. 28; with gen., *before*, Jn. xv. 18; *τὸ πρῶτον*, *at the first*, Jn. x. 40.

**πρωτο-στάτης**, *ου, ὁ, a leader, a chief*, Ac. xxiv. 5.\*

**πρωτοτόκια**, *ων, τὰ, the right of the first-born, the birthright*, Heb. xii. 16. (S.)\*

**πρωτό-τοκος**, *ον, first-born*; *ὁ πρωτότοκος*, specially a title of Christ, Lu. ii. 7; plur., *the first-born*, Heb. xii. 23, of saints already dead.

**πρώτος**, *adv., first*, Ac. xi. 26 (W. H.).\*

**πταῶ**, *σω, to stumble, to fall, to sin*, Ro. xi. 11; 2 Pet. i. 10; Ja. ii. 10, iii. 2.\*

**πτέρνα**, *ης, ἡ, the heel*, Jn. xiii. 18.\*

**πτερύγιον**, *ου, τὸ* (dim. of *πτέρυξ*), *an extremity, as a battlement or parapet*, Mat. iv. 5; Lu. iv. 9.\*

**πτέρυξ**, *υγος, ἡ, a wing*, Rev. iv. 8, xiii. 14.

**πτηνός**, *ἡ, ὅν* (*πέτομαι*), *winged, τὰ πτηνά, birds*, 1 Cor. xv. 39.\*

**πτοέω**, *ῶ, to terrify*, Lu. xxi. 9, xxiv. 37.\*

**πτόσις**, *ews, ἡ, terror, consternation*, 1 Pet. iii. 6.\*

**Πτολεμαῖς**, *ἴδος, ἡ, Ptolemais*, Ac. xxi. 7.\*

**πτύον**, *ον, τὸ, a winnowing-shovel*, Mat. iii. 12; Lu. iii. 17.\*

**πτύω**, *α, to frighten*, Phil. i. 28.\*

**πτύσμα**, *ατος, τὸ, spittle*, Jn. ix. 6.\*

**πτύσσω**, *ξω, to fold, to roll up, as a scroll*, Lu. iv. 20.\*

**πτύω**, *σω, to spit*, Mar. vii. 33, viii. 23; Jn. ix. 6.\*

**πτῶμα**, *ατος, τὸ* (*ππτω*), *a body fallen in death, a carcase*, Mat. xxiv. 28.

**πτῶσις**, *ews, ἡ, a falling, a fall*, lit. or fig., Mat. vii. 27; Lu. ii. 34.\*

**πτωχεία**, *as, ἡ, beggary, poverty*, 2 Cor. viii. 2, 9; Rev. ii. 9.\*

**πτωχεύω**, *σω, to be in poverty*, 2 Cor. viii. 9.\*

**πτωχός**, *ἡ, ὅν, reduced to beggary, poor, destitute*, Lu. xiv. 13, 21, xviii. 22; Ja. ii. 5; *spiritually poor*, in a good sense, Mat. v. 3; in a bad sense, Rev. iii. 17. *Syn.*: see *πένυς*.

**πυγμή**, *ἡς, ἡ* (*πύξ*), *the fist*, Mar. vii. 3 (see R. V. and mrg.).\*

**Πύθων**, *ωνος, ὁ, Python*; in N. T. *a divining spirit*; called after the Pythian serpent said to have guarded the oracle at Delphi and been slain by Apollo, Ac. xvi. 16 (see R. V.).\*

**πυκνός**, *ἡ, ὅν, frequent*, 1 Tim. v. 23; neut. plur. *πυκνά*, as adverb, *often*, Lu. v. 33; so *πυκνότερον, more frequently*, Ac. xxiv. 26.\*

**πυκτεύω** (*πύκτης*), *to be a boxer, to box*, 1 Cor. ix. 26.\*

**πύλη**, *ης, ἡ, a door or gate*; *πύλαι ᾗδου, the gates of Hades, i.e., the powers of the unseen world*, Mat. xvi. 18.

**πυλὼν**, *ῶνος, ὁ, a large gate*, Ac. x. 17; *a gateway, porch*, Mat. xxvi. 71.

**πυνθάνομαι**, 2d aor. *ἐπυνθόμην*, (1) *to ask, ask from* (*παρά*, gen.), *to inquire*, Mat. ii. 4; Lu. xv. 26; (2) *to ascertain by inquiry*, only Ac. xxiii. 34.

**πῦρ**, *πυρός, τὸ, fire* generally; of the heat of the sun, Rev. xvi. 8; of lightning, Lu. ix. 54; God is so called, Heb. xii. 29; fig. for *strife*, Lu. xii. 49; *trials*, 1 Cor. iii. 13; of the eternal fire, or future punishment, Mat. xviii. 8.

**πυρά**, *ἄς, ἡ, a fire, a pile of burning fuel*, Ac. xxviii. 2, 3.\*

**πύργος**, *ου, ὁ, a tower, fortified structure*, Lu. xiii. 4, xiv. 28.

**πυρέσσω**, *to be sick with a fever*, Mat. viii. 14; Mar. i. 30.\*

**πυρετός**, *ου, ὁ, a fever*, Lu. iv. 38, 39.

**πύρινος**, *η, ον, fiery, glittering*, Rev. ix. 17.\*

**πυρώω**, *ῶ, N. T., pass., to be set on fire, to burn, to be inflamed*, 2 Pet. iii. 12; 1 Cor. vii. 9; *to glow with heat*, as

metal in a furnace, *to be purified by fire*, Rev. iii. 18.

**πυρράζω**, *to be fire-colored, to be red*, Mat. xvi. 2, 3 (W. H. omit both). (S. *πυρρίζω*).\*

**πυρρός**, *ἄ, ὅν, fire-colored, red*, Rev. vi. 4, xii. 3.\*

**Πύρρος**, *ου, ὁ, Pyrrhus*, Ac. xx. 4 (W. H.).\*

**πύρωσις**, *ews, ἡ, a burning, a conflagration*, Rev. xviii. 9, 18; *severe trial*, as by fire, 1 Pet. iv. 12.\*

**πῶ**, an enclitic particle, *even, yet*, used only in composition; see *μήπω, μηδέπω, οὐπω, οὐδέπω*.

**πωλέω**, *ῶ, ἡσω, to sell*, Mat. xxi. 12.

**πῶλος**, *ου, ὁ, a colt, a young ass*, as Mat. xxi. 2.

**πῶ-ποτε**, *adv., at any time*, used only after *οὐ* negative, *not at any time, never*, Jn. i. 18, v. 37.

**πῶρω**, *ῶ, to harden, to render callous*, fig., Jn. xii. 40; Ro. xi. 7.

**πῶρωσις**, *ews, ἡ, hardness of heart, obtuseness*, Mar. iii. 5; Ro. xi. 25; Ep. iv. 18.\*

**πῶς**, *adv., interrog., how? in what manner? by what means?* Also in exclamations, as Lu. xii. 50; Jn. xi. 36; with subj. or opt. (*ἄν*), implying a strong negative, Mat. xxvi. 54; Ac. viii. 31; often (N. T.) in indirect interrogations (classical *ὅπως*), Mat. vi. 28, etc.

**πῶς**, an enclitic particle, *in a manner, by any means*.

## P

**P, ρ, ῥω, rho, r**, and as an initial always *ρ, rh*, the seventeenth letter. As a numeral, *ρ' = 100; ρ = 100,000*.

**Ῥαάβ**, or **Ῥαχάβ**, *ἡ* (Heb.), *Rahab*, Heb. xi. 31.

**ῤαββί** (W. H. *ῤαββελ*), (Heb.), *Rabbi, my master*, a title of respect in Jewish schools of learning, often applied to Christ, Jn. iii. 26, iv. 31. (N. T.)

**ῤαββονί**, or **ῤαββονί** (W. H. *ῤαββουνί*), (Aram.), similar to *ῤαββί*, *my master*, Mar. x. 51; Jn. xx. 16. (N. T.)\*

**ῤαβδίξω**, *λω, to scourge, to beat*

with rods, Ac. xvi. 22; 2 Cor. xi. 25.\*  
 ῥάβδος, ου, ἡ, a rod, staff, Mat. x. 10; 1 Cor. iv. 21; Rev. xi. 1; a rod of authority, a sceptre, Heb. i. 8.  
 ῥαβδ-οὔχος, ου, ὁ (ἐχω), a holder of the rods, a lictor, a Roman officer, Ac. xvi. 35, 38.\*  
 ῥαγαῦ, ὁ (Heb.), Ragau, Lu. iii. 35.\*  
 ῥαδι-οὔρημα, ατος, τό, a care-less action, an act of villainy, Ac. xviii. 14.\*  
 ῥαδι-οουργία, ας, ἡ, craftiness, villainy, Ac. xiii. 10.\*  
 ῥακά (Aram.), an empty, i.e., senseless man, Mat. v. 22 (see Gr. § 153, ii.). (N. T.)\*  
 ῥάκος, ους, τό (ῥήγνυμι), a remnant torn off, a piece of cloth, Mat. ix. 16; Mar. ii. 21.\*  
 ῥαμά, ἡ (Heb.), Ramah, Mat. ii. 18.\*  
 ῥαντίζω, ἰσω, to sprinkle, to cleanse ceremonially (acc.) by sprinkling, to purify from (ἀπὸ), Mar. vii. 4 (W. H.); Heb. ix. 13, 19, 21, x. 22. (S.)\*  
 ῥαντισμός, οὔ, ὁ, sprinkling, purification, Heb. xii. 24; 1 Pet. i. 2. (S.)\*  
 ῥαπτίζω, ἰσω, to smite with the hand, Mat. v. 39, xxvi. 67.\*  
 ῥάπισμα, ατος, τό, a blow with the open hand, Mar. xiv. 65; Jn. xviii. 22, xix. 3.\*  
 ῥαφίς, ἰδος, ἡ, a needle, Mat. xix. 24; Mar. x. 25; Lu. xviii. 25 (W. H. βελόνη).\*  
 ῥαχάβ, see ῥαδάβ.  
 ῥαχήλ, ἡ (Heb.), Rachel, Mat. ii. 18.\*  
 ῥεβέκκα, ης, ἡ, Rebecca, Ro. ix. 10.\*  
 ῥέδα, or ῥέδη, ης, ἡ (Gallic), a chariot, Rev. xviii. 13. (N. T.)\*  
 ῥεμφάν, or ῥεφάν (W. H. Ρομφά), ὁ (prob. Coptic), Remphan, the Saturn of later mythology, Ac. vii. 43 (Heb., Chiun, Amos v. 26).\*  
 ῥέω, ρεύσω, to flow, Jn. vii. 38.\*  
 ῥέω (see φημι, εἶπον). From this obs. root, to say, are derived: act. perf., εἰρηκα; pass., εἰρημαι; 1st aor. pass., ἐρρήθην or ἐρρήθην; part., ῥήθεις; espec. the neut. τὸ ῥηθέν, that which was spoken by (ὕπο, gen.).

ῥήγιον, ου, τό, Rhegium, now Reggio, Ac. xxviii. 13.\*  
 ῥήγμα, ατος, τό (ῥήγνυμι), what is broken, a ruin, Lu. vi. 49.\*  
 ῥήγνυμι (or ῥήσσω, as Mar. ix. 18), ῥήξω, to break, to rend, to burst, to dash down, to break forth, as into praise, Mat. vii. 6, ix. 17; Mar. ii. 22, ix. 18; Lu. v. 37, ix. 42; Gal. iv. 27.\*  
 ῥήμα, ατος, τό, a thing spoken; (1) a word or saying of any kind, as command, report, promise, Lu. vii. 1, ix. 45; Ro. x. 8; (2) a thing, a matter, a business, Lu. ii. 15; ■ Cor. xiii. 1.  
 ῥησά, ὁ (Heb.), Rhesa, Lu. iii. 27.\*  
 ῥήσω, see ῥήγνυμι.  
 ῥήτωρ, οπος, ὁ, an orator, Ac. xxiv. 1.\*  
 ῥητώς, adv., expressly, in so many words, 1 Tim. iv. 1.\*  
 ῥίζα, ης, ἡ, (1) a root of a tree or a plant, Mar. xi. 20; met., the origin or source of anything, 1 Tim. vi. 10; fig., constancy, perseverance, Mat. xiii. 21; (2) that which comes from the root, a descendant, Ro. xv. 12; Rev. v. 5.  
 ῥιζώω, ὦ, to root; perf. pass., participle, ἐρριζωμένος, firmly rooted, fig., Ep. iii. 17; Col. ii. 7.\*  
 ῥιπή, ἡς, ἡ (ῥίπτω), a stroke, a twinkle, as of the eye, 1 Cor. xv. 52.\*  
 ῥιπύω, ὦ, to toss to and fro, as waves by the wind, Ja. i. 6.\*  
 ῥιπτέω, ὦ, to throw off or away, Ac. xxiii. 23.\*  
 ῥίπτω, ψω, 1st aor. ἐρριψα; part ῥίψας; to throw, throw down, throw out, prostrate, Mat. ix. 36, xv. 30, xxvii. 5; Lu. iv. 35, xvii. 2; Ac. xxvii. 19, 29.\*  
 ῥοβοδάμ, ὁ (Heb.), Rehoboam, Mat. i. 7.\*  
 ῥόδη, ης, ἡ (rose), Rhoda, Ac. xii. 13.\*  
 ῥόδος, ου, ἡ, Rhodes, Ac. xxi. 1.\*  
 ῥοιζήδον, adv. (ροίζέω), with a great noise, 2 Pet. iii. 10.\*  
 ῥομφαία, ας, ἡ, a large sword, as Rev. i. 16; fig., piercing grief, Lu. ii. 35.  
 ῥουβήν, ὁ (Heb.), Reuben, Rev. vii. 5.\*

ῥουθ, ἡ (Heb.), Ruth, Mar. i. 5.\*  
 ῥούφος, ου, ὁ (Lat.), Rufus, Mar. xv. 21; Ro. xvi. 13.\*  
 ῥύμη, ης, ἡ, a street, a lane, Mat. vi. 2; Lu. xiv. 21; Ac. ix. 11, xii. 10.\*  
 ῥύομαι, σομαι, dep. mid., 1st aor., pass., ἐρρύσθην, to draw or snatch from danger, to deliver, 2 Pet. ii. 7; ὁ ῥυόμενος, the deliverer, Ro. xi. 26.  
 ῥυπαίνω, to defile, Rev. xxii. 11 (W. H.)\*  
 ῥυπαρεύομαι, to be filthy, Rev. xxii. 11 (W. H. mrg.). (N. T.)\*  
 ῥυπαρία, ας, ἡ, filth, pollution, Ja. i. 21.\*  
 ῥυπαρίας, ἁ, ὅν, filthy, defiled, Ja. ii. 2; Rev. xxii. 11 (W. H.)\*  
 ῥύπος, ου, ὁ, filth, filthiness, 1 Pet. iii. 21.\*  
 ῥυπόω, ὦ, to be filthy, Rev. xxii. 11 (not W. H.)\*  
 ῥύσις, εως, ἡ (ῥέω), a flowing, an issue, Mar. v. 25; Lu. viii. 43, 44.\*  
 ῥυτίς, ἰδος, ἡ, a wrinkle; fig., a spiritual defect, Ep. v. 27.\*  
 ῥωμαϊκός, ἡ, ὅν, Roman, Lu. xxiii. 38 (W. H. omit)\*  
 ῥωμαῖος, ου, ὁ, a Roman, Jn. xi. 48.  
 ῥωμαϊστί, adv., in the Latin language, Jn. xix. 10.\*  
 ῥώμη, ης, ἡ, Rome, Ac. xviii. 2; 2 Tim. i. 17.  
 ῥώνυμι, to strengthen; only perf., pass., impv., ἐρρωσο, ἐρρωσθε, farewell, Ac. xv. 29, xxiii. 30 (W. H. omit).\*

## Σ

Σ, σ, final s, sigma, s, the eighteenth letter. As a numeral, σ' = 200; σ = 200,000.  
 σαβαχθανί (W. H. -el), (Aram.), sabachthani, thou hast forsaken me, Mat. xxvii. 46; Mar. xv. 34; from the Aramaic rendering of Ps. xxii. 1. (N. T.)\*  
 σαβᾶθ (Heb.), sabaoth, hosts, armies, Ro. ix. 29; Ja. v. 4. (S.)\*  
 σαββατισμός, οὔ, ὁ, a keeping of sabbath, a sabbath rest (R. V.), Heb. iv. 9.\*  
 σάββατον, ου, τό (from Heb.),



dat. plur. σάββασι(ν), (1) *the sabbath*, Mat. xii. 8, xxviii. 1; (2) *a period of seven days, a week*, Mar. xvi. 2, 9; in both senses the plural is also used. (S.)

σαγήνη, ἡς, ἡ, *a drag-net*, Mat. xiii. 47. (S.)\* Syn.: see ἀμφιβληστρον.

Σαδδουκαῖος, ου, ὁ, *a Sadducee*; plur., of the sect in general; prob. derived from the Heb. name Zadok.

Σαδὼκ, ὁ (Heb.), *Sadok*, Mat. i. 13.\*

σαίνειω, pass., 1 Th. iii. 3.\*

σάκκος, ου, ὁ, *hair-cloth, sack-cloth*, a sign of mourning, Mat. xi. 21; Lu. x. 13; Rev. vi. 12, xi. 3.\*

Σαλά, ὁ (Heb.), *Sala*, Lu. iii. 35.\*

Σαλαθιήλ, ὁ (Heb.), *Salathiel*, Mat. i. 12; Lu. iii. 27.\*

Σαλαμίς, ἵνος, ἡ, *Salamis*, Ac. xiii. 5.\*

Σαλεῖμ, τό, *Salim*, Jn. iii. 23.\*

σαλεύω, σω, *to shake, to cause to shake*, as Mat. xi. 7; Heb. xii. 27; so, *to excite*, as the populace, Ac. xvii. 13; *to disturb in mind*, 2 Th. ii. 2.

Σαλήμ, ἡ (Heb.), *Salem*, Heb. vii. 1.\*

Σαλμών, ὁ (Heb.), *Salmon*, Mat. i. 4, 5, Lu. iii. 32 (W. H. Σαλῶν).\*

Σαλμώνη, ἡς, ἡ, *Salmonē*, Ac. xxvii. 7.\*

σάλος, ου, ὁ, *the tossing of the sea in a tempest*, Lu. xxi. 25.\*

σάλπιγξ, ἡ, *a trumpet*, 1 Cor. xiv. 8; 1 Th. iv. 16.

σαλπίζω, ἰσω (class. ἰγξω), *to sound a trumpet*, Rev. ix. 1, 13; for impers. use, 1 Cor. xv. 52 (see Gr. § 171, Wi. § 58, 9b, β), Bu. 134).

σαλπιστής, οὗ, ὁ (class. -γκτής), *a trumpeter*, Rev. xviii. 22.\*

Σαλώμη, ἡς, ἡ, *Salome*, wife of Zebedee, Mar. xv. 40, xvi. 1.\*

Σαμαρεία, ας, ἡ, *Samaria*, either (1) *the district*, Lu. xvii. 11; Jn. iv. 4; or (2) *the city*, afterwards called *Sebaste*, only Ac. viii. 5 (W. H.).

Σαμαρείτης, ου, ὁ, *a Samaritan*, Mat. x. 5; Lu. ix. 52.

Σαμαρείτις, ἰδος, ἡ, *a Samaritan woman*, Jn. iv. 9.\*

Σαμο-θράκη, ἡς, ἡ, *Samothrace*, Ac. xvi. 11.\*

Σάμος, ου, ἡ, *Samos*, Ac. xx. 15.\*

Σαμουήλ, ὁ (Heb.), *Samuel*, Ac. iii. 24.

Σαμψών, ὁ (Heb.), *Samson*, Heb. xi. 32.\*

σανδάλιον, ου, τό, *a sandal*, Mar. vi. 9; Ac. xii. 8.\*

σανίς, ἰδος, ἡ, *a plank, a board*, Ac. xxvii. 44.\*

Σαούλ, ὁ (Heb.), *Saul*, (1) *the king of Israel*, Ac. xiii. 21; (2) *the apostle, only in direct address (elsewhere Σαῦλος)*, Ac. ix. 4, 17.

σαπρός, ὁ, ὄν, *rotten, hence, useless*, Mat. vii. 17, 18; fig., *corrupt*, Ep. iv. 29.

Σαπφείρη, ἡς, ἡ, *Sapphira*, Ac. v. 1.\*

σάπφειρος, ου, ἡ, *a sapphire*, Rev. xxi. 19.\*

σαργάνη, ἡς, ἡ, *a basket, generally of twisted cords*, 2 Cor. xi. 33.\*

Σάρδεῖς, ων, dat. εἰς(ν), αἱ, *Sardis*, Rev. i. 11, iii. 1, 4.\*

σάρδινος, ου, ὁ (Rec. in Rev. iv. 3 for following). (N. T.)\*

σάρδιον, ου, τό, *a precious stone, sardius or carnelian*, Rev. iv. 3 (W. H.), xxi. 20.\*

σαρδ-όνυξ, υχος, ὁ, *a sardonix, a precious stone, white streaked with red*, Rev. xxi. 20.\*

Σάρεπτα, ων, τά, *Sarepta*, Lu. iv. 26.\*

σαρκικός, ἡ, ὄν, *fleshly, carnal*, whether (1) *belonging to human nature in its bodily manifestation*, or (2) *belonging to human nature as sinful*, Ro. xv. 27; 1 Cor. iii. 3, ix. 11; 2 Cor. i. 12, x. 4; 1 Pet. ii. 11; for Rec. σαρκικός, W. H. substitute σάρκινος, ir. Ro. vii. 14; 1 Cor. iii. 1; Heb. vii. 16; and ἄνθρωπος in 1 Cor. iii. 4.\*

σάρκινος, η, ου, (1) *fleshy, consisting of flesh*, opp. to λίθινος, 2 Cor. iii. 3; (2) *fleshy, carnal* (W. H. in the passages quoted under σαρκικός).\*

σάρξ, σαρκός, ἡ, *flesh*, sing., Lu. xxiv. 39; plur., Ja. v. 3; *the human body, man*; the

*human nature of man as distinguished from his divine nature (πνεῦμα); human nature, as sinful; πᾶσα σὰρξ, every man. all men; κατὰ σάρκα, as a man; σὰρξ καὶ αἷμα, flesh and blood, i.e., man as frail and fallible; ζῆν, περιπατεῖν κατὰ σόκα, to live, to walk after flesh, cf a carnai, unspiritual life. The word also denotes *kinship*, Ro. xi. 14.*

Σαρούχ, ὁ (Heb.), (W. H. Σερούχ), *Saruch or Serug*, Lu. iii. 35.\*

σαρώω, ὦ, *to sweep, to cleanse by sweeping*, Mat. xii. 44, Lu. xi. 25, xv. 8.\*

Σάρρα, ας, ἡ, *Sarah*, Ro. iv. 19, ix. 9.

Σάρων, υνος, ὁ, *Sharon*, Ac. ix. 35.\*

σατάν, ὁ (Heb.), and σατανᾶς, ὁ, *an adversary, i.e., Satan*, the Heb. proper name for the devil, διάβολος, Mat. iv. 10, 15; Ac. xxvi. 18; met., for one who does the work of Satan, Mat. xvi. 23; Mar. viii. 33. (S.)

σάτον, ου, τό (Aram.), *a seah, a measure equal to about a peck and a half*, Mat. xiii. 33; Lu. xiii. 21. (S.)\*

Σαῦλος, ου, ὁ, *Saul*, the apostle, generally in this form (see Σαούλ), Ac. vii. 58, viii. 1, 3.

σβέννυμι, σβέσω, (1) *to extinguish, to quench*, Ep. vi. 16; (2) fig., *to suppress*, 1 Th. v. 19.

σεαυτοῦ, ἡς, οὗ (only masc. in N. T.), a reflex. pron., of *thyself*; dat., σεαυτῷ, *to thyself*; acc., σεαυτόν, *thyself*.

σεβάζομαι, dep., pass., *to stand in awe of, to worship*, Ro. i. 25.\*

σεβάσμα, ατος, τό, *an object of religious worship*, Ac. xvii. 23; 2 Th. ii. 4.\*

σεβαστός, ἡ, ὄν, *venerated, august*, a title of the Roman emperors (= Lat. *augustus*), Ac. xxv. 21, 25. Hence, secondarily, *Augustan, imperial*, Ac. xxvii. 1.\*

σεβόμεναι, dep., *to reverence, to worship God*, Mar. vii. 7. οἱ σεβόμενοι, *the devout, i.e., proselytes of the gate*, Ac. xvii. 17.



σειρά, ἄς, ἡ, *a chain*, 2 Pet. ii. 4 (W. H. read following).  
 σεῖρος, οὐ, ὁ, *a pit*, 2 Pet. ii. 4 (W. H.).  
 σεισμός, οὐ, ὁ, *a shaking, as an earthquake*, Mat. xxiv. 7; *a storm at sea*, Mat. viii. 24.  
 σεῖω, σῶ, *to shake*, Heb. xii. 26; fig., *to agitate*, Mat. xxi. 10.  
 Σεκοῦνδος, ου, ὁ (Lat.), *Secundus*, Ac. xx. 4.\*  
 Σελεύκεια, ας, ἡ, *Seleucia*, Ac. xiii. 4.\*  
 σελήνη, ης, ἡ, *the moon*, Mar. xiii. 24.  
 σεληνιάζομαι, *to be epileptic*, Mat. iv. 24, xvii. 15. (N. T.).  
 Σεμεῖ, ὁ (Heb.), (W. H. *Semeiv*), *Semei* or *Semein*, Lu. iii. 26.\*  
 σεμιδαλις, acc. υ, ἡ, *the finest wheaten flour*, Rev. xviii. 13.\*  
 σεμνός, ἡ, ὁν, *venerable, honorable*, of men, 1 Tim. iii. 8, 11; Tit. ii. 2; of acts, Phil. iv. 8.\*  
 σεμνότης, τῆτος, ἡ, *dignity, honor*, 1 Tim. ii. 2, iii. 4; Tit. ii. 7.\*  
 Σέργιος, ου, ὁ, *Sergius*, Ac. xiii. 7.\*  
 Σήθ, ὁ (Heb.), *Seth*, Lu. iii. 38.\*  
 Σήμ, ὁ (Heb.), *Shem*, Lu. iii. 36.\*  
 σημαίνω, 1st aor. ἐσήμνα, *to signify, indicate*, Jn. xii. 33; Ac. xxv. 27.  
 σημειον, ου, τό, *a sign, that by which a thing is known, a token, an indication*, of divine presence and power, 1 Cor. xiv. 22; Lu. xxi. 7, 11; hence, especially, *a miracle*, whether real or unreal, Lu. xi. 16, 29; 2 Th. ii. 9. *Syn.*: see δυνάμεις.  
 σημειώω, ὦ, in mid., *to mark for one's self, to note*, 2 Th. iii. 14.\*  
 σήμερον, adv., *to-day, at this time, now*, Mat. vi. 11; Lu. ii. 11; ἡ σήμερον (ἡμέρα), *this very day*, Ac. xix. 40.  
 σήπω, *to make rotten*; 2d perf. σέσηπα, *to become rotten, perish*, Ja. v. 2.\*  
 σιρκικός, ἡ, ὁν (W. H. *σιρκικός*), *silken*; neut. as subst., *sil*, Rev. xviii. 12.\*  
 σῆς, σῆτος, ὁ, *a moth*, Mat. vi. 19, 20; Lu. xii. 33.\*

σητ-βρωτος, ου, *moth-eaten*, Ja. v. 2.\*  
 σθενώω, ὦ, *to strengthen*, 1 Pet. v. 10. (N. T.).  
 σιαγών, ὄνος, ἡ, *the jawbone*, Mat. v. 39; Lu. vi. 29.\*  
 σιγῶ, ὦ, *to keep silence*, Lu. ix. 36; pass., *to be concealed*, Ro. xvi. 25.  
 σιγή, ἡς, ἡ, *silence*, Ac. xxi. 40; Rev. viii. 1.\*  
 σιδήρεος, ἑα, εον, contr., οὐς, ἂ, οὐν, *made of iron*, Ac. xii. 10; Rev. ii. 27.  
 σίδηρος, ου, ὁ, *iron*, Rev. xviii. 12.\*  
 Σιδών, ὠνος, ἡ, *Sidon*, Mat. xi. 21, 22.  
 Σιδώνιος, α, ου, *Sidonian, inhabitant of Sidon*, Lu. iv. 26 (W. H.); Ac. xii. 20.  
 σικάριος, ου, ὁ (Lat.), *an assassin*, Ac. xxi. 38.\*  
 σίκερα, τό (Aram.), *intoxicating drink*, Lu. i. 15. (S.).  
 Σίλας, dat. α, acc. αν, ὁ, *Silas*, contr. from Σιλουανός, Ac. xv. 22, 27.  
 Σιλουανός, οὐ, ὁ, *Silvanus*, 2 Cor. i. 9.  
 Σιλωάμ, ὁ, *Siloam*, Lu. xiii. 4; Jn. ix. 7, 11.\*  
 σιμικθιον, ου, τό (Lat. *semicinctum*), *an apron, worn by artisans*, Ac. xix. 12. (N. T.).  
 Σίμων, ὠνος, ὁ, *Simon*; nine persons of the name are mentioned: (1) *Peter*, the apostle, Mat. xvii. 25; (2) *the Zealot*, an apostle, Lu. vi. 15; (3) *a brother of Jesus*, Mar. vi. 3; (4) *a certain Cyrenian*, Mar. xv. 21; (5) *the father of Judas Iscariot*, Jn. vi. 71; (6) *a certain Pharisee*, Lu. vii. 40; (7) *a leper*, Mat. xxvi. 6; (8) *Simon Magus*, Ac. viii. 9; (9) *a certain tanner*, Ac. ix. 43.  
 Σινᾶ, τό (Heb.), *Sinai*, Ac. vii. 30, 38; Gal. iv. 24, 25.\*  
 σίναπι, εως, τό, *mustard*, Lu. xiii. 19, xvii. 6.  
 σινδών, ὄνος, ἡ, *fine linen, a linen cloth*, Mar. xiv. 51, 52, xv. 46.  
 σινιᾶζω, *to sift*, as grain, *to prove by trials*, Lu. xxii. 31. (N. T.).  
 σιρκικός, see σιρκικός.  
 σιτεντός, ἡ, ὁν, *fattened, fatted*, Lu. xv. 23, 27, 30.\*

σιτόν, ου, τό, *grain*, Ac. vii. 12 (W. H.).  
 σιτιστός, ἡ, ὁν, *fattened*; τὰ σιτιστά, *fatlings*, Mat. xxii. 4.\*  
 σιτο-μέτριον, ου, τό, *a measured portion of grain or food*, Lu. xii. 42. (N. T.).  
 σίτος, ου, ὁ, *wheat, grain*, Jn. xii. 24; 1 Cor. xv. 37.  
 Σιχάρ, see Συχάρ.  
 Σιών, ἡ, τό, *Zion, the hill*; used for the city of Jerusalem, Ro. xi. 26; fig., *for heaven, the spiritual Jerusalem*, Heb. xii. 22; Rev. xiv. 1.  
 σιωπῶ, ὦ, ἡσῶ, *to be silent, whether voluntarily or from dumbness*, Mar. iii. 4; Lu. i. 20; *to become still*, as the sea, Mar. iv. 39.  
 σκανδαλίζω, λῶ, *to cause to stumble; met., to entice to sin*, Mat. xviii. 6, 8, 9; *to cause to fall away*, Jn. vi. 61; pass., *to be indignant*, Mat. xv. 12.  
 σκάνδαλον, ου, τό, *a snare, a stumbling-block; fig., a cause of error or sin*, Mat. xiii. 41; Ro. xiv. 13. (S.).  
 σκάπτω, ψω, *to dig*, Lu. vi. 48, xiii. 8, xvi. 3.\*  
 σκάφη, ης, ἡ, *any hollow vessel; a boat*, Ac. xxvii. 16, 30, 32.\*  
 σκέλος, ους, τό, *the leg*, Jn. xix. 31, 32, 33.\*  
 σκέπασμα, ατος, τό, *clothing*, 1 Tim. vi. 8.\*  
 Σκευᾶς, ἂ, ὁ, *Sceva*, Ac. xix. 14.\*  
 σκευή, ης, ἡ, *furniture, fittings*, Ac. xxvii. 19.\*  
 σκευος, ους, τό, (1) *a vessel*, to contain a liquid, or for any other purpose, Heb. ix. 21; 2 Tim. ii. 20; fig., of recipients generally, *a vessel of mercy, of wrath*, Ro. ix. 22, 23; *an instrument by which anything is done; household utensils*, plur., Mat. xii. 29; of a ship, *the tackling*, Ac. xxvii. 17; fig., of God's servants, Ac. ix. 15; 2 Cor. iv. 7.  
 σκηνή, ης, ἡ, *a tent, a tabernacle, an abode or dwelling*, Mat. xvii. 4; Ac. vii. 43, xv. 16; Heb. viii. 5, xiii. 10.  
 σκηνο-πηγία, ας, ἡ, *the feast of tabernacles*, Jn. vii. 2.\*  
 σκηνο-ποιός, οὐ, ὁ, *a tent-maker*, Ac. xviii. 3. (N. T.).  
 σκήνος, ους, τό, *a tent*; fig., of

- the human body, 2 Cor. v. 1, 4.\*
- σκηνώω**, ὦ, ὥσω, *to spread a tent*, Rev. vii. 15; *met., to dwell*, Jn. i. 14; Rev. xii. 12, xiii. 6, xxi. 3.\*
- σκήνωμα**, ατος, τό, *a tent pitched, a dwelling*, Ac. vii. 46; *fig., of the body*, 2 Pet. i. 13, 14.\*
- σκιὰ**, ἀς, ἡ, (1) *a shadow, a thick darkness*, Mat. iv. 16 (S.); (2) *a shadow, an outline*, Col. ii. 17.
- σκιρτάω**, ὦ, ἥσω, *to leap for joy*, Lu. i. 41, 44, vi. 23.\*
- σκληρο-καρδία**, ας, ἡ, *hardness of heart, perverseness*, Mat. xix. 8; Mar. x. 5, xvi. 14. (S.)\*
- σκληρός**, ὁ, ὅν, *hard, violent, as the wind*, Ja. iii. 4; *fig., grievous, painful*, Ac. ix. 5 (W. H. omit), xxvi. 14; Ju. 15; *harsh, stern*, Mat. xxv. 24; Jn. vi. 60.\*
- σκληρότης**, τητος, ἡ, *fig., hardness of heart, obstinacy*, Ro. ii. 5.\*
- σκληρο-τράχηλος**, ον, *stiff-necked; fig., obstinate*, Ac. vii. 51. (S.)\*
- σκληρύνω**, *fig., to make hard, to harden, as the heart*, Ro. ix. 18; Heb. iii. 8, 15, iv. 7; *pass., to be hardened, to become obstinate*, Ac. xix. 9; Heb. iii. 13.\*
- σκολιός**, ὁ, ὅν, *crooked*, Lu. iii. 5; *fig., perverse*, Ac. ii. 40; Phil. ii. 15; *unfair*, 1 Pet. ii. 18.\*
- σκόλοψ**, οπος, ὁ, *a stake or thorn; fig., a sharp infliction*, 2 Cor. xii. 7.\*
- σκοπέω**, ὦ, (1) *to look at, to regard attentively*, Ro. xvi. 17; (2) *to take heed (acc.), beware (μή)*, Gal. vi. 1.
- σκοπός**, οῦ, ὁ, *a mark aimed at, a goal; κατὰ σκοπόν, towards the goal, i.e., aiming straight at it*, Phil. iii. 14.\*
- σκορπίζω**, σω, *to disperse, to scatter abroad, as frightened sheep*, Jn. x. 12; *to distribute alms*, 2 Cor. ix. 9.
- σκορπίος**, ον, ὁ, *a scorpion*, Lu. x. 19.
- σκοτεινός**, ἡ, ὅν, *full of darkness, dark*, Mar. vi. 23; Lu. xi. 34, 36.\*
- σκοτία**, ας, ἡ, *darkness*, Mat. x. 27; *fig., spiritual darkness*, Jn. i. 5, vi. 17.
- σκοτίζω**, σω, *in pass., to be darkened, as the sun*, Mar. xiii. 24; *fig., as the mind*, Ro. i. 21.
- σκότος**, ουσ, τό (σκότος, ου, ὁ, only in Heb. xii. 18, where W. H. read ὁσφός), *darkness, physical*, Mat. xxvii. 45; *moral*, Jn. iii. 19.
- σκοτόω**, ὦ, *pass. only, to be darkened*, Ep. iv. 18 (W. H.); Rev. ix. 2 (W. H.), xvi. 10.\*
- σκόβαλον**, ου, τό, *refuse, dregs*, Phil. iii. 8.\*
- Σκύθης**, ου, ὁ, *a Scythian, as typical of the uncivilized*, Col. iii. 11.\*
- σκυθρ-ώπος**, ὅν, *sad-countenanced, gloomy*, Mat. vi. 16; Lu. xxiv. 17.\*
- σκύλλω**, *pass. perf. part. ἐσकुλμένος, to flay; to trouble, annoy*, Mat. ix. 36 (W. H.); Mar. v. 35; Lu. vii. 6, viii. 29.\*
- σκύλον**, ου, τό, *spoil taken from a foe*, Lu. xi. 22.\*
- σκληρο-βρωτος**, ον, *eaten by worms*, Ac. xii. 23.\*
- σκόλη**, ἡ, ἡκος, ὁ, *a gnawing worm*, Mar. ix. 44 (W. H. omit) 46 (W. H. omit), 48.\*
- σμαράγδινος**, η, ον, *made of emerald*, Rev. iv. 3. (N.T.)\*
- σμάραγδος**, ου, ὁ, *an emerald*, Rev. xxi. 19.\*
- σμύρνα**, ης, ἡ, *myrrh*, Mat. ii. 11; Jn. xix. 39.\*
- Σμύρνα**, ης, ἡ, *Smyrna*, Rev. i. 11, ii. 8 (W. H.).\*
- Σμυρναίος**, ου, ὁ, ἡ, *one of Smyrna, a Smyrnaan*, Rev. ii. 8 (not W. H.).\*
- σμυρνίζω**, *to mingle with myrrh*, Mar. xv. 23. (N.T.)\*
- Σόδομα**, ων, τὰ, *Sodom*, Mat. x. 15, xi. 23, 24.
- Σολομών** or **-μῶν**, ὡντος, ὁ, *Solomon*, Mat. vi. 29, xii. 42.
- σορός**, οῦ, ἡ, *a bier, an open coffin*, Lu. vii. 14.\*
- σός**, σή, σόν, *poss. pron., thy, thine* (see Gr. §§ 56, 255, Bu. 115).
- σουδάριον**, ου, τό (Lat.), *a handkerchief*, Lu. xix. 20; Jn. xi. 44. (N.T.)
- Σουσάνα**, ης, ἡ, *Susanna*, Lu. viii. 3.\*
- σοφία**, ας, ἡ, *wisdom, insight, skill, human*, Lu. xi. 31; or *divine*, 1 Cor. i. 21, 24. *Syn.*: see γνῶσις.
- σοφίζω**, *to make wise*, 2 Tim. iii. 15; *pass., to be devised skillfully*, 2 Pet. i. 16.\*
- σοφός**, ἡ, ὅν, *wise, either (1) in action, expert*, Ro. xvi. 19; (2) *in acquirement, learned, cultivated*, 1 Cor. i. 19, 20; (3) *philosophically, profound*, Ju. 25; (4) *practically*, Ep. v. 15.
- Σπανία**, ας, ἡ, *Spain*, Ro. xv. 24, 28.\*
- σπαράσσω**, ξω, *to convulse, to throw into spasms*, Mar. i. 26, ix. 20 (not W. H.), 26; Lu. ix. 39.\*
- σπαργανώω**, ὦ, *perf. pass. part. ἐσπαργανωμένος, to swathe, to wrap in swaddling clothes*, Lu. ii. 7, 12.\*
- σπαταλάω**, ὦ, ἥσω, *to live extravagantly or luxuriously*, 1 Tim. v. 6; Ja. v. 5.\* *Syn.*: The fundamental thought of σπληνιά is of insolence and voluptuousness which spring from abundance; of τρυφάω, effeminate self-indulgence; of σπαταλάω, is effeminacy and wasteful extravagance.
- σπᾶν**, ὠ, mid., *to draw, as a sword*, Mar. xiv. 47; Ac. xvi. 27.\*
- σπείρα**, ης, ἡ, (1) *a cohort of soldiers, the tenth part of a legion*, Ac. x. 1; (2) *a military guard*, Jn. xviii. 3, 12.
- σπείρω**, σπερῶ, 1st aor. ἐσπεῖρα, *perf. pass. part. ἐσπαρμένος, 2d aor. pass. ἐσπάρην, to sow or scatter, as seed*, Lu. xii. 24; *to spread or scatter, as the word of God*, Mat. xiii. 19; *applied to giving alms*, 2 Cor. ix. 6; *to burial*, 1 Cor. xv. 42, 43; and *to spiritual effort generally*, Gal. vi. 8.
- σπεκουλάτωρ**, οπος, ὁ (Lat.), *a body-guard, a soldier in attendance upon royalty*, Mar. vi. 27 (see Gr. § 154c). (N.T.)\*
- σπένδω**, *to pour out, as a libation, fig.*, Phil. ii. 17; 2 Tim. iv. 6.\*
- σπέρμα**, ατος, τό, *seed, produce*, Mat. xiii. 24-38; *children, offspring, posterity*, Jn. vii. 42; *a remnant*, Ro. ix. 29.

**σπερμο-λόγος**, ου, ὁ, *a babbler*, i.e., one who picks up trifles, as birds do seed, Ac. xvii. 18.\*

**σπεύδω**, σω, (1) *to hasten*, intrans., usually adding to another verb the notion of speed, Lu. xix. 5, 6; (2) *to desire earnestly* (acc.), 2 Pet. iii. 12.

**σπήλαιον**, ου, τό, *a cave, a den*, Heb. xi. 38.\*

**σπιλάς**, ἀδος, ἡ, *a rock in the sea, a reef*; fig., of false teachers, *a hidden rock* (R. V.), Ju. 12.\*

**σπίλος**, ου, ὁ, *a spot*; fig., *a fault*, Ep. v. 27; 2 Pet. ii. 13.\*

**σπιλώω**, ὦ, *to defile, to spot*, Ja. iii. 6; Ju. 23.\*

**σπλαγχνά**, ων, τὰ, *bowels*, only Ac. i. 18; elsewhere, fig., *the affections, compassion, the heart*, as Col. iii. 12; 1 Jn. iii. 17.

**σπλαγχνίζομαι**, dep., with 1st aor. pass. ἐσπλαγχνίσθην, *to feel compassion, to have pity* on (gen., or ἐπὶ, dat. or acc., once περὶ, Mat. ix. 36).

**σπόγγος**, ου, ὁ, *a sponge*, Mat. xxvii. 48; Mar. xv. 36; Jn. xix. 29.\*

**σποδός**, ου, ἡ, *ashes*, Mat. xi. 21; Lu. x. 13; Heb. ix. 13.\*

**σπορά**, ἀς, ἡ, *seed*, 1 Pet. i. 23.\*

**σπόριμος**, ὄν, *sown*; neut. plur. τὰ σπόριμα, *sown fields*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.\*

**σπόρος**, ου, ὁ, *seed*, for sowing, Lu. viii. 5, 11.

**σπουδάξω**, ἀσω, *to hasten, to give diligence* (with inf.), Heb. iv. 11; 2 Tim. iv. 9, 21.

**σπουδαίος**, αἰα, αἰών, *diligent, earnest*, 2 Cor. viii. 17, 22; compar. neut. as adv., σπουδαίστερον, 2 Tim. i. 17 (not W. H.).\*

**σπουδαίως**, adv., *diligently, earnestly*, Lu. vii. 4; 2 Tim. i. 17 (W. H.); Tit. iii. 13; *hastily*, compar., Phil. ii. 28.\*

**σπουδή**, ἥς, ἡ, (1) *speed, haste*, Mar. vi. 25; (2) *diligence, earnestness*, Ro. xii. 11.

**σπυρίς** (W. H. σφυρίς), ἰδος, ἡ, *a plaited basket*, Mar. viii. 8, 20.

**στάδιον**, ου, τό, plur. οἱ στάδιοι, (1) = *stadium*, one eighth of

a Roman mile, Jn. xi. 18; (2) *a race-course*, for public games, 1 Cor. ix. 24.

**στάμνος**, ου, ὁ, ἡ, *a jar or vase*, for the manna, Heb. ix. 4.\*

**στασιαστής**, οὔ, ὁ, *an insurgent*, Mar. xv. 7 (W. H.).\*

**στάσις**, εως, ἡ (ἱστημι), *a standing*, lit. only Heb. ix. 8; *an insurrection*, Mar. xv. 7; *dis-sension*, Ac. xv. 2.

**στατήρ**, ἥρος, ὁ, *a stater*, a silver coin equal to two of the διδραχμών (which see), a Jewish shekel, Mat. xvii. 27.\*

**σταυρός**, οὔ, ὁ, *a cross*, Mat. xxvii. 32, 40; met., often of Christ's death, Gal. vi. 14; Ep. ii. 16.

**σταυρώω**, ὦ, ὥσω, *to fix to the cross, to crucify*, Lu. xxiii. 21, 23; fig., *to destroy*, the corrupt nature, Gal. v. 24.

**σταφυλή**, ἥς, ἡ, *a grape, a cluster of grapes*, Mat. vii. 16; Lu. vi. 44; Rev. xiv. 18.\*

**στάχυς**, vos, ὁ, *an ear of corn*, Mat. xii. 1; Mar. ii. 23, iv. 28; Lu. vi. 1.\*

**στάχυς**, νης, ὁ, *Stachys*, Ro. xvi. 9.\*

**στέγη**, ης, ἡ (lit. *a cover*), *a flat roof of a house*, Mat. viii. 8; Mar. ii. 4; Lu. vii. 6.\*

**στέγω**, *to cover, to conceal, to bear with*, 1 Cor. ix. 12, xiii. 7; 1 Th. iii. 1, 5.\*

**στέφανος**, α, ου, *barren*, Lu. i. 7, 36, xxiii. 29; Gal. iv. 27.\*

**στέλλω**, *to set, arrange*; in mid., *to provide for, take care*, 2 Cor. viii. 20; *to withdraw from* (ἀπὸ), 2 Th. iii. 6.\*

**στέμμα**, ατος, τό, *a garland*, Ac. xiv. 13.\*

**στεναγμός**, οὔ, ὁ, *a groaning*, Ac. vii. 34; Ro. viii. 26.\*

**στενάζω**, ξω, *to groan*, expressing grief, anger, or desire, Mar. vii. 34; Heb. xiii. 17.

**στενός**, ἡ, ὄν, *narrow*, Mat. vii. 13, 14; Lu. xiii. 24.\*

**στενο-χωρέω**, ὦ, *to be narrow*; in pass., *to be distressed*, 2 Cor. iv. 8, vi. 12.\*

**στενο-χωρία**, ας, ἡ, *a narrow space*; *great distress*, Ro. ii. 9, viii. 35; 2 Cor. vi. 4, xii. 10.\*

**στερεός**, ἄ, ὄν, *solid*, as food,

Heb. v. 12, 14; fig., *firm, steadfast*, 1 Pet. v. 9; 2 Tim. ii. 19.\*

**στερεόω**, ὦ, ὥσω, *to strengthen, confirm, establish*, Ac. iii. 7, 16, xvi. 5.\*

**στερέωμα**, ατος, τό, *firmness, steadfastness*, Col. ii. 5.\*

**Στεφάνος**, ἁ, ὁ, *Stephanas*, 1 Cor. i. 16, xvi. 15, 17.

**στέφανος**, ου, ὁ, *a crown, a garland*, of royalty, of victory in the games, of festal joy, Jn. xix. 2, 5; 1 Cor. ix. 25; often used fig., 2 Tim. iv. 8; Rev. ii. 10. Syn.: see διδάγμα.

**Στέφανος**, ου, ὁ, *Stephen*, Ac. vi., vii.

**στεφανόω**, ὦ, ὥσω, *to crown, to adorn*, 2 Tim. ii. 5; Heb. ii. 7, 9.\*

**στήθος**, ους, τό, *the breast*, Lu. xviii. 13.

**στήκω** (ἱστημι, ἔστηκα), *to stand*, in the attitude of prayer, Mar. xi. 25; generally, *to stand firm, persevere*, as Ro. xiv. 4; 1 Cor. xvi. 13; Gal. v. 1. (S.)

**στηρικμός**, οὔ, ὁ, *firmness, steadfastness*, 2 Pet. iii. 17.\*

**στηρίζω**, ἴξω or ἴσω, pass. perf. ἐστήρικμαι, (1) *to fix, to set firmly*, Lu. ix. 51, xvi. 26; (2) *to strengthen, to confirm, to support*, as Lu. xxii. 32; Ro. i. 11.

**στιβας**, see στοιβάς.

**στίγμα**, ατος, τό, *a mark or brand*, used of the traces of the apostle's sufferings for Christ, Gal. vi. 17.\*

**στιγμή**, ἥς, ἡ, *a point of time, an instant*, Lu. iv. 5.\*

**στίλβω**, ἴξω or ἴσω, pass. perf. ix. 3.\*

**στοά**, ἁς, ἡ, *a colonnade, a portico*, Jn. v. 2, x. 23; Ac. iii. 11, v. 12.\*

**στοιβάς**, ἀδος, ἡ (W. H. στυβάς), *a bough, a branch of a tree*, Mar. xi. 8.\*

**στοιχεῖα**, ων, τὰ, *elements, rudiments*, Gal. iv. 3, 9; Col. ii. 8, 20; Heb. v. 12; 2 Pet. iii. 10, 12.\*

**στοιχέω**, ὦ, ἡσώ, *to walk, always fig. of conduct; to walk in* (local dat.), Ac. xxi. 24; Ro. iv. 12; Gal. v. 25, vi. 16; Phil. iii. 16.\*

**στολή**, ἥς, ἡ, *a robe*, i.e., the



long outer garment which was a mark of distinction, Lu. xv. 22. *Syn.*: see *ῥάδιον*.

**στόμα**, *στος*, τό, (1) *the mouth*, generally; hence, (2) *speech, speaking*; used of testimony, Mat. xviii. 16; *eloquence or power in speaking*, Lu. xxi. 15; (3) applied to an opening in the earth, Rev. xii. 16; (4) *the edge or point of a sword*, Lu. xxi. 24.

**στόμαχος**, ου, ὁ, *the stomach*, 1 Tim. v. 23.\*

**στρατιά**, *ας*, ἡ, *warfare, military service*; of Christian warfare, 2 Cor. x. 4; 1 Tim. i. 18.\*

**στράτευμα**, *ατος*, τό, (1) *an army*, Rev. ix. 16; (2) *a detachment of troops*, Ac. xxiii. 10, 27; plur., Lu. xxiii. 11.

**στρατεύομαι**, *dep. mid.*, *to wage war, to fight*, Lu. iii. 14; *fig.*, of the warring of lusts against the soul, Ja. iv. 1; *to serve as a soldier*, of Christian work, 1 Tim. i. 18; 2 Cor. x. 3.

**στρατ-ηγός**, ου, ὁ (ἀγω), (1) *a leader of an army, a general*; (2) *a magistrate or governor*, Ac. xvi. 20-38; (3) *the captain of the temple*, Lu. xxii. 4, 52; Ac. iv. 1, v. 24, 26.\*

**στρατιά**, *ας*, ἡ, *an army*; *met.*, *a host of angels*, Lu. ii. 13; *the host of heaven, i.e., the stars*, Ac. vii. 42.\*

**στρατιώτης**, ου, ὁ, *a soldier*, as Mat. viii. 9; *fig.*, of a Christian, 2 Tim. ii. 3.

**στρατο-λογέω**, ὦ, ἡσω, *to collect an army, to enlist troops*, 2 Tim. ii. 4.\*

**στρατοπεδ-άρχης**, ου, ὁ, *the praetorian prefect, i.e., commander of the Roman emperor's body-guard*, Ac. xxviii. 16 (W. H. omit).\*

**στρατό-πεδον**, ου, τό, *an encamped army*, Lu. xxi. 20.\*

**στρεβλώω**, ὦ, *to rack, to pervert, to twist*, as words from their proper meaning, 2 Pet. iii. 16.\*

**στρέφω**, ψω, 2d aor. pass. ἐστράφην, *to turn, trans.*, Mat. v. 39; Rev. xi. 6 (*to change into*); *intrans.*, Ac. vii. 42; *mostly in pass.*, *to turn one's self*, Jn. xx. 14; *to be con-*

*verted, to be changed in mind and conduct*, Mat. xviii. 3.

**στηρνιάω**, ὦ, ἄσω, *to live voluptuously*, Rev. xviii. 7, 9.\* *Syn.*: see *σπαταλάω*.

**στρήνος**, ους, τό, *profligate luxury, voluptuousness*, Rev. xviii. 3.\*

**στρουθίον**, ου, τό (dim. of *στρουθός*), *a small bird, a sparrow*, Mat. x. 29, 31; Lu. xii. 6, 7.\*

**στρωννύω**, or -ώννυμι, *στρώσω*, pass. perf. part. ἐστρωμένος *ἐστρωμαι*, *to spread*, Mat. xxi. 8; *to make a bed*, Ac. ix. 34; pass., *to be spread with couches*, ἀνάγκιον ἐστρωμένον, *an upper room furnished*, Mar. xiv. 15; Lu. xxii. 12.

**συγγητός**, ὄν, *hateful, detestable*, Tit. iii. 3.\*

**συγνάζω**, ἄσω, *to be gloomy*, Mar. x. 22; of the sky, Mat. xvi. 3.\*

**στύλος**, ου, ὁ, *a pillar*, Gal. ii. 9; 1 Tim. iii. 15; Rev. iii. 12, x. 1.\*

**Στωϊκός**, ἡ, ὄν (στοά, *portico*), *Stoic*, Ac. xvii. 18.\*

**σύ**, σου, σοί, σέ, plur. ὑμεῖς, *thou, ye*, the pers. pron. of second person (see Gr. § 53).

**συγγ-**. In some words commencing thus, W. H. prefer the unassimilated form *συγγ-*.

**συγ-γένεια**, *ας*, ἡ, *kindred, family*, Lu. i. 61; Ac. vii. 3, 14.\*

**συγ-γενής**, ἐς, *akin*, as subst., *a relative*, Mar. vi. 4; Lu. xiv. 12; *a fellow-countryman*, Ro. ix. 3.

**συγ-γενίς**, ἰδος, ἡ, *a kinswoman*, Lu. i. 36 (W. H.)\*

**συγ-γνώμη**, ης, ἡ, *permission, indulgence*, 1 Cor. vii. 6.\*

**συγκ-**. In words commencing thus, W. H. prefer the unassimilated form *συγκ-*.

**συγ-κάθημαι**, *to sit with* (dat. or μετά, gen.), Mar. xiv. 54; Ac. xxvi. 30.\*

**συγ-καθίζω**, σω, (1) *to cause to sit down with*, Ep. ii. 6; (2) *to sit down together*, Lu. xxii. 55.\*

**συγ-κακο-παθέω**, ὦ, *to suffer hardships together with*, 2 Tim. i. 8, ii. 3 (W. H.). (N. T.)\*

**συγ-κακουχέω**, ὦ, pass., *to suffer*

*ill-treatment with*, Heb. xi. 25. (N. T.)\*

**συγ-καλέω**, ὦ, ἔσω, *to call together*, Lu. xv. 6; *mid.*, *to call together to one's self*, Lu. ix. 1.

**συγ-καλύπτω**, *to conceal closely, to cover up wholly*, Lu. xii. 2.\*

**συγ-κάμπω**, ψω, *to bend to gether; to oppress*, Ro. xi. 10 (S.)\*

**συγ-κατα-βαίνω**, *to go down with any one*, Ac. xxv. 5.\*

**συγ-κατά-θεσις**, *εως*, ἡ, *assent, agreement*, 2 Cor. vi. 16.\*

**συγ-κατα-τίθημι**, in *mid.*, *to give a vote with, to assent to* (dat.), Lu. xxiii. 51.\*

**συγ-κατα-ψηφίζω**, in *pass.*, *to be voted or classed with* (μετά), Ac. i. 26.\*

**συγ-κεράννυμι**, 1st aor. συνεκέρασα, pass. perf. συγκέκραμαι, *to mix with, to unite*, 1 Cor. xii. 24; pass., *to be united with*, Heb. iv. 2.\*

**συγ-κινέω**, ὦ, ἡσω, *to move to gether, stir up*, Ac. vi. 12.\*

**συγ-κλείω**, σω, *to inclose, to shut in*, as fishes in a net, Lu. v. 6; *to shut one up into* (εἰς) or under (ὑπὸ, acc.) something, *to make subject to*, Ro. xi. 32; Gal. iii. 22, 23.\*

**συγ-κληρο-νόμος**, ου, ὁ, ἡ, *a joint heir, a joint participant*, Ro. viii. 17; Ep. iii. 6; Heb. xi. 9; 1 Pet. iii. 7.\*

**συγ-κοινωνέω**, ὦ, *to be a partaker with, have fellowship with*, Ep. v. 11; Phil. iv. 14; Rev. xviii. 4.\*

**συγ-κοινωνός**, ου, ὁ, ἡ, *a partaker with, a co-partner*, Ro. xi. 17. (N. T.)

**συγ-κομιζω**, *to bear away to gether*, as in burying a corpse, Ac. viii. 2.\*

**συγ-κρίνω**, *to join together, to combine*, 1 Cor. ii. 13; *to compare* (acc., dat.), 2 Cor. x. 12.\*

**συγ-κρίπτω**, *to be bowed together or bent double*, Lu. xiii. 11.\*

**συγ-κυρία**, *ας*, ἡ, *a coincidence, an accident; κατά συγκυρίαν*, *by chance*, Lu. x. 31.\*

**συγ-χαίρω**, 2d aor. in *pass.* form συνεχάρην, *to rejoice with* (dat.), Lu. i. 58, xv. 6, 9; 1 Cor. xii. 26, xiii. 6; Phil. ii. 17, 18.\*

**συγ-χέω**, also *συγχύνω* and



συχύννω, perf. pass. συγκέχυμαι, *to mingle together*; (1) *to bewilder*, Ac. ii. 6, ix. 22; (2) *to stir up, to throw into confusion*, Ac. xix. 32, xxi. 27, 31.\*

συν-χρόμαι, ὦμαι, *to have dealings with* (dat.), Jn. iv. 9.\*

σύν-χυσις, εως, ἡ, *confusion, disturbance*, Ac. xix. 29.\*

συν-ἴω (W. H. συνῆ-), ὦ, ἡσω, *to live together with* (dat.), Ro. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.\*

συν-ἑγγνυμι, 1st aor. συνένευσα, *to yoke together; to unite* (acc.), as man and wife, Mat. xix. 6; Mar. x. 9.\*

συν-ζητέω, ὦ, *to seek together, to discuss, dispute*, with dat., or πρὸς, acc., Mar. viii. 11, ix. 16.

συν-ζητήσις, εως, ἡ, *mutual questioning, disputation*, Ac. xv. 2 (W. H. ζήτησις), 7 (W. H. ζήτησις), xxviii. 29 (W. H. omit).\*

συν-ζητήτης, οὐ, ὁ, *a disputer*, as the Greek sophists, 1 Cor. i. 20. (N. T.)\*

σύ-ζυγος, ου, ὁ, *a yoke-fellow, a colleague*, Phil. iv. 3 (prob. a proper name, *Syzygus*).\*

συν-ζωο-ποιέω, ὦ, 1st aor. συνεζωοποίησα, *to make alive together with*, Ep. ii. 5; Col. ii. 13. (N. T.)\*

συκάμινος, ου, ἡ, *a sycamine-tree*, Lu. xvii. 6.\*

συκή, ἥς, ἡ (contr. from -έα), *a fig-tree*, Mar. xi. 13, 20, 21.

συκο-μωρά, ας, ἡ (W. H. -μορέα), *a sycamore-tree*, Lu. xix. 4.\*

σύκων, ου, τό, *a fig*, Ja. iii. 12.

συκο-φαντέω, ὦ, ἡσω, *to accuse falsely, to defraud*, Lu. iii. 14, xix. 8 (gen. person, acc. thing).\*

συν-αγορεύω, ὦ, *to plunder*, Col. ii. 8. (N. T.)\*

συνάω, ὦ, *to rob, to plunder*, 2 Cor. xi. 8.\*

συνά- In words commencing thus, W. H. prefer the unassimilated form συν-.

συν-λαλέω, 1st aor. συνελάλησα, *to talk with* (dat.), μετὰ (gen.), πρὸς (acc.), Mat. xvii. 3; Mar. ix. 4; Lu. iv. 36, ix. 30, xxii. 4; Ac. xxv. 12.\*

συν-λαμβάνω, συλλήψομαι, συ-

νέληφα, συνέλαβον, (1) *to take together, to seize*, Mat. xxvi. 55; (2) *to conceive*, of a woman, Lu. i. 24, 31; (3) *mid., to apprehend* (acc.), *to help* (dat.), Ac. xxvi. 21; Phil. iv. 3.

συν-λέγω, ξω, *to collect, to gather*, Mat. xiii. 28, 29, 30.

συν-λογίζομαι, σομαι, *to reckon with one's self, to reason*, Lu. xx. 5.\*

συν-λυπέομαι, οὔμαι, pass., *to be grieved* (ἐπὶ, dat.), Mar. iii. 5.\*

συνβ-, συμμ-, συμπ-, συμφ-. In some words commencing thus, W. H. prefer the unassimilated form συνβ-, συνμ-, συνπ-, συνφ-.

συν-βαίνω, 2d aor. συνέβην, *to happen, to occur*, Mar. x. 32; Ac. xx. 19; perf. part. τὸ συμβεβηκός, *an event*, Lu. xxiv. 14.

συν-βάλλω, 2d aor. συνέβαλον, *to throw together, hence, to ponder*, Lu. ii. 19; *to come up with, to encounter*, with or without hostile intent (dat.), Lu. xiv. 31; Ac. xx. 14; *to dispute with*, Ac. xvii. 18; *mid., to confer, consult with*, Ac. iv. 15; *to contribute* (dat.), Ac. xviii. 27.\*

συν-βασιλεύω, σω, *to reign together with*, 1 Cor. iv. 8; 2 Tim. ii. 12.\*

συν-βιβάζω, άσω, (1) *to unite, or knit together*, Col. ii. 2, 19; (2) *to put together in reasoning*, and so, *to conclude, prove*, Ac. ix. 22; (3) *to teach, instruct*, 1 Cor. ii. 16.

συν-βουλεύω, *to give advice* (dat.), Jn. xviii. 14; Rev. iii. 18; *mid., to take counsel together* (iva or inf.), Mat. xxvi. 4; Jn. xi. 53 (W. H. βουλεύομαι); Ac. ix. 23.\*

συν-βούλιον, ου, τό, (1) *mutual consultation, counsel*; λαμβάνω, ποίω συμβούλιον, *to take counsel together*, Mat. xii. 14, xxii. 15, xxvii. 1, 7, xxviii. 12; Mar. iii. 6, xv. 1; (2) *a council, a gathering of counselors*, Ac. xxv. 12.\*

σύμ-βουλος, ου, ὁ, *an adviser, a counselor*, Ro. xi. 34.\*

Συμεών, ὁ (Heb.), Simeon or

Simon (see Σίμων); the apostle Peter is so called, Ac. xv. 14; 2 Pet. i. 1; and four others are mentioned: (1) Lu. ii. 25, 34; (2) Lu. iii. 39; (3) Ac. xiii. 1; (4) Rev. vii. 7.\*

συν-μαθητής, οὐ, ὁ, *a fellow-disciple*, Jn. xi. 16.\*

συν-μαρτυρέω, ὦ, *to bear witness together with*, Ro. ii. 15, viii. 16, ix. 1; Rev. xxii. 18 (not W. H.).\*

συν-μερίζω, in mid., *to divide together with, partake with* (dat.), 1 Cor. ix. 13.\*

συν-μέτοχος, ου, *jointly partaking*, Ep. iii. 6, v. 7.\*

συν-μιμητής, οὐ, ὁ, *a joint-imitator*, Phil. iii. 17. (N. T.)\*

συν-μορφίζω, see συμμορφώω. (N. T.)

σύμ-μορφος, ου, *similar, conformed to*, gen., Ro. viii. 29; dat., Phil. iii. 21.\*

συν-μορφώω, ὦ, *to bring to the same form with* (dat.), Phil. iii. 10 (W. H. συμμορφίζω, in same sense). (N. T.)\*

συν-παθέω, ὦ, *to sympathize with, to have compassion on* (dat.), Heb. iv. 15, x. 34.\*

συν-παθής, ἐς, *sympathizing, compassionate*, 1 Pet. iii. 8.\*

συν-παρα-γίνομαι, *to come together to* (ἐπὶ, acc.), Lu. xxiii. 48; *to stand by one, to help* (dat.), 2 Tim. iv. 16 (W. H. παραγίνομαι).\*

συν-παρα-καλέω, ὦ, in pass., *to be strengthened together*, Ro. i. 12.\*

συν-παρα-λαμβάνω, 2d aor. συμπαρέλαβον, *to take with one's self*, as companion, Ac. xii. 25, xv. 37, 38; Gal. ii. 1.\*

συν-παρα-μένω, μενῶ, *to remain or continue together with* (dat.), Phil. i. 25 (W. H. παραμένω).\*

συν-πάρειμι, *to be present together with*, Ac. xxv. 24.\*

συν-πάσχω, *to suffer together with*, Ro. viii. 17; 1 Cor. xii. 26.\*

συν-πέμπω, *to send together with*, 2 Cor. viii. 18, 22.\*

συν-περι-λαμβάνω, *to embrace completely*, Ac. xx. 10.\*

συν-πίνω, 2d aor. συνέπιον, *to drink together with*, Ac. x. 41.\*

**συν-πίπτω**, to fall together, Lu. vi. 49 (W. H.).\*

**συν-πληρώω**, ὦ, to fill completely, Lu. viii. 23; pass., to be completed, to be fully come, Lu. ix. 51; Ac. ii. 1.\*

**συν-πνίγω**, to choke utterly, as weeds do plants, Mat. xiii. 22; Mar. iv. 7, 19; Lu. viii. 14; to crowd upon (acc.), Lu. viii. 42.\*

**συν-πολίτης**, ου, ὁ, a fellow-citizen, Ep. ii. 19.\*

**συν-πορεύομαι**, (1) to journey together with (dat.), Lu. vii. 11, xiv. 25, xxiv. 15; (2) intrans., to come together, to assemble, Mar. x. 1.\*

**συν-πόσιον**, ου, τό (συνπιῶ), a drinking party, a festive company, συμπόσια συμπόσια, by companies, Mar. vi. 39.\*

**συν-πρεσβύτερος**, ου, ὁ, a fellow-elder, 1 Pet. v. 1. (N. T.)\*

**συν-φάγω**, see συνεσθίω.

**συν-φέρω**, 1st aor. συνήνεγκα, to bring together, to collect, only Ac. xix. 19; generally intrans., and often impers., to conduce to, to be profitable to, 1 Cor. x. 23; 2 Cor. xii. 1; part. τὸ συμφέρον, profit, advantage, 1 Cor. vii. 35.

**σύμ-φημι**, to assent to, Ro. vii. 16.\*

**σύμ-φορος**, ου, profitable, 1 Cor. vii. 35, x. 33 (W. H. for Rec. συμφέρον).\*

**συν-φυλῆτης**, ου, ὁ, one of the same tribe, a fellow-countryman, 1 Th. ii. 14. (N. T.)\*

**σύμ-φυτος**, ου, grown together, united with (R. V.), Ro. vi. 5.\*

**συν-φύω**, 2d aor. pass. part. συμφύς, pass., to grow at the same time, Lu. viii. 7.\*

**συν-φωνέω**, ὦ, ἴσω, to agree with, agree together, arrange with (dat., or μετά, gen.), of persons, Mat. xviii. 19, xx. 2, 13; Ac. v. 9; of things, to be in accord with, Lu. v. 36; Ac. xv. 15.\*

**συν-φώνησις**, εως, ἡ, concord, agreement, 2 Cor. vi. 15. (N. T.)\*

**συν-φωνία**, as, ἡ, harmony, of instruments, music, Lu. xv. 25.\*

**σύμ-φωνος**, ου, harmonious, agreeing with; ἐκ συμφώνου, by agreement, 1 Cor. vii. 5.\*

**συν-ψηφίζω**, to compute, reckon up, Ac. xix. 19.\*

**σύμ-ψυχος**, ου, of one accord, Phil. ii. 2. (N. T.)\*

**σύν**, a prep. gov. dative, with (see Gr. § 296, Wi. § 48b, Bu. 331). In composition, σύν denotes association with, or is intensive. The final ν changes to γ, λ, or μ, or is dropped, according to the initial letter of the word with which it is compounded (see Gr. § 4d, 5, Bu. 8); but W. H. usually prefer the unassimilated forms.

**συν-άγω**, άξω, (1) to bring together, to gather, to assemble, Lu. xv. 13; Jn. xi. 47; pass., to be assembled, to come together, Ac. iv. 5, xiii. 44; (2) to receive hospitably, only Mat. xxv. 35, 38, 43.

**συναγωγή**, ἡς, ἡ, an assembly, a congregation, synagogue, either the place, or the people gathered in the place, Lu. xii. 11, xxi. 12. Syn.: see ἐκκλησία.

**συν-αγωνίζομαι**, to strive together with another, to aid (dat.), Ro. xv. 30.\*

**συν-αθλέω**, ὦ, ἴσω, to strive together for (dat. of thing), Phil. i. 27; or with (dat. of person), Phil. iv. 3.\*

**συν-αθροίζω**, σω, to gather or collect together, Ac. xix. 25; pass., to be assembled together, Lu. xxiv. 33 (W. H. ἀθροίζω); Ac. xii. 12.\*

**συν-αίρω**, to reckon together, to make a reckoning with, Mat. xviii. 23, 24, xxv. 19.\*

**συν-αιχμάλωτος**, ου, ὁ, a fellow-captive or prisoner, Ro. xvi. 7; Col. iv. 10; Philem. 23. (N. T.)\*

**συν-ακολουθέω**, ὦ, ἴσω, to follow together with, to accompany, Mar. v. 37, xiv. 51 (W. H.); Lu. xxiii. 49.\*

**συν-αλιζω**, in pass., to be assembled together with (dat.), Ac. i. 4.\*

**συν-αλλάσσω**, to reconcile, see συναλύνω.

**συν-ανα-βαίνω**, to go up together with (dat.), Mar. xv. 41; Ac. xiii. 31.\*

**συν-ανά-κειμαι**, to recline together with, as at a meal, to

feast with (dat.), Mat. ix. 10; part. οἱ συνανακειμένοι, the guests, Mar. vi. 22, 26. (Ap.)

**συν-ανα-μίγνυμι**, pass., to mingle together with, to keep company with (dat.), 1 Cor. v. 9, 11; 2 Th. iii. 14.\*

**συν-ανα-παύομαι**, σομαι, to find rest or refreshment together with (dat.), Ro. xv. 32. (S.)\*

**συν-αντάω**, ὦ, ἴσω, (1) to meet with (dat.), Lu. ix. 37, xxii. 10; Ac. x. 25; Heb. vii. 1, 10; (2) of things, to happen to, to befall; τὰ συναντήσοντα, the things that shall happen, Ac. xx. 22.\*

**συν-άντησις**, εως, ἡ, a meeting with, Mat. viii. 34 (W. H. ὑπάντησις).\*

**συν-αντι-λαμβάνω**, mid., lit., to take hold together with; to assist, help (dat.), Lu. x. 40; Ro. viii. 26.\*

**συν-απ-άγω**, to lead away along with; in pass., to be led or carried away in mind, Ro. xii. 16 (see R. V. mrg.); Gal. ii. 13; 2 Pet. iii. 17.\*

**συν-απο-θνήσκω**, to die together with (dat.), Mar. xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.\*

**συν-απ-όλλυμι**, in mid., to perish together with (dat.), Heb. xi. 31.\*

**συν-απο-στέλλω**, to send together with (acc.), 2 Cor. xii. 18.\*

**συν-αρμολογέω**, ὦ, in pass., to be framed together, Ep. ii. 21, iv. 16. (N. T.)\*

**συν-αρπάζω**, σω, to seize, or drag by force (dat.), Lu. viii. 29; Ac. vi. 12, xix. 29, xxvii. 15.\*

**συν-αυξάνω**, in pass., to grow together, Mat. xiii. 30.\*

**σύν-δεσμος**, ου, ὁ, that which binds together, a band, a bond, Ac. viii. 23; Ep. iv. 3; Col. ii. 19, iii. 14.\*

**συν-δέω**, in pass., to be bound together with any one, as fellow-prisoners, Heb. xiii. 3.\*

**συν-δοξάζω**, to glorify together with (σύν), pass., Ro. viii. 17.\*

**σύν-δουλος**, ου, ὁ, a fellow-slave, a fellow-servant, Mat. xviii. 28-33; of Christians, a fellow-worker, a colleague, Col. i. 7.

συν-δρομή, ἥς, ἡ, *a running together, a concourse*, Ac. xxi. 30.\*

συν-εγείρω, 1st aor. συνήγειρα, pass. συνηγέρθην; *to raise together, to raise with*, Ep. ii. 6; Col. ii. 12, iii. 1. (S).\*

συνεδριον, ου, τό, *a council, a tribunal*, Mat. x. 17; specially, *the Sanhedrin*, the Jewish council of seventy-one members, usually presided over by the high priest, Mat. v. 22, xxvi. 59; *the council-hall*, where the Sanhedrin met, Ac. iv. 15.

συν-εἰδῆσις, εως, ἡ, *consciousness*, Heb. x. 2; *the conscience*, Ro. ii. 15; 2 Cor. iv. 2, v. 11; 1 Pet. ii. 19.

συν-εἶδον, 2d aor. of obs. pres., *to be conscious or aware of, to understand*, Ac. xii. 12, xiv. 6; perf. σύνοιδα, part. συνειδῶς, *to be privy to a design*, Ac. v. 2; *to be conscious to one's self (dat.) of guilt (acc.)*, 1 Cor. iv. 4.\*

σύν-εμι, *to be with (dat.)*, Lu. ix. 18; Ac. xxii. 11.\*

σύν-εμι (εἶμι), part. συνιών, *to go or come with, to assemble*, Lu. viii. 4.\*

συν-εἰσ-έρχομαι, *to enter together with (dat.)*, Jn. vi. 22, xviii. 15.\*

συν-εκδημος, ου, ὁ, ἡ, *a fellow-traveler*, Ac. xix. 29; 2 Cor. viii. 19.\*

συν-εκλεκτός, ἡ, ὁν, *elected together with*, 1 Pet. v. 13. (N. T).\*

συν-ελαύνω, ἐλάσω, *to compel, to urge (acc. and els)*, Ac. vii. 26 (W. H. συναλλάσσω).\*

συν-επι-μαρτυρέω, ὦ, *to unite in bearing witness*, Heb. ii. 4.\*

συν-επι-τίθῃμι, mid., *to join in assailing*, Ac. xxiv. 9 (W. H. for συντίθῃμι).\*

συν-έπομαι, *to follow with, to accompany (dat.)*, Ac. xx. 4.\*

συν-εργέω, ὦ, *to co-operate with (dat.)*, *to work together*, 1 Cor. xvi. 16; Ro. viii. 28.

συν-εργός, ὁν, *co-working, helping; as a subst., a companion in work, a fellow-worker*, gen. of person, obj. with els, or dat., or (met.) gen., 2 Cor. i. 24.

συν-έρχομαι (see Gr. § 103, 2, Wi. § 15, Bu. 58), *to come or*

*go with, to accompany*, Ac. i. 21; *to come together, to assemble*, Ac. i. 6, v. 16; used also of conjugal intercourse, *to come or live together*, Mat. i. 18.

συν-εσθίω, 2d aor. συνέφαγον, *to eat with (dat., or μετά, gen.)*, Lu. xv. 2; Ac. x. 41, xi. 3; 1 Cor. v. 11; Gal. ii. 12.\*

σύν-εσις, εως, ἡ (συνήμι), *a putting together, in mind; hence, understanding*, Lu. ii. 47; *the understanding, the source of discernment*, Mar. xiii. 33.

συνετός, ἡ, ὁν (συνήμι), *intelligent, prudent, wise*, Mat. xi. 25; Lu. x. 21; Ac. xiii. 7; 1 Cor. i. 19.\*

συν-ευδοκέω, ὦ, *to be pleased together with, to approve together (dat.)*, Lu. xi. 48; Ac. viii. 1, xxii. 20; *to be of one mind with (dat.)*, Ro. i. 32; *to consent, agree to (inf.)*, 1 Cor. vii. 12, 13.\*

συν-ευοχέω, ὦ, in pass., *to feast sumptuously with*, 2 Pet. ii. 13; Ju. 12.\*

συν-εφ-ίστημι, *to rise up together against (κατά)*, Ac. xvi. 22.\*

συν-έχω, ξω, (1) *to press together, to close*, Ac. vii. 57; (2) *to press on every side, to confine*, Lu. viii. 45; (3) *to hold fast*, Lu. xxii. 63; (4) *to urge, impel*, Lu. xii. 50; 2 Cor. v. 14; (5) in pass., *to be afflicted with sickness*, Lu. iv. 38.

συν-ἡδόμαι, *to delight inwardly in (dat.)*, Ro. vii. 22.\*

συν-ἡθεια, as, ἡ, *a custom*, Jn. xviii. 39; 1 Cor. viii. 7 (W. H.), xi. 16.\*

συν-ηλικιώτης, ου, ὁ, *one of the same age*, Gal. i. 14.\*

συν-θάπτω, 2d aor. pass. συνετάφη, in pass., *to be buried together with*, Ro. vi. 4; Col. ii. 12.\*

συν-θλάω, ὦ, fut. pass. συνθλασθήσονται, *to break, to break in pieces*, Mat. xxi. 44; Lu. xx. 18.\*

συν-θλίβω, *to press on all sides, to crowd upon*, Mar. v. 24, 31.\*

συν-θρύπτω, *to break in pieces, to crush, fig.*, Ac. xxi. 13. (N. T).\*

συν-ίημι, inf. συνιέναι, part. συνιών or συνιέει, fut. συνήσω, 1st aor. συνήκα, *to put together, in mind; hence, to consider, understand (acc.)*, *to be aware (δτι)*, *to attend to (ἐπι, dat.)*, Mat. xiii. 23, 51, xvi. 12; Mar. vi. 52.

συν-ίστημι, also συνιστάνω and συνιστάω, *to place together; to commend*, 2 Cor. iii. 1, vi. 4; *to prove, exhibit*, Gal. ii. 18; Ro. iii. 5, v. 8; perf. and 2d aor., intrans., *to stand with*, Lu. ix. 32; *to be composed of, to cohere*, Col. i. 17; 2 Pet. iii. 5.

συν-οδεύω, *to journey with, to accompany (dat.)*, Ac. ix. 7.\*

συν-οδία, as, ἡ, *a company traveling together, a caravan*, Lu. ii. 44.\*

συν-οικέω, ὦ, *to dwell together, as in marriage*, 1 Pet. iii. 7.\*

συν-οικοδομέω, ὦ, in pass., *to be built up together*, Ep. ii. 22.\*

συν-ομιλέω, ὦ, *to talk with (dat.)*, Ac. x. 27.\*

συν-ομορέω, ὦ, *to be contiguous to (dat.)*, Ac. xviii. 7. (N. T).\*

συν-οχή, ἥς, ἡ, *constraint of mind; hence, distress, anguish*, Lu. xxi. 25; 2 Cor. ii. 4.\*

συν-τάσσω, ξω, *to arrange with, prescribe, appoint*, Mat. xxi. 6 (W. H.), xxvi. 19, xxvii. 10.\*

συν-τέλεια, as, ἡ, *a completion, a consummation, an end*, Mat. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; Heb. ix. 26.\*

συν-τελέω, ὦ, έσω, (1) *to bring completely to an end*, Mat. vii. 28 (W. H. τελέω); Lu. iv. 2, 13; Ac. xxi. 27; (2) *to fulfill, to accomplish*, Ro. ix. 28; Mar. xiii. 4; *to make, to conclude*, Heb. viii. 8.\*

συν-τέμνω, *to cut short, to bring to swift accomplishment*, Ro. ix. 28.\*

συν-τηρέω, ὦ, (1) *to preserve, to keep safe*, Mat. ix. 17; Mar. vi. 20; Lu. v. 38 (W. H. omit); (2) *to keep in mind*, Lu. ii. 19.\*

συν-τίθῃμι, in mid., *to place together, to make an agreement*, Lu. xxii. 5; Jn. ix. 22; Ac. xxiii. 20; *to assent*, Ac.



xxiv. 9 (W. H. συνεπιτλήθημι).\*

συν-τόμως, adv., *concisely, briefly*, Ac. xxiv. 4.\*

συν-τρέχω, 2d aor. συνέδραμον, *to run together*, as a multitude, Mar. vi. 33; Ac. iii. 11; *to run with* (fig.), 1 Pet. iv. 4.\*

συν-τρίβω, ψω, *to break by crushing, to break in pieces*, Lu. ix. 39; Ro. xvi. 20; perf. pass. part. συνετρυμμένος, *bruised*, Mat. xii. 20.

σύν-τριμμα, ατος, τό, *crushing; fig., destruction*, Ro. iii. 16. (S).\*

σύν-τροφος, ου, ό, *one brought up with, a foster-brother*, Ac. xiii. 1.\*

συν-τυγχάνω, 2d aor. inf. συν-τυχεῖν, *to meet with, come to* (dat.), Lu. viii. 19.\*

Συντύχη, acc. ην, ή, *Syntyche*, Phil. iv. 2.\*

συν-υπο-κρίνομαι, dep. pass., 1st aorist συνεκρίθην, *to dissemble with*, Gal. ii. 13.\*

συν-υπουργέω, ώ, *to help together*, 2 Cor. i. 11.\*

συν-ωδίνω, *to be in travail together*, Ro. viii. 22.\*

συν-ωμοσία, as, ή, *a swearing together, a conspiracy*, Ac. xxiii. 13.\*

Συρακούσαι, ών, al, *Syracuse*, Ac. xxviii. 12.\*

Συρία, as, ή, *Syria*, Lu. ii. 2.

Σύρος, ου, ό, *a Syrian*, Lu. iv. 27.\*

Συρο-φοίνισσα (W. H. Συρο-φονίκισσα, mrg., Σύρα Φοινίκισσα), ης, ή, *an appellative, a Syrophenician woman*, Mar. vii. 26.\*

Σύρτις, ewς, acc. ιν, ή, *(a quicksand), the Syrtis major*, Ac. xxvii. 17.\*

σύρω, *to draw, to drag*, Jn. xxi. 8; Ac. viii. 3, xiv. 19, xvii. 6; Rev. xii. 4.\* Syn.: see ἔλκω.

συν-. In some words commencing thus, W. H. prefer the uncontracted form συνο-.

συν-σπαράσσω, ξω, *to convulse completely* (acc.), Mar. ix. 20 (W. H.); Lu. ix. 42.\*

σύσ-σημον, ου, τό, *a concerted signal, a sign agreed upon*, Mar. xiv. 44.\*

σύσ-σωμος (W. H. σύνσωμος),

ou, *belonging to the same body; fig., of Jews and Gentiles, in one church*, Ep. iii. 6. (N. T).\*

συν-στασιαστής, ου, ό, *a fellow-insurgent* (W. H. στασιαστής), Mar. xv. 7.\*

συν-στατικός, ή, βν, *commendatory*, 2 Cor. iii. 1.\*

συν-σταυρόω, ώ, *to crucify together with* (acc. and dat.); lit., Mat. xxvii. 44; fig., Gal. ii. 19. (N. T.)

συν-στέλλω, (1) *to contract*, perf. pass. part., *contracted, shortened*, 1 Cor. vii. 29; (2) *to wrap round, to swathe*, as a dead body, Ac. v. 6.\*

συν-στενάζω, *to groan together*, Ro. viii. 22.\*

συν-στοιχέω, ώ, *to be in the same rank with; to answer to, to correspond to* (dat.), Gal. iv. 25.\*

συν-στρατιώτης, ου, ό, *a fellow-soldier, i.e., in the Christian service*, Phil. ii. 25; Philem. 2.\*

συν-στρέφω, ψω, *to roll or gather together*, Mat. xvii. 22 (W. H.); Ac. xxviii. 3.\*

συν-στροφή, ης, ή, *a gathering together, a riotous concourse*, Ac. xix. 40; *a conspiracy*, Ac. xxiii. 12.\*

συν-σχηματίζω, in pass., *to conform one's self, to be assimilated to* (dat.), Ro. xii. 2; 1 Pet. i. 14.\*

Συχάρ (W. H.), or Συχάρ, ή, *Sychar*, Jn. iv. 5.\*

Συχέμ, Shechem, (1) ό, *the prince*, Ac. vii. 16 (Rec., W. H. the city); (2) ή, *the city*, Ac. vii. 16.\*

σφαγή, ης, ή, (1) *slaughter*, Ac. viii. 32; Ro. viii. 36 (S.); Ja. v. 5.\*

σφάγιον, ου, τό, *a slaughtered victim*, Ac. vii. 42.\*

σφάζω, ξω, pass., perf. part. ἐσφαγμένος, 2d aor. ἐσφάγην, *to kill by violence, to slay*, 1 Jn. iii. 12; Rev. v. 9, vi. 4.

σφόδρα, adv., *exceedingly, greatly*, Mat. ii. 10.

σφοδρώς, adv., *exceedingly*, Ac. xxvii. 18.\*

σφραγιζω, ίσω, *to seal, to set a seal upon*, (1) *for security*, Mat. xxvii. 66; (2) *for secrecy*, Rev. xxii. 10; (3) *for designation*, Ep. i. 13; or

(4) *for authentication*, Ro. xv. 28.

σφραγίς, ιδος, ή, (1) *a seal, a signet-ring*, Rev. vii. 2; (2) *the impression of a seal*, whether for security and secrecy, as Rev. v. 1; or for designation, Rev. ix. 4; (3) *that which the seal attests, the proof*, 1 Cor. ix. 2.

σφυρίς, see σφυρís.

σφυρόν (W. H. σφυδρόν), ου, τό, *the ankle-bone*, Ac. iii. 7.\*

σχεδόν, adv., *nearly, almost*, Ac. xiii. 44, xix. 26; Heb. ix. 22.\*

σχήμα, ατος, τό, *fashion, haññ, form, appearance*, Phil. ii. 7.\* Syn.: see ιδέα.

σχίζω, ίσω, *to rend, to divide asunder*, Mat. xxvii. 51; pass., *to be divided into factions*, Ac. xiv. 4.

σχίσμα, ατος, τό, *a rent, as in a garment*, Mar. ii. 21; *a division, a dissension*, 1 Cor. i. 10.

σχοινίον, ου, τό (dim. of σχοῖνος, *a rush*), *a cord, a rope*, Jn. ii. 15; Ac. xxvii. 32.\*

σχολάζω, άσω, *to be at leisure; to be empty or unoccupied*, Mat. xii. 44; *to have leisure for* (dat.), *give one's self to*, 1 Cor. vii. 5.\*

σχολή, ης, ή, *leisure; a place where there is leisure for anything, a school*, Ac. xix. 9.\*

σώζω, σώσω, perf. σέσωκα, pass. σέσωμαι, 1st aor. pass. ἐσώθην; (1) *to save, from evil or danger*, Mat. viii. 25, xvi. 25; (2) *to heal*, Mat. ix. 21, 22; Jn. xi. 12; (3) *to save, i.e., from eternal death*, 1 Tim. i. 15; part. pass. ol σωζόμενοι, *those who are being saved, i.e., who are in the way of salvation*, Ac. ii. 47.

σώμα, ατος, τό, *a body, i.e., (1) the living body of an animal*, Ja. iii. 3; or of a man, as 1 Cor. xii. 12, espec. as the medium of human life, and of human life as sinful; the body of Christ, as the medium and witness of his humanity; σώματα, Rev. xviii. 13, *slaves*; (2) *a dead body, a corpse*, Ac. ix. 40; (3) fig-



a community, the church, the mystic body of Christ, Col. i. 24; (4) any material body, plants, sun, moon, etc., I Cor. xv. 37, 38, 40; (5) substance, opp. to shadow, Col. ii. 17.

**σωματικός**, ἡ, *ὄν*, of or pertaining to the body, I Tim. iv. 8; *bodily, corporeal*, Lu. iii. 22.\*

**σωματικῶς**, adv., *bodily, corporeally*, Col. ii. 9.\*

**Σώπατρος**, οὐ, ὁ, *Sopater*, Ac. xx. 4; (perh. = *Σωσιπάτρος*, see Ro. xvi. 21).\*

**σωρεύω**, σῶ, to heap up, to load, Ro. xii. 20; 2 Tim. iii. 16.\*

**Σωσθένης**, οὐ, ὁ, *Sosthenes*, (1) Ac. xviii. 17; (2) I Cor. i. 1.\*

**Σωσιπάτρος**, οὐ, ὁ, *Sosipater*, Ro. xvi. 21 (see Ac. xx. 4).\*

**σωτήρ**, ἦρος, ὁ, a savior, deliverer, preserver; a name given to God, Lu. i. 47; I Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Ju. 25; elsewhere always of Christ, Lu. ii. 11; Jn. iv. 42.

**σωτηρία**, ας, ἡ, *welfare, prosperity, deliverance, preservation*, from temporal evils, Ac. vii. 25, xxvii. 34; Heb. xi. 7; 2 Pet. iii. 15; specially *salvation, i.e., deliverance* from eternal death, viewed either as present or future, 2 Cor. i. 6; I Th. v. 9.

**σωτήριος**, οὐ, saving, bringing salvation, Tit. ii. 11; neut. τὸ σωτήριον, *salvation*, Lu. ii. 30, iii. 6; Ac. xxviii. 28; Ep. vi. 17.\*

**σωφρονέω**, ὦ, ἡσῶ, (1) to be of sound mind, Mar. v. 15; (2) to be sober-minded, Ro. xii. 3; (3) to exercise self-control, Tit. ii. 6.

**σωφρονίζω**, to make sober-minded, to admonish, Tit. ii. 4.\*

**σωφρονισμός**, οὐ, ὁ, *self-control, or discipline*, 2 Tim. i. 7.\*

**σωφρόνους**, adv., *soberly, with moderation*, Tit. ii. 12.\*

**σωφροσύνη**, ης, ἡ, *soundness of mind, sanity*, Ac. xxvi. 25; *self-control, sobriety*, I Tim. ii. 9, 15.\*

**σώ-φρων**, οὐ (σῶος, σῶς, *sound, and φρόν*), of sound mind, self-controlled, temperate, I Tim. iii. 2; Tit. i. 8, ii. 2, 5.\*

## Τ

**Τ**, τ, ταῦ, ταυ, τ, the nineteenth letter. As a numeral, τ' = 300; τ = 300,000.

**ταβέρναι**, ὧν, αἱ (Lat.), *taverns*; Ac. xxviii. 15, Τρεῖς Ταβέρναι, *Three Taverns*, a place on the Appian Way. (N.T.)\*

**Ταβιθά**, ἡ (Aram.), *Tabitha*, Ac. ix. 36, 40.\*

**τάγμα**, ατος, τό, an order or series, a class, I Cor. xv. 23.\*

**τακτός**, ἡ, ὄν, *appointed, fixed*, Ac. xii. 21.\*

**ταλαιπωρέω**, ὦ, ἡσῶ, to be distressed, to be miserable, Ja. iv. 9.\*

**ταλαιπωρία**, ας, ἡ, *hardship, misery*, Ro. iii. 16; Ja. v. 1.\*

**ταλαί-πωρος**, οὐ, afflicted, miserable, Ro. vii. 24; Rev. iii. 17.\*

**ταλαντιαῖος**, ἀλα, αἶον, of the weight of a talent, Rev. xvi. 21.\*

**τάλαντον**, οὐ, τό, a talent, of silver or gold, Mat. xviii. 24. The N. T. talent is probably the Syrian silver talent, worth about 237 dollars, rather than the Attic, worth about 1000 dollars.

**ταλιθά**, ἡ (Aram.), a damsel, Mar. v. 41. (N.T.)\*

**ταμείον** (or -μεῖον), οὐ, τό, a store-chamber, Lu. xii. 24; a secret chamber, Mat. vi. 6, xxiv. 26; Lu. xii. 3.\*

**τὰνῦν**, adv. (τὰ νῦν, the things that now are), as respects the present, at present, now, only in Ac. (W. H. always write τὰ νῦν).

**τάξις**, εως, ἡ, *order, i.e., (1) regular arrangement*, Col. ii. 5; (2) *appointed succession*, Lu. i. 8; (3) *position, rank*, Heb. v. 6.

**ταπεινός**, ἡ, ὄν, *humble, lowly*, in condition or in spirit; in N. T. in a good sense, Ja. i. 9, iv. 6.

**ταπεινοφροσύνη**, ης, ἡ, *lowliness of mind, humility*, real, as Phil. ii. 3; or affected, as Col. ii. 18.

**ταπεινό-φρων**, οὐ, humble, I Pet. iii. 8 (W. H. for φιλόφρων). (S.)\*

**ταπεινώω**, ὦ, ὡσῶ, to make or

bring low, Lu. iii. 5; to humble, humiliate, 2 Cor. xii. 21; pass., to be humbled, Lu. xviii. 14; pass., in mid. sense, to humble one's self. Ja. iv. 10.

**ταπεινώσις**, εως, ἡ, *low condition*, in circumstances, Lu. i. 48; *abasement*, in spirit, Ja. i. 10.

**ταράσσω**, ξω, to agitate, as water in a pool, Jn. v. 4 (W. H. omit), 7; to stir up, to disturb in mind, with fear, grief, anxiety, doubt, Ac. xviii. 8; I Pet. iii. 14.

**ταραχή**, ἡς, ἡ, a disturbance, Jn. v. 4 (W. H. omit); a tumult, sedition, Mar. xiii. 8 (W. H. omit).\*

**τάραχος**, οὐ, ὁ, a disturbance, Ac. ix. 23; commotion, Ac. xii. 18.\*

**Ταρσεύς**, εως, ὁ, one of Tarsus, Ac. ix. 11, xxi. 39.\*

**Ταρσός**, οὐ, ἡ, Tarsus, Ac. ix. 30.

**ταρταρώω**, ὦ, ὡσῶ, to thrust down to Tartarus (Gehenna), 2 Pet. ii. 4. (N.T.)\*

**τάσσω**, ξω, (1) to assign, arrange, Ro. xiii. 1; (2) to determine; mid., to appoint, Mat. xxviii. 16.

**ταῦρος**, οὐ, ὁ, a bull, Ac. xiv. 13.

**ταῦτά**, by crasis for τὰ αὐτά, the same things.

**ταῦτα**, see οὗτος.

**ταφή**, ἡς, ἡ (θάπτω), a burial, Mat. xxvii. 7.\*

**τάφος**, οὐ, ὁ, a burial-place, a sepulchre, as Mat. xxiii. 27.

**τάχα**, adv., *quickly; perhaps*, Ro. v. 7; Philem. 15.\*

**ταχέως**, adv. (ταχύς), *soon, quickly*, Gal. i. 6; *hastily*, 2 Th. ii. 2; I Tim. v. 22.

**ταχινός**, ἡ, ὄν, *swift, quick*, 2 Pet. i. 14; ii. 1.\*

**τάχος**, οὐς, τό, *quickness, speed*, only in the phrase ἐν τάχει, *quickly, speedily*, Lu. xviii. 8.

**ταχύς**, εἶα, ὅ, *quick, swift*, only Ja. i. 19; ταχύ, compar. τάχιον (W. H. τάχειον), *superl. τάχιστα*, adverbially, *swiftly; more, most quickly*.

**τέ**, conj. of annexation, and, both (see Gr. § 403, Wi. § 53, 2, Bu. 360 sq.).

τείχος, ους, τό, *a wall of a city*, Ac. ix. 25.

τεκμήριον, ου, τό, *a sign, a certain proof*, Ac. i. 3.\*

τεκνίον, ου, τό (dim. of τέκνον), *a little child*, Jn. xiii. 33; Gal. iv. 19; 1 Jn. ii. 1, 12, 28, iii. 7, 18, iv. 4, v. 21.\*

τεκνο-γονέω, ὦ, *to bear children*, 1 Tim. v. 14.\*

τεκνο-γονία, ας, ἡ, *child-bearing*, 1 Tim. ii. 15.\*

τέκνον, ου, τό (τίκτω), *a child, a descendant; an inhabitant*, Lu. xiii. 34; fig. of various forms of intimate union and relationship, *a disciple, a follower*, Philem. 10; hence, such phrases as τέκνα τῆς σοφίας, τέκνα ὑπακοῆς, τέκνα τοῦ φωτός, *children of wisdom, obedience, the light, and espec. τέκνα τοῦ θεοῦ, children of God*, Ro. viii. 16, 17, 21; 1 Jn.

τεκνο-τροφέω, ὦ, *to bring up children*, 1 Tim. v. 10.\*

τέκτων, ονος, ὁ, *a carpenter*, Mat. xiii. 55; Mar. vi. 3.\*

τέλειος, α, ον, *perfect*, as (1) *complete in all its parts*, Ja. i. 4; (2) *full grown of full age*, Heb. v. 14; (3) *specialty of the completeness of Christian character*, *perfect*, Mat. v. 48. Syn.: see ἀρτιος.

τελειότης, τητος, ἡ, *perfectness, perfection*, Col. iii. 14; Heb. vi. 1.\*

τελειόω, ὦ, ὥσω, (1) *to complete, to finish*, as a course, a race, or the like, Jn. iv. 34; (2) *to accomplish*, as time, or prediction, Lu. ii. 43; Jn. xix. 28; (3) *to make perfect*, Heb. vii. 19; pass., *to be perfected*, Lu. xiii. 32.

τελειώς (τέλειος), adv., *perfectly*, 1 Pet. i. 13.\*

τελειώσις, εως, ἡ, *completion, fulfillment*, Lu. i. 45; *perfection*, Heb. vii. 11.\*

τελειωτής, οὔ, ὁ, *a perfecter*, Heb. xii. 2. (N.T.)\*

τελεσ-φορέω, ὦ, *to bring to maturity*, Lu. viii. 14.\*

τελευτάω, ὦ, *to end, to finish*, e.g., *life*; so, *to die*, Mat. ix. 18; Mar. vii. 10.

τελευτή, ἥς, ἡ, *end of life, death*, Mat. ii. 15.\*

τελέω, ὦ, ἔσω, τετέλεκα, τετέ-

λεσμαι, ἐτετέσθην, (1) *to end, to finish*, Rev. xx. 3, 5, 7; (2) *to fulfill, to accomplish*, Lu. ii. 39; Ja. ii. 8; (3) *to pay*, Mat. xvii. 24.

τέλος, ους, τό, (1) *an end*, Lu. i. 33; (2) *event or issue*, Mat. xxvi. 58; (3) *the principal end, aim, purpose*, 1 Tim. i. 5; (4) *a tax*, Mat. xvii. 25; Ro. xiii. 7.

τελώνης, ου, ὁ, *a collector of taxes*, Lu. iii. 12, v. 27.

τελώνιον, ου, τό, *a toll-house, a tax-collector's office*, Mat. ix. 9; Mar. ii. 14; Lu. v. 27.\*

τέρας, ατος, τό, *a wonder, a portent*; in N. T. only in plur., and joined with σημεία, *signs and wonders*, Ac. vii. 36; Jn. iv. 48. Syn.: see δύναμις.

Τέρτιος, ου, ὁ (Lat.), *Tertius*, Ro. xvi. 22.\*

Τέρτυλλος, ου, ὁ, *Tertullus*, Ac. xxiv. 1, 2.\*

τεσσαράκοντα, forty, Mat. iv. 2; Mar. i. 13.

τεσσαρακοντα-ετής, ἐς, of forty years, age or time, Ac. vii. 23, xiii. 18.\*

τέσσαρες, τέσσαρα, gen. ὡν, four, Lu. ii. 37; Jn. xi. 17.

τεσσαρες-και-δέκατος, η, ον, ord. num., *fourteenth*, Ac. xxvii. 27, 33.\*

τεταρταῖος, αλα, αἰὼν, of the fourth (day); *τεταρταῖος ἐστίν, he has been dead four days*, Jn. xi. 39.\*

τέταρτος, η, ον, ord. num., *fourth*, Mat. xiv. 25.

τετρά-γωνος, ον, *four-cornered, square*, Rev. xxi. 16.\*

τετραδίον, ου, τό, *a quaternion, or guard of four soldiers*, Ac. xii. 4.\*

τετρακισ-χάριοι, αι, α, *four thousand*, Mar. viii. 9, 20.

τετρακόσιοι, αι, α, *four hundred*, Ac. v. 36.

τετρά-μηνος, ον, of four months; sc. χρόνος, *a period of four months*, Jn. iv. 35.\*

τετρα-πλός, οὗς, ἡ, οὖν, *four-fold*, Lu. xix. 8.\*

τετρά-πους, ουν, gen. οδος, *four-footed*, Ac. x. 12, xi. 6; Ro. i. 23.\*

τετρ-αρχέω (W.H. τετρααρχέω), ὦ, *to rule over as a tetrarch (gen.)*, Lu. iii. 1.\*

τετρ-άρχης (W.H. τετραάρχης), ου, ὁ, *a ruler over a fourth part of a region, a tetrarch*, applied also to rulers over any small dominion, Mat. xiv. 1.

τεύχω, see τυγχάνω.

τεφρώ, ὦ, ὥσω (τέφρα, ashes), *to reduce to ashes*, 2 Pet. ii. 6.\*

τέχνη, ἥς, ἡ, (1) *art, skill*, Ac. xvii. 29; (2) *an art, a trade*, Ac. xviii. 3; Rev. xviii. 22.\*

τεχνίτης, ου, ὁ, *an artificer, craftsman*, Ac. xix. 24, 38; Rev. xviii. 22; used of God, Heb. xi. 10.\* Syn.: see δημιουργός.

τήκω, *to make liquid*; pass., *to melt*, 2 Pet. iii. 12.\*

τηλ-αυγώς, adv. (τήλε, afar, αὐγή, radiance), *clearly, distinctly*, Mar. viii. 25.\*

τηλικ-οὔτος, αὐτή, οὗτο, *so great*, 2 Cor. i. 10; Heb. ii. 3; Ja. iii. 4; Rev. xvi. 18.\*

τηρέω, ὦ, ἡσω, *to watch carefully, with good or evil design*; (1) *to guard*, Mat. xxvii. 36, 54; (2) *to keep or reserve*, 1 Cor. vii. 37; (3) *to observe, keep, enactments or ordinances*, Jn. xiv. 15, 21.

τήρησις, εως, ἡ, (1) *a prison*, Ac. iv. 3, v. 18; (2) *observance, as of precepts*, 1 Cor. vii. 19.\*

Τιβεριάς, ἀδος, ἡ, *Tiberias*, Jn. vi. 1, 23, xxi. 1.\*

Τιβέριος, ου, ὁ, *Tiberius*, Lu. iii. 1.\*

τίθω, θήσω (see Gr. § 107, Wi. § 14, 1, Bu. 45 sq.), (1) *to place, set, lay, put forth, put down, put away, put aside*; mid., *to cause to put, or to put for one's self*; (2) *to constitute, to make, to render*; mid., *to assign, determine*.

τίκτω, τέξομαι, 2d aor. ἔτεκον, 1st aor. pass. ἐτέχθην, *to bear, to bring forth, of women*, Lu. i. 57, ii. 6, 7; *to produce, of the earth*, Heb. vi. 7.

τὶλλω, *to pluck, to pluck off*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.\*

Τιμαῖος, ου, ὁ, *Timæus*, Mar. x. 46.\*

τιμάω, ὦ, ἡσω, (1) *to estimate, to value at a price*, Mat. xxvii. 9; (2) *to honor, to reverence*, Mar. vii. 6, 10.

**τιμή**, ἡς, ἡ, (1) *a price*, Mat. xxvii. 6, 9; (2) *honor*, Ro. ix. 21; Heb. v. 4; 2 Tim. ii. 20, 21; 1 Pet. ii. 7.

**τίμιος**, α, *ον*, of great price, precious, honored, Rev. xvii. 4; Heb. xiii. 4.

**τιμότης**, τητος, ἡ, *preciousness, costliness*, Rev. xviii. 19.\*

**Τιμό-θεος**, *ου*, ὁ, *Timothy*, Ac. xvii. 14, 15.

**Τίμων**, *ωρος*, ὁ, *Timon*, Ac. vi. 5.\*

**τιμωρέω**, ὦ, *to punish* (acc.), Ac. xxii. 5, xxvi. 11.\*

**τιμωρία**, ας, ἡ, *punishment, penalty*, Heb. x. 29.\*

**τίνω**, τίσω, *to pay*; with *δίκην*, *to pay penalty, suffer punishment*, 2 Th. i. 9.\*

**τις**, *τι*, gen. *τινός* (enclitic), indef. pron., *any one, some one* (see Gr. § 352, Wi. § 25, 2, Bu. 85, 93).

**τίς**, *τί*, gen. *τινός*; interrogative pron., *who? which? what?* (see Gr. § 350, Wi. § 25, 1, Bu. 115, 138).

**Τίτιος**, *ου*, ὁ, *Titius*, Ac. xviii. 7 (W. H.).\*

**τίτλος**, *ου*, ὁ (Lat.), *a title, an inscription*, Jn. xix. 19, 20.\*

**Τίτος**, *ου*, ὁ, *Titus*, 2 Cor. vii. 6, 13, 14.

**τοι**, an enclitic part., *truly, indeed*; see *καίτοιγε*, *μέντοι*, *τοιγαροῦν*, *τοίνυν*.

**τοι-γαρ-οὖν**, *consequently, therefore*, 1 Th. iv. 8; Heb. xii. 1.\*

**τοί-γε**, *although* (in *καίτοιγε*).

**τοί-νυν**, *indeed now, therefore*, Lu. xx. 25; 1 Cor. ix. 26; Heb. xiii. 13; Ja. ii. 24 (not W. H.).\*

**τοιόσ-δε**, *τοιάδε*, *τοιόνδε*, demonstr. pron., *of this kind, such*, 2 Pet. i. 17.\*

**τοιούτος**, *τουαύτη*, *τοιούτο*, demonstr. denoting quality (as *ποσούτος* denotes quantity, and *οὗτος* simply determines), *of such a kind, such, so*, used either with or without a noun, the corresponding relative is *οὗτος*, as, only Mar. xiii. 19; 1 Cor. xv. 48; 2 Cor. x. 11; once *οὗτοις*, Ac. xxvi. 29. For *τοιούτος* with the article, see Gr. § 220, Wi. § 18, 4, Bu. 87.

**τοιχος**, *ου*, ὁ, *a wall of a house*, Ac. xxiii. 3; *disting.* from *τείχος*, *a wall of a city*.\*

**τόκος**, *ου*, ὁ (*a bringing forth*), *interest, usury*, Mat. xxv. 27; Lu. xix. 23.\*

**τολμάω**, ὦ, ἡσω, (1) *to dare* (inf.), Mar. xi. 34; (2) *to endure*, Ro. v. 7; (3) *to be bold*, 2 Cor. xi. 21.

**τολμηρότερον** (*τολμηρός*), neut. compar. as adv., *more boldly*, Ro. xv. 15 (W. H. *τολμηροτέρως*).\*

**τολμητής**, *ου*, ὁ, *a daring, presumptuous man*, 2 Pet. ii. 10.\*

**τομός**, ἡ, *ον*, *sharp, keen*, comp. *τομώτερος*, Heb. iv. 12.\*

**τόξον**, *ου*, τό, *a bow*, Rev. vi. 2.\*

**τοπάζιον**, *ου*, τό, *τοπάζ*, Rev. xxi. 20. (N.T.).\*

**τόπος**, *ου*, ὁ, (1) *a place, i.e., a district or region, or a particular spot in a region*; (2) *the place one occupies, the room, an abode, a seat, a sheath for a sword*; (3) *a passage in a book*; (4) *state, condition*; (5) *opportunity*.

**τοσούτος**, *τοσαύτη*, *τοσούτο*, demonstr. pron. denoting quantity (see *τοιούτος*), *so great, so much, so long*; plur., *so many*.

**τότε**, demonstr. adv., *then*.

**τούναντιον**, for *τὸ ἐναντιον*, *on the contrary*, 2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.\*

**τοῦνομα**, for *τὸ ὄνομα*, acc. absol., *by name*, Mat. xxvii. 57.\*

**τουνέστι**, for *τοῦτ' ἐστι* (W. H. prefer the uncontracted form), *that is*, Ac. i. 19; Ro. x. 6, 7, 8.

**τούτο**, neut. of *οὗτος*, which see.

**τράγος**, *ου*, ὁ, *a he-goat*, Heb. ix. 12, 13, 19, x. 4.\*

**τράπεζα**, *ης*, ἡ, *a table*, (1) *for food and banqueting*, Mat. xv. 27; met., *food*, Ac. xvi. 34; (2) *for money-changing or business*, Mar. xi. 15.

**τραπέζιτης**, *ου*, ὁ, *a money-changer, a banker*, Mat. xxv. 27.\*

**τραῦμα**, *ατος*, τό, *a wound*, Lu. x. 34.\*

**τραυματίζω**, *ίσω*, *to wound*, Lu. xx. 12; Ac. xix. 16.\*

**τραχηλίζω**, in pass., *to be laid bare, to be laid open*, Heb. iv. 13.\*

**τράχηλος**, *ου*, ὁ, *the neck*, Lu. xv. 20; Ro. xvi. 4.

**τραχύς**, *εἰα*, ὁ, *rough*, as ways, Lu. iii. 5; as rocks in the sea, Ac. xxvii. 29.\*

**Τραχωνίτις**, *ιδος*, ἡ, *Trachonitis*, the N.E. of the territory beyond Jordan, Lu. iii. 1.\*

**τρεῖς**, *τρία*, *three*, Mat. xii. 40.

**τρέμω**, *to tremble*, Mar. v. 33; Lu. viii. 47; Ac. ix. 6 (W. H. omit); *to be afraid*, 2 Pet. ii. 10.\*

**τρέφω**, *θρέψω*, perf. pass. part. *τρεφόμενος*, *to feed, to nourish*, Mat. vi. 26; Ac. xii. 20; Ja. v. 5; *to bring up, rear*, Lu. iv. 16.

**τρέχω**, 2d aor. *ἔδραμον*, (1) *to run*, in general, Lu. xv. 20; (2) *to exert one's self*, Ro. ix. 16; (3) *to make progress*, as doctrine, 2 Th. iii. 1.

**τρήμα**, *ατος*, τό, *a perforation, the eye of a needle*, Mat. xix. 24 (W. H.); Lu. xviii. 25 (W. H.).\*

**τριάκοντα**, *οί*, αἱ, *τά*, indecl., *thirty*, Mat. xiii. 8.

**τριακόσιοι**, *αί*, α, *three hundred*, Mar. xiv. 5; Jn. xii. 5.\*

**τρίβολος**, *ου*, ὁ, *a thistle*, Mat. vii. 16; Heb. vi. 8.\*

**τρίβος**, *ου*, ἡ, *a worn path, a beaten way*, Mat. iii. 3; Mar. i. 3; Lu. iii. 4.\*

**τρι-ετία**, *ας*, ἡ, *a space of three years*, Ac. xx. 31.\*

**τρίζω**, *to grate, to gnash*, as the teeth, Mar. ix. 18.\*

**τρί-μηνας**, *ου*, of three months, neut. as subst., Heb. xi. 23.\*

**τρίς**, num. adv., *thrice*, Mat. xxvi. 34, 75.

**τρί-στεγος**, *ον*, *having three stories*; neut., *the third story*, Ac. xx. 9.\*

**τρισ-χίλιοι**, *αί*, α, *three thousand*, Ac. ii. 41.\*

**τρίτος**, *η*, *ον*, ord. num., *third*; neut. *τὸ τρίτον*, *the third part*, Rev. viii. 7; *the third time*, Mar. xiv. 41; *ἐκ τρίτου*, *the third time*, Mat. xxvi. 44; *τῇ τρίτῃ* (sc. *ἡμέρᾳ*), *on the third day*, Lu. xiii. 32.

**τρίχες**, plur. of *θρίξ*, which see.

**τρίχινος**, *η*, *ον*, *made of hair*, Rev. vi. 12.\*

**τρομος**, ου, ὁ, *a trembling*, from fear, Mar. xvi. 8.

**τροπή**, ἡς, ἡ, *a turning*, Ja. i. 17 (see R.V.).\*

**τρόπος**, ου, ὁ, (1) *way, manner*; ὃν τρόπον, *in like manner as, as*, Mat. xxiii. 37; (2) *manner of life, character*, Heb. xiii. 5.

**τροπο-φορέω**, ὦ, ἡσω, *to bear with the disposition or character of others*, Ac. xiii. 18 (Rec. W. H., some read ἐτροφοφόρησεν, *he bore them as a nurse*). (S.)\*

**τροφή**, ἡς, ἡ, *food, nourishment*, Mat. iii. 4, vi. 25.

**Τρόφμιος**, ου, ὁ, *Trophimus*, Ac. xx. 4, xxi. 29; 2 Tim. iv. 20.\*

**τροφός**, οὔ, ἡ, *a nurse*, 1 Th. ii. 7.\*

**τροφο-φορέω**, ὦ, see τροπο-φορέω.

**τροχία**, ᾱς, ἡ, *a track of a wheel, a path*, fig., Heb. xii. 13.\*

**τροχός**, οὔ, ὁ, *a wheel*, Ja. iii. 6.\*

**τρύβλιον**, ου, τό, *a deep dish, a platter*, Mat. xxvi. 23; Mar. xiv. 20.\*

**τρυγᾶω**, ὦ, ἡσω, *to gather*, as the vintage, Lu. vi. 44; Rev. xiv. 18, 19.\*

**τρυγών**, ὄνος, ἡ (τρυζώ), *a turtle-dove*, Lu. ii. 24.\*

**τρυμαλιά**, ᾱς, ἡ, *the eye of a needle*, Mar. x. 25; Lu. xviii. 25 (W. H. τρημα).\*

**τρύπημα**, ατος, -ῖ, *a hole, the eye of a needle*, Mat. xix. 24 (W. H. text τρημα).\*

**Τρύφαινα**, ἡς, ἡ, *Tryphæna*, Ro. xvi. 12.\*

**τρυφᾶω**, ὦ, ἡσω, *to live luxuriously and effeminately*, Ja. v. 5.\* Syn.: see σπαταλάω.

**τρυφή**, ἡς, ἡ, *effeminate luxury*, Lu. vii. 25; 2 Pet. ii. 13.\*

**Τρυφώσα**, ἡς, ἡ, *Tryphosa*, Ro. xvi. 12.\*

**Τρωάς**, ᾱδος, ἡ, *Troas*, a city of Mysia, properly *Alexandria Troas*, Ac. xvi. 8, 11.

**Τρωγύλλιον**, ου, τό, *Trogylgium*, Ac. xx. 15 (W. H. omit).\*

**τρώγω**, *to eat*, Mat. xxiv. 38; Jn. vi. 54-58, xiii. 18.\*

**τυγχάνω**, 2d aor. ἔτυχον, perf. τέτυχα, (1) *to obtain, to get possession of (gen.)*, Lu. xx. 35; Ac. xxiv. 2; (2) *to fall*

*out, to happen, to happen to be*; ἐλ τύχοι, *if it should chance, it may be, perhaps*, 1 Cor. xiv. 10; 2d aor., part., τυχόν, *ordinary, commonplace*, Ac. xix. 11; neut. τυχόν, *it may be, perhaps*, 1 Cor. xvi. 6.

**τυμπανίζω**, *to beat to death when stretched on a wheel*, Heb. xi. 35.\*

**τυπικῶς**, adv., *typically, by way of example*, 1 Cor. x. 11 (W. H.). (N. T.)\*

**τύπος**, ου, ὁ, (1) *a mark, an impression, produced by a blow*, Jn. xx. 25; (2) *the figure of a thing, a pattern*, Ac. vii. 44; Heb. viii. 5; (3) *an emblem, an example*, 1 Cor. x. 6; Phil. iii. 17; (4) *the form or contents of a letter*, Ac. xxiii. 25; (5) *a type*, Ro. v. 14.

**τύπτω**, ψω, *to beat, to strike*, as the breast in grief, Lu. xviii. 13; *to inflict punishment*, Ac. xxiii. 3; *to wound or disquiet the conscience*, 1 Cor. viii. 12.

**Τύραννος**, ου, ὁ, *Tyrannus*, Ac. xix. 9.\*

**τυρβάζω**, *to agitate or disturb in mind*, Lu. x. 41 (W. H. θορυβάζω).\*

**Τύριος**, ου, ὁ, ἡ (prop. adj.), *a Tyrian, an inhabitant of Tyre*, Ac. xii. 20.\*

**Τύρος**, ου, ἡ, *Tyre*, a city of Phœnicia, Mat. xi. 21, 22.

**τυφλός**, ἡ, ὁν, *blind*, (1) *physically*, Lu. xiv. 13, 21; (2) *mentally, i.e., stupid, dull of apprehension*, Ro. ii. 19; 2 Pet. i. 9.

**τυφλώω**, ὦ, ὠσω, fig., *to make blind or dull of apprehension*, Jn. xii. 40; 2 Cor. iv. 4; 1 Jn. ii. 11.\*

**τυφώω**, ὦ, *to raise a smoke*; pass., fig., *to be proud, to be arrogant and conceited*, 1 Tim. iii. 6, vi. 4; 2 Tim. iii. 4.\*

**τύφω**, pres. pass. part. τυφόμενος, *smoking*, Mat. xii. 20.\*

**τυφωνικός**, ἡ, ὁν, *violent, tempestuous*, Ac. xxvii. 14.\*

**Τυχικός**, or Τύχικος (W. H.), ου, ὁ, *Tychichus*, 2 Tim. iv. 12.

**τυχόν**, see τυγχάνω.

## Υ

**Υ**, υ, ὑψίλον, *upsilon*, υ, the twentieth letter. As ■ numeral, υ' = 400; υ = 400,000. At the commencement of a word, υ is always aspirated. **υακίνθινος**, η, ου, *of the color of hyacinth, dark purple*, Rev. ix. 17.\*

**υάκινθος**, ου, ὁ, *a precious stone of the color of hyacinth*, jacinth, Rev. xxi. 20.\*

**υάλινος**, η, ου, *glassy, transparent*, Rev. iv. 6, xv. 2.\*

**υάλος**, ου, ὁ, *glass*, Rev. xxi. 18, 21.\*

**υβρίζω**, σω, *to treat with insolence, to insult*, Mat. xxii. 6; Lu. xi. 45.

**υβρις**, εως, ἡ, (1) *insolence, insult*, 2 Cor. xii. 10; (2) *damage, loss*, Ac. xxvii. 10, 21.\*

**υβριστής**, οὔ, ὁ, *an insolent, insulting man*, Ro. i. 30; 1 Tim. i. 13.\*

**υγιαίνω**, *to be well, to be in health*, Lu. v. 31, xv. 27; fig., *to be sound, in (ἐν) faith, doctrine, etc.*, Tit. i. 13; part. **υγιαίνων**, *healthful, wholesome, of instruction*, 1 Tim. i. 10.

**υγιής**, ἐς, (1) *sound, whole, in health*, Mat. xii. 13; Jn. v. 11, 15; (2) *fig., wholesome, of teaching*, Tit. ii. 8.

**υγρός**, ᾱ, ὁν, *moist, green, i.e., full of sap*, Lu. xxiii. 31.\*

**υδρία**, ας, ἡ, *a water-pot*, Jn. ii. 6, 7, iv. 28.\*

**υδρο-ποτέω**, ὦ, *to be a water-drinker*, 1 Tim. v. 23.\*

**υδροπικός**, ἡ, ὁν, *dropsical*, Lu. xiv. 2.\*

**ὔδωρ**, ὕδατος, τό, *water*; ὕδατα, *waters, streams*, Jn. iii. 23; also *a body of water*, as Mat. xiv. 28; ὕδωρ ζών, *living or running water*; fig., of spiritual truth, Jn. iv. 14.

**ὑετός**, οὔ, ὁ (ὑω, *to rain*), *rain*, Heb. vi. 7.

**υιο-θεσία**, ας, ἡ, *adoption as a son, into the divine family*, Ro. viii. 15, 23, ix. 4; Gal. iv. 5; Ep. i. 5.\*

**υιός**, οὔ, ὁ, *a son*, Mat. x. 37; *a descendant*, Lu. xx. 41, 44; *the offspring or young of an animal*, Mat. xxi. 5; *an adopted son*, Heb. xi. 24\* of various forms of close



union and relationship (see τέκνον); a disciple or follower, Mat. xii. 27; one who resembles (gen.), Mat. v. 45; one who partakes of any quality or character, Lu. x. 6; Jn. xii. 36; ὁ υἱὸς τοῦ ἀνθρώπου, son of man (once only without art., Jn. v. 27), very often used by our Lord of himself (only once by another of him, Ac. vii. 56); sons of men denote men generally, Mar. iii. 28; Ep. iii. 5; υἱὸς τοῦ θεοῦ, son of God, used of men, Lu. xx. 36; Heb. ii. 10; usually of Christ, Mat. viii. 29; Jn. ix. 35; see also Gr. § 217c.

ὕλη, ἡς, ἡ, wood, fuel, Ja. iii. 5.\*

ὑμεῖς, plur. of σύ, which see.

Ὑμέναιος, ου, ὁ, Hymenæus, 1 Tim. i. 20; 2 Tim. ii. 17.\*

ὑμέτερος, α, ov, possess. pron., your, as belonging to, or as proceeding from; for the use of the article with the word, see Gr. § 223.

ὑμνέω, ὦ, ἡσω, to sing hymns to (acc.), Ac. xvi. 25; Heb. ii. 12; to sing, Mat. xxvi. 30; Mar. xiv. 26.\*

ὕμνος, ου, ὁ, a hymn, a sacred song, Ep. v. 19; Col. iii. 16.\* Syn.: ψαλμὸς is used of the Psalms of the O. T.; ὕμνος designates a song of praise to God; ᾠδή is a general expression for a song.

ὑπ-άγω, to go away, to depart, Mar. vi. 31; Jn. vi. 67; imperat., sometimes an expression of aversion, begone, Mat. iv. 10; sometimes a farewell only, Mat. viii. 13, 32; to die, Mat. xxvi. 24.

ὑπ-ακοή, ἡς, ἡ, obedience, Ro. vi. 16. (S.)

ὑπ-ακούω, σω, (1) to listen, as at a door, to find who seeks admission, only Ac. xii. 13; (2) to hearken to; hence, to obey (dat.), Mat. viii. 27; Heb. xi. 8.

ὑπ-ανδρος, ov, subject to a husband, married, Ro. vii. 2.\*

ὑπ-αντάω, ὦ, ἡσω, to meet (dat.), Mat. viii. 28.

ὑπ-άντησις, εως, ἡ, a meeting, Mat. viii. 34 (W. H.), xxv. 1 (W. H.); Jn. xii. 13. (S.)\*

ὑπαρξίς, εως, ἡ, goods, substance,

property, Ac. ii. 45; Heb. x. 34.\*

ὑπ-άρχω, to begin to be; to be originally, to subsist; hence generally, to be, Lu. viii. 41; Ac. xxi. 20; with dat. of pers., to have, to possess, Ac. iii. 6, iv. 37; part., neut. pl., τὰ ὑπάρχοντα, things which one possesses, goods, property, Mat. xix. 21.

ὑπ-είκω, to yield, to submit to authority, Heb. xiii. 17.\*

ὑπ-εναντίας, α, ov, opposite to, adverse, Col. ii. 14; as subst., an adversary, Heb. x. 27.\*

ὑπέρ, prep., gov. gen. and acc.: with gen., over, for, on behalf of; with acc., above, superior to (see Gr. § 303, Wi. § 474, Bu. 335); adverbially, above, more, 2 Cor. xi. 23. In composition, ὑπέρ denotes superiority (above), or aid (on behalf of).

ὑπέρ-αίρω, in mid., to lift up one's self, to exalt one's self, to be arrogant, 2 Cor. xii. 7; 2 Th. ii. 4.\*

ὑπέρ-ακμος, ov, past the bloom of youth, 1 Cor. vii. 36.\*

ὑπέρ-άνω, adv. (gen.), above, Ep. i. 21, iv. 10; Heb. ix. 5.\*

ὑπέρ-αυξάνω, to increase exceedingly, 2 Th. i. 3.\*

ὑπέρ-βαίνω, to go beyond, to overreach, defraud, 1 Th. iv. 6.\*

ὑπέρ-βαλλόντως, adv., beyond measure, 2 Cor. xi. 23.\*

ὑπέρ-βάλλω, intrans., to surpass; N.T., only pres. part. ὑπερβάλλον, surpassing, excelling, 2 Cor. iii. 10, ix. 14; Ep. i. 19, ii. 7, iii. 19.\*

ὑπέρ-βολή, ἡς, ἡ, excess, surpassing excellence, pre-eminence, 2 Cor. iv. 7, xii. 7; καθ' ὑπερβολήν, as adv., exceedingly, Ro. vii. 13; 1 Cor. xii. 31; 2 Cor. i. 8; Gal. i. 13; καθ' ὑπερβολήν eis ὑπερβολήν, more and more exceedingly (R. V.), 2 Cor. iv. 17.\*

ὑπέρ-εἶδον, to overlook, to take no notice of, Ac. xvii. 30.\*

ὑπέρ-έκεινα, adv., beyond, 2 Cor. x. 16. (N. T.)\*

ὑπέρ-εκ-περισσοῦ, adv., beyond all measure, in the highest degree, Ep. iii. 20; 1 Th. iii. 10, v. 13.\*

ὑπέρ-εκ-τείνω, to stretch out be-

yond measure, 2 Cor. x. 14.\*

ὑπέρ-εκ-χύνω, pass., to be poured out, to overflow, Lu. vi. 38.\*

ὑπέρ-εν-τυγχάνω, to intercede for, Ro. viii. 26. (N. T.)\*

ὑπέρ-έχω, to excel, to surpass (gen.), to be supreme; N. T. only pres. part., Ro. xiii. 1; Phil. ii. 3, iv. 7; 1 Pet. ii. 13; part. neut. τὸ ὑπερέχον, excellency, super-eminence, Phil. iii. 8.\*

ὑπερηφάνια, ας, ἡ, pride, arrogance, Mar. vii. 22.\*

ὑπέρ-ήφανος, ov, proud, arrogant, Ja. iv. 6.

ὑπέρ-ἕλαν, adv., very much, pre-eminently, 2 Cor. xi. 5, xii. 11.\*

ὑπέρ-νικαῖω, ὦ, to be more than conqueror, Ro. viii. 37. (N. T.)\*

ὑπέρ-ογκος, ov, immoderate, boastful, of language, 2 Pet. ii. 18; Ju. 16.\*

ὑπέρ-οχή, ἡς, ἡ, superiority, excellence, 1 Cor. ii. 1; 1 Tim. ii. 2.\*

ὑπέρ-περισσεύω, to superabound, Ro. v. 20; pass., to be very abundant in (dat.), 2 Cor. vii. 4. (N. T.)\*

ὑπέρ-περισσώς, adv., superabundantly, beyond measure, Mar. vii. 37. (N. T.)\*

ὑπέρ-πλεονάζω, to be exceedingly abundant, 1 Tim. i. 14.\*

ὑπέρ-ψόβω, ὦ, to highly exalt, Phil. ii. 9. (S.)\*

ὑπέρ-φρονέω, ὦ, to think too highly of one's self, Ro. xii. 3.\*

ὑπέρῳον, ov, τὸ, the upper part of a house, an upper chamber, Ac. i. 13, ix. 37, 39, xx. 8.\*

ὑπ-έχω, to submit to, to undergo (acc.), Ju. 7.\*

ὑπ-ήκοος, ov, listening to, obedient, Ac. vii. 39; 2 Cor. ii. 9; Phil. ii. 8.\*

ὑπηρετώ, ὦ, to minister to, to serve (dat.), Ac. xiii. 36, xx. 34, xxiv. 23.\*

ὑπ-ηρέτης, ου, ὁ (ἐπ'ετης, a rover), a servant, attendant, specially (1) an officer, a licitor, Mat. v. 25; (2) an attendant in a synagogue, Lu. iv. 20; (3) a minister of the gospel, Ac. xxvi. 16.

ὑπνος, ου, ὁ, sleep, Lu. ix. 32;

fig., *spiritual sleep*, Ro. xiii. 11.  
**ὑπό**, prep., gov. gen. and acc., *under*: with gen., *by*, generally signifying the agent; with acc., *under, beneath*, of place, of time, or of subjection to authority (see Gr. § 304, Wi. §§ 47 b, 49 k, Bu. 340 sq.). In composition, **ὑπό** denotes *subjection, diminution, concealment*.  
**ὑπο-βάλλω**, to suborn, to *intrust privately*, Ac. vi. 11.\*  
**ὑπο-γραμμός**, οὗ, ὁ, a *writing-copy*; an example, I Pet. ii. 21.\*  
**ὑπό-δειγμα**, ατος, τό, (1) a *figure, copy*, Heb. viii. 5, ix. 23; (2) an example for imitation, or for warning, Jn. xiii. 15; Heb. iv. 11; 2 Pet. ii. 6; Ja. v. 10.\*  
**ὑπο-δείκνυμι**, δείξω, to *show plainly, to teach, to warn*, Mat. iii. 7; Lu. iii. 7, vi. 47, xii. 5; Ac. ix. 16, xx. 35.\*  
**ὑπο-δέχομαι**, to *receive as a guest* (acc.), Lu. x. 38, xix. 6; Ac. xvii. 7, Ja. ii. 25.\*  
**ὑπο-δέω**, ᾧ, ἦσω, in mid., to *bind on one's sandals, be shod with* (acc.), Mar. vi. 9; Ac. xii. 8; Ep. vi. 15 (lit., *shod as to your feet*).  
**ὑπόδημα**, ατος, τό, a *sandal*, Mat. iii. 11, x. 10.  
**ὑπό-δικος**, ον, *subject to judgment, under penalty to* (dat.), Ro. iii. 19.\*  
**ὑπο-ζυγιον**, ον, τό, an *animal under yoke, an ass*, Mat. xxi. 5; 2 Pet. ii. 16.\*  
**ὑπο-ζώννυμι**, to *under-gird*, as a ship for strength against the waves, Ac. xxvii. 17.\*  
**ὑπο-κάτω**, adv., *underneath* (as prep. with gen.), Rev. v. 3, 13.  
**ὑπο-κρίνομαι**, dep., to *act under a mask, to personate, to feign* (acc., inf.), Lu. xx. 20.\*  
**ὑπό-κρισις**, εως, ἡ, lit., *stage playing*; *hypocrisy, dissembling*, 1 Tim. iv. 2.  
**ὑπο-κριτής**, οὗ, ὁ, lit., a *stage player*; a hypocrite, a *dissembler*, Mat. vi. 2, 5, 16.  
**ὑπο-λαμβάνω**, 2d aor. *ὑπέλαβον*, (1) to *take from under, to receive up*, Ac. i. 9; (2) to *take up a discourse, to answer*, Lu. x. 30; (3) to *think, to*

*suppose*, Lu. vii. 43; Ac. ii. 15; (4) to *receive, welcome*, 3 Jn. 8 (W. H.).\*  
**ὑπό-λειμμα** (or *-λιμμα*), ατος, τό, a *remnant*, Ro. ix. 27 (W. H.).\*  
**ὑπο-λείπω**, to *leave behind*, pass., Ro. xi. 3.\*  
**ὑπο-λήνιον**, ου, τό (ληνός), a *wine-vat, a pit under the wine-press*, dug in the ground, Mar. xii. 1. (S.)\*  
**ὑπο-λιμπάνω**, to *leave behind*, 1 Pet. ii. 21.\*  
**ὑπο-μένω**, μενῶ, (1) to *remain, tarry behind*, Lu. ii. 43; (2) to *bear up under, to endure* (acc.), 1 Pet. ii. 20; (3) to *persevere, to remain constant*, Mat. x. 22.  
**ὑπο-μνήσκω**, ὑπομνήσω, 1st aor. pass. *ὑπεμνήσθην*, to *re-mind* (acc. of pers.), Jn. xiv. 26; mid., to *be reminded, to remember*, only Lu. xxii. 61.  
**ὑπό-μνησις**, εως, ἡ, (1) *remembrance, recollection*, 2 Tim. i. 5; (2) a *putting in mind*, 2 Pet. i. 13, iii. 1.\*  
**ὑπο-μονή**, ἧς, ἡ, a *bearing up under, endurance, steadfastness, patient waiting for* (gen.), Lu. viii. 15; 2 Th. iii. 5. Syn.: see ἀνοχή.  
**ὑπο-νόω**, ᾧ, to *conjecture, to suppose*, Ac. xiii. 25, xxv. 18, xxvii. 27.\*  
**ὑπό-νοια**, ας, ἡ, a *surmising, suspicion*, 1 Tim. vi. 4.\*  
**ὑπο-πλέω**, 1st aor. *ὑπέπλευσα*, to *sail under, i.e., to leeward of* (acc.), Ac. xxvii. 4, 7.\*  
**ὑπο-πνέω**, 1st aor. *ὑπέπνευσα*, to *blow gently, of the wind*, Ac. xxvii. 13.\*  
**ὑπο-πόδιον**, ον, τό, a *footstool*, Lu. xx. 43; Ac. ii. 35.  
**ὑπό-στασις**, εως, ἡ, *that which underlies*; hence, (1) *the substance, the reality underlying mere appearance*, Heb. i. 3; (2) *confidence, assurance*, 2 Cor. ix. 4, xi. 17; Heb. iii. 14, xi. 1.\*  
**ὑπο-στέλλω**, 1st aor. *ὑπέστειλα*, to *draw back*, Gal. ii. 12; mid., to *shrink, to draw one's self back*, Ac. xx. 27; Heb. x. 38; to *withhold, conceal* (acc.), Ac. x. 20.\*  
**ὑπο-στολή**, ἧς, ἡ, a *shrinking, a drawing back*, Heb. x. 39.\*  
**ὑπο-στρέφω**, ψω, to *turn back,*

*to return, intrans.*, Lu. ii. 43, viii. 37, 40.  
**ὑπο-σπάρννυμι**, or *-ωννύω*, to *spread under*, Lu. xix. 36. (S.)\*  
**ὑπο-ταγή**, ἧς, ἡ, *subjection, sub-mission*, 2 Cor. ix. 13; Gal. ii. 5; 1 Tim. ii. 11, iii. 4.\*  
**ὑπο-τάσσω**, ξω, 2d aor. pass. *ὑπετάγην*, to *place under, to subject*, 1 Cor. xv. 27; mid., to *submit one's self, to be obedient*, Ro. xiii. 5; Ep. v. 21.  
**ὑπο-τίθιμι**, to *set or put under, to lay down*, Ro. xvi. 4; mid., to *suggest to, put in mind*, 1 Tim. iv. 6.\*  
**ὑπο-τρέχω**, 2d aor. *ὑπέδραμον*, to *run under lee or shelter of*, Ac. xxvii. 16.\*  
**ὑπο-τύπωσις**, εως, ἡ, *pattern, example*, 1 Tim. i. 16; 2 Tim. i. 13.\*  
**ὑπο-φέρω**, 1st aor. *ὑπήνεγκα*, to *bear up under, to sustain, to endure*, 1 Cor. x. 13; 2 Tim. iii. 11; 1 Pet. ii. 19.\*  
**ὑπο-χωρέω**, ᾧ, ἦσω, to *with-draw, to retire*, Lu. v. 16, ix. 10.\*  
**ὑποπιάω**, to *strike under the eye*; hence, (1) to *bruise*; fig., to *buffet*, 1 Cor. ix. 27; (2) to *wear out, by repeated application*, Lu. xviii. 5.\*  
**ὑς**, ὅς, ὁ, ἡ, a *hog, boar or sow*, 2 Pet. ii. 22.\*  
**ὑσσωπος**, ου, ἡ (from Heb.), *hyssop, a stalk or stem of hyssop*, Jn. xix. 29; a *bunch of hyssop* for sprinkling, Heb. ix. 19. (S.)\*  
**ὑστερέω**, ᾧ, ἦσω, to *be behind*; abs., to *be lacking, to fall short*, Jn. ii. 3; with obj., to *be lacking in*, acc., Mat. xix. 20; gen., Lu. xxii. 35; *ἀπό*, Heb. xii. 15; to *be lacking*, Mar. x. 21; pass., to *lack, to come short*, 1 Cor. i. 7, viii. 8; to *suffer need*, Lu. xv. 14.  
**ὑστέρημα**, ατος, τό, (1) *that which is lacking from* (gen.), Col. i. 24; 1 Th. iii. 10; (2) *poverty, destitution*, Lu. xxi. 4. (S.)  
**ὑστέρησις**, εως, ἡ, *poverty, penury*, Mar. xii. 44; Phil. iv. 11. (N. T.)\*  
**ὑστέρος**, α, ον, compar., *later*, only 1 Tim. iv. 1 and Mat. xxi. 31 (W. H.); neut. as an adv., *lastly, afterward*,

with gen., Mat. xxii. 27; Lu. xx. 32.

ὑφαντός, ἡ, ὄν (ὑφαίνω, *to weave*), woven, Jn. xix. 23.\*

ὑψηλός, ἡ, ὄν, *high, lofty*, lit. or fig., *to be high*, Ro. xii. 16; ἐν ὑψηλοῖς, *on high*, Heb. i. 3.

ὑψηλο-φρονέω, ὦ, *to be high-minded, proud*, Ro. xi. 20 (W. H. ὑψηλά φρονεῖ); 1 Tim. vi. 17. (N. T.)\*

ὑψιστος, ἡ, ὄν (superlat. of ὑψι, *highly*), highest, most high; neut., plur., *the highest places, the heights, i.e., heaven*, Lu. ii. 14; ὁ ὑψιστος, *the Most High, i.e., God*, Ac. vii. 48, xvi. 17; Lu. i. 32, 35, 76.

ὑψος, οὐς, τό, *height*, opp. to βάθος, Ep. iii. 18; Rev. xxi. 16; ἐξ ὑψους, *from on high, i.e., from heaven*, Lu. i. 78, xxiv. 49; so εἰς ὑψος, *to heaven*, Ep. iv. 8; fig., *high station*, Ja. i. 9.\*

ὑψώω, ὦ, ὥσω, (1) *to raise on high, to lift up*, as the brazen serpent, and Jesus on the cross, Jn. iii. 14, viii. 28; (2) *to exalt, to set on high*, Ac. ii. 33; Mat. xxiii. 12.

ὕψωμα, ατος, τό, *height*, Ro. viii. 39; *barrier, bulwark* (fig.), 2 Cor. x. 5.\*

## Φ

Φ, φ, φῖ, *phi, ph*, the twenty-first letter. As a numeral, φ' = 500; φ = 500,000.

φάγος, ου, ὁ, *a glutton*, Mat. xi. 19; Lu. vii. 34. (N. T.)\*

φάγω, only used in fut. φάγομαι, and 2d aor. ἔφαγον; see ἐσθίω.

φαιλόνης, ου, ὁ (W. H. φελόνης), (Lat. *paulula*), a traveling-coach, 2 Tim. iv. 13. (N. T.)\*

φαίνω, φανῶ, 2d aor. pass. ἐφάνην, (1) trans., *to show*, in N. T. only mid. or pass., *to appear, to be seen, to seem*; τὰ φαινόμενα, *things which can be seen*, Heb. xi. 3; (2) intrans., *to shine, to give light*, Jn. i. 5, v. 35. *Syn.* see δόκεω.

Φάλεκ, ὁ (Heb.), *Feleg*, Lu. iii. 35.\*

φανερός, ἄ, ὄν, *apparent, manifest*, Ac. iv. 16; Gal. v. 19;

ἐν τῷ φανερῷ, as adv., *manifestly, openly*, Ro. ii. 28.

φανερῶς, ὦ, ὥσω, *to make apparent, to manifest, to disclose*, Jn. vii. 4, xxi. 11; pass., *to be manifested, made manifest*, 1 Tim. iii. 16; 2 Cor. v. 11.

φανερῶς, adv., *clearly*, Ac. x. 3; *openly*, Mar. i. 45; Jn. vii. 10.\*

φανέρωσις, εως, ἡ, *a manifestation* (gen. obj.), 1 Cor. xii. 7; 2 Cor. iv. 2.\* *Syn.*: see ἀποκάλυψις.

φανός, οὐ, ὁ, *a torch, a lantern*, Jn. xviii. 3.\*

Φανούλα, ὁ (Heb.), *Phanuel*, Lu. ii. 36.\*

φαντάζω, *to cause to appear*; pass. part. τὸ φανταζόμενον, *the appearance*, Heb. xii. 21.\*

φαντασία, ας, ἡ, *display, pomp*, Ac. xxv. 23.\*

φάντασμα, ατος, τό, *an apparition, a spectre*, Mat. xiv. 26; Mar. vi. 49.\*

φάραγξ, αγγος, ἡ, *a valley, ravine*, Lu. iii. 5.\*

Φαραώ, ὁ, *Pharaoh*, the title of ancient Egyptian kings, Ac. vii. 13, 21.

Φαρές, ὁ (Heb.), *Phares*, Mat. i. 3; Lu. iii. 33.\*

Φαρισαῖος, ου, ὁ (from the Heb. verb, *to separate*), a Pharisee, one of the Jewish sect so called, Mar. ii. 16, 18, 24. (N. T.)

φαρμακεία (W. H. -κία), ας, ἡ, *magic, sorcery, enchantment*, Gal. v. 20; Rev. ix. 21 (W. H. φάρμακον), xviii. 23.\*

φαρμακεύς, εως, ὁ, *a magician, sorcerer*, Rev. xxi. 8 (W. H. read following).\*

φάρμακον, ου, τό, *a drug; an enchantment*, Rev. ix. 21 (W. H.).\*

φαρμακός, οὐ, ὁ (prop. adj.), *a magician, sorcerer*, Rev. xxi. 8 (W. H.), xxii. 15.\*

φάσις, εως, ἡ, *report, tidings*, Ac. xxi. 31.\*

φάσκω (freq. of φημι), *to assert, to affirm, to profess*, Ac. xxiv. 9, xxv. 19; Ro. i. 22; Rev. ii. 2 (W. H. omit).\*

φάντιν, ης, ἡ, *a manger, a crib*, Lu. ii. 7, 12, 16, xiii. 15.\*

φαῦλος, η, ου, *good for nothing, wicked, base*, Jn. iii. 20, v. 29; Ro. ix. 11 (W. H.); 2

Cor. v. 10 (W. H.); Tit. ii. 8; Ja. iii. 16.\*

φέγγος, οὐς, τό, *brightness, light*, Mat. xxiv. 29; Mar. xiii. 24; Lu. xi. 33 (W. H. φῶς). *Syn.*: see λαμπάς.

φειδομαι, φείσομαι, dep., (1) *to spare* (gen.), Ac. xx. 29; (2) *to abstain* (inf.), 2 Cor. xii. 6.

φειδομένως, adv., *sparingly*, 2 Cor. ix. 6.\*

φελόνης, see φαιλόνης.

φέρω, ὁσω, ἤνεγκα, ἠνέχθην (see Gr. § 103, Wi. § 15, Bu. 68), *to bear*, as (1) *to carry*, as a burden, Lu. xxiii. 26; (2) *to produce fruit*, Jn. xii. 24; (3) *to bring*, Ac. v. 16; (4) *to endure, to bear with*, Ro. ix. 22; (5) *to bring forward*, as charges, Jn. xviii. 29; (6) *to uphold*, Heb. i. 3; (7) pass., as nautical term, *to be borne along*, Ac. xxvii. 15, 17; (8) mid., *to rush* (bear itself on), Ac. ii. 2; *to go on or advance*, in learning, Heb. vi. 1. *Syn.*: φορέω means to bear something habitually and continuously, while in φέρω it is temporary bearing, and on special occasions.

φεύγω, ἔομαι, ἔφυγον, *to flee, to escape, to shun* (acc. or ἀπό), Mat. viii. 33; 1 Cor. vi. 18; Heb. xii. 34; Rev. xvi. 20.

Φήλιξ, ἔκος, ὁ, *Felix*, Ac. xxv. 14.

φήμη, ης, ἡ, *a report, fame*, Mat. ix. 26; Lu. iv. 14.\*

φημί, impf. ἔφην (for other tenses, see εἶπον), *to say*, with ὅτι, dat. of pers., πρὸς (acc.), with pers., acc. of thing (once acc., inf., Ro. iii. 8).

Φήστος, ου, ὁ, *Festus*, Ac. xxv. 1, 4, 9.

φθάνω, φθάσω, perf. ἔφθακα, (1) *to be before, to precede*, 1 Th. iv. 15; (2) *to arrive, attain to* (εἰς, ἀχρι, ἐπὶ), Mat. xii. 28; Lu. xi. 20; Ro. ix. 31; 2 Cor. x. 14; Phil. iii. 16; 1 Th. ii. 16.\*

φθαρτός, ἡ, ὄν (φθεῖρω), *corruptible, perishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 53, 54; 1 Pet. i. 18, 23.\*

φθέγγομαι, ἔξομαι, dep., *to speak aloud, to utter*, Ac. iv. 18; 2 Pet. ii. 16, 18.\*



φθεῖρω, φθερῶ, 2d aor. pass. ἐφθάρην, *to corrupt*, physically or morally, *to spoil, to destroy*, 2 Cor. vii. 2; Rev. xix. 2.

φθιν-οπωρινός, ἡ, *bn*, autumnal, Ju. 12.\*

φθόγγος, ον, ὁ (φθεγγομαι), *a sound*, Ro. x. 18; 1 Cor. xiv. 7.\*

φθονέω, ὦ, *to envy* (dat.), Gal. v. 26.\*

φθόνος, ον, ὁ, *envy*, Phil. i. 15; Tit. iii. 3.

φθορά, ἄς, ἡ (φθεῖρω), *corruption, destruction*, physical or moral, 1 Cor. xv. 42; 2 Pet. i. 4.

φιάλη, ἡς, ἡ, *a bowl*, broad and flat, Rev. v. 8, xv. 7.

φιλ-άγαθος, ον, *loving goodness*, Tit. i. 8.\*

Φιλαδέλφεια, *as*, ἡ, *Philadelphia*, Rev. i. 11, iii. 7.\*

φιλαδέλφια, *as*, ἡ, *brotherly love, love of Christian brethren*, Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7.\*

φιλ-ἄδελφος, ον, *loving the brethren*, 1 Pet. iii. 8.\*

φιλ-ἀνδρος, ον, *loving one's husband*, Tit. ii. 4.\*

φιλ-ανθρωπία, *as*, ἡ, *love of mankind, benevolence*, Ac. xxviii. 2; Tit. iii. 4.\*

φιλ-ανθρώπως, *adv.*, *humanely, kindly*, Ac. xxvii. 3.\*

φιλαργυρία, *as*, ἡ, *love of money, avarice*, 1 Tim. vi. 10.\* *Syn.*: see πλεονεξία.

φιλ-ἀργυρος, ον, *money-loving, avaricious*, Lu. xvi. 14; 2 Tim. iii. 2.\*

φιλ-αυτος, ον, *self-loving, selfish*, 2 Tim. iii. 2.\*

φιλέω, ὦ, ἥσω, (1) *to love*, Mat. vi. 5, x. 37; Lu. xx. 46; (2) *to kiss*, Mat. xxvi. 48. *Syn.*: see ἀγαπάω.

φίλη, ἡ, *see φίλος*.

φιλ-ἡδονος, ον, *pleasure-loving*, 2 Tim. iii. 4.\*

φίλημα, *ατος*, τό, *a kiss*, Lu. vii. 45; Ro. xvi. 16.

Φιλήμων, *ονος*, ὁ, *Philemon*, Phil. i. 1.\*

Φιλητος, or Φιλητός, ον, ὁ, *Philetus*, 2 Tim. ii. 17.\*

φιλία, *as*, ἡ, *friendship*, Ja. iv. 4 (gen. obj.).\*

Φιλιππησίος, ον, ὁ, *a Philippian*, Phil. iv. 15.\*

Φίλιπποι, *ων*, οἱ, *Philippi*, Ac. xvi. 12, xx. 6.

Φίλιππος, ον, ὁ, *Philip*. Four of the name are mentioned: (1) Jn. i. 44-47. (2) Ac. vi. 5; (3) Lu. iii. 1; (4) Mat. xiv. 3.\*

Φιλό-θεος, ον, *loving God*, 2 Tim. iii. 4.\*

Φιλό-λογος, ον, ὁ, *Philologus*, Ro. xvi. 15.\*

φιλονεικία, *as*, ἡ, *love of dispute, contention*, Lu. xxii. 24.\*

φιλό-νεικος, ον, *strife-loving, contentious*, 1 Cor. xi. 16.\*

φιλοξενία, *as*, ἡ, *love to strangers, hospitality*, Ro. xii. 13; Heb. xiii. 2.\*

φιλό-ξενος, ον, *hospitable*, 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.\*

φιλο-πρωτεύω, *to love the first place, to desire pre-eminence*, 3 Jn. 9. (N.T.)\*

φίλος, ἡ, ον, *friendly*; ὁ φίλος, *as subst., a friend*, Lu. vii. 6, xi. 5; *an associate*, Mat. xi. 19; ἡ φίλη, *a female friend*, only Lu. xv. 9.

φιλοσοφία, *as*, ἡ, *love of wisdom, philosophy*, in N.T. of the Jewish traditional theology, Col. ii. 8.\*

φιλό-σοφος, ον, ὁ (prop. adj., *wisdom-loving*), *a philosopher*, in N.T. of Greek philosophers, Ac. xvii. 18.\*

φιλό-στοργος, ον, *tenderly loving, kindly affectionate to (els)*, Ro. xii. 10.\*

φιλό-τεκνος, ον, *loving one's children*, Tit. ii. 4.\*

φιλο-τιμέομαι, οὔμαι, *dep.*, *to make a thing one's ambition, to desire very strongly (inf.)*, Ro. xv. 20; 2 Cor. v. 9; 1 Th. iv. 11.\*

φιλοφρόνως, *adv.*, *in a friendly manner, kindly*, Ac. xxviii. 7.\*

φιλό-φρων, ον, *friendly, kindly*, 1 Pet. iii. 8 (W. H. ταπεινόφρων).\*

φिमώ, ὦ, ὥσω, *to muzzle*, 1 Cor. ix. 9; *to reduce to silence*, Mat. xxii. 34; *pass.*, *to be reduced to silence, to be silent*, Mat. xxii. 12; of a storm, Mar. iv. 39.

Φλέγων, οντος, ὁ, *Phlegon*, Ro. xvi. 14.\*

φλογίζω, *to inflame, to fire with passion*, Ja. iii. 6.\*

φλόξ, φλογός, ἡ, *a flame*, Lu. xvi. 24.

φλυαρέω, ὦ, *to talk idly, to make empty charges against any one (acc.)*, 3 Jn. 10.\*

φλύαρος, ον, *prating; talking foolishly*, 1 Tim. v. 13.\*

φοβερός, ὁ, ὅν, *fearful, dreadful*, Heb. x. 27, 31, xii. 21.\*

φοβέω, ὦ, ἥσω, *to make afraid, to terrify*; in N.T. only *passive, to be afraid, to be terrified*, sometimes with cognate acc., Mar. iv. 41; *to fear* (acc.), Mat. x. 26; *to reverence*, Mar. vi. 20; Lu. i. 50.

φόβητρον (W. H. -θρον), ον, τό, *a terrible sight, a cause of terror*, Lu. xxi 11.\*

φόβος, ον, ὁ, (1) *fear, terror, alarm*, Mat. xiv. 26; (2) *the object or cause of fear*, Ro. xiii. 3; (3) *reverence, respect*, 1 Pet. ii. 18; *towards God*, Ro. iii. 18; 1 Pet. i. 17. *Syn.*: see δειλία.

Φοίβη, ἡς, ἡ, *Phæbe*, Ro. xvi. 1.\*

Φοινίκη, ἡς, ἡ, *Phœnice or Phœnicia*, Ac. xi. 19, xv. 3, xxi. 2.

φοίνιξ, ἰκος, ὁ, *a palm-tree, a palm branch*, Jn. xii. 13; Rev. vii. 9.\*

Φοίνιξ, ἰκος, ὁ, *a proper name, Phœnice, a city of Crete*, Ac. xxvii. 12.\*

φονεύς, ἔως, ὁ, *a murderer*, Ac. vii. 52, xxviii. 4.

φονεύω, σω, *to murder*, Mat. xxiii. 31, 35; Ja. iv. 2.

φόνος, ον, ὁ, *murder, slaughter*, Heb. xi. 37; Rev. ix. 21.

φορέω, ὦ, ἔσω, *to bear about, to wear*, Mat. xi. 8; Jn. xix. 5; Ro. xiii. 4; 1 Cor. xv. 49; Ja. ii. 3.\* *Syn.*: see φέρω.

φόρον, ον, τό (Lat.), *forum* (see Ἀπικτιος), Ac. xxviii. 15. (N.T.)\*

φόρος, ον, ὁ (φέρω), *a tax, especially on persons*, Lu. xx. 22, xxiii. 2; Ro. xiii. 6, 7.\*

φορτίζω, *perf. pass. part. πεφορτισμένος, to load, to burden*, Mat. xi. 28; Lu. xi. 46.\*

φορτίον, ον, τό, *a burden*, Mat. xi. 30; *the freight of a ship*, Ac. xxvii. 10 (W. H.); *the burden of ceremonial observances*, Mat. xxiii. 4; Lu. xi. 46; *the burden of faults*, Gal. vi. 5.\*

φόρτος, ον, ὁ, *load, a ship's cargo*, Ac. xxvii. 10 (W. H. read φορτίον).\*



**Φορτουνάτος**, ου, ὁ (Lat.), *Fortunatus*, 1 Cor. xvi. 17.\*  
**φραγέλλιον**, ου, τό (Lat.), *a scourge*, Jn. ii. 15. (N. T.)\*  
**φραγελλῶς**, ὦ (Lat.), *to flagellate, to scourge*, Mat. xxvii. 26; Mar. xv. 15. (N. T.)\*  
**φραγμός**, οὔ, ὁ, *a hedge*, Mat. xxi. 33; Mar. xii. 1; Lu. xiv. 23; fig., *partition*, Ep. ii. 14.\*  
**φράζω**, ἄσω, *to declare, explain, interpret*, Mat. xiii. 36 (not W. H.), xv. 15.\*  
**φράσσω**, ξω, *to stop, to close up*, Ro. iii. 19; 2 Cor. xi. 10; Heb. xi. 33.\*  
**φρέαρ**, φρέατος, τό, *a pit, a well*, Jn. iv. 11, 12.  
**φρεναπατάω**, ὦ, *to deceive the mind, to impose upon* (acc.), Gal. vi. 3. (N. T.)\*  
**φρεν-απάτης**, ου, ὁ, *a mind-deceiver*, Tit. i. 10. (N. T.)\*  
**φρήν**, φρενός, ἡ (lit. *diaphragm*), plur. αἱ φρένες, *the mind, the intellect*, 1 Cor. xiv. 20.  
**φρίσσω**, *to shudder*, Ja. ii. 19.\*  
**φρονέω**, ὦ, ἡσω (φρήν), (1) *to think* (abs.), 1 Cor. xiii. 11; (2) *to think, judge* (acc.), Gal. i. 10; (3) *to direct the mind to, to seek for* (acc.), Ro. viii. 5; (4) *to observe*, a time as sacred, Ro. xiv. 6; (5) *with ὑπέρ, to care for*, Phil. iv. 10.  
**φρόνημα**, ατος, τό, *thought, purpose*, Ro. viii. 6, 7, 27.\*  
**φρόνησις**, εως, ἡ, *understanding*, Lu. i. 17; Ep. i. 8.\* *Syn.*: see γνῶσις.  
**φρόνιμος**, ου, *intelligent, prudent*, Lu. xii. 42; 1 Cor. x. 15.  
**φρονίμως**, adv., *prudently*, Lu. xvi. 8.\*  
**φροντίζω**, *to be thoughtful, to be careful*, inf., Tit. iii. 8.\*  
**φρουρεῖω**, ὦ, *to guard, to keep*, as by a military guard, lit., 2 Cor. xi. 32; fig., Gal. iii. 23 (as if in custody); Phil. iv. 7 (in security); 1 Pet. i. 5 (in reserve).\*  
**φρυάσσω**, ξω, *to rage*, Ac. iv. 25. (S.)\*  
**φρύγανον**, ου, τό, *a dry stick*, for burning, Ac. xxviii. 3.\*  
**Φρυγία**, ας, ἡ, *Phrygia*, Ac. ii. 10, xvi. 6, xviii. 23.  
**Φύγελλος** (W. H. -ελος), ου, ὁ, *Phygellos*, 2 Tim. i. 15.\*

**φυγή**, ἡς, ἡ, *flight*, Mat. xxiv. 20; Mar. xiii. 18 (W. H. omit).\*

**φυλακή**, ἡς, ἡ, (1) *a keeping guard, a watching*, Lu. ii. 8; espec. of the four watches into which the night was divided, Mat. xiv. 25, Lu. xii. 38; (2) *a guard, i.e., men on guard, a watch*, Ac. xii. 10; (3) *a prison*, Mat. v. 25; (4) *an imprisonment*, 2 Cor. vi. 5.  
**φυλακίζω**, *to imprison*, Ac. xxii. 19. (S.)\*  
**φυλακτήρια**, ων, τὰ (plur. of adj.), *a safeguard, an amulet, a phylactery*, a slip of parchment, with Scripture words thereon, worn by the Jews, Mat. xxiii. 5.\*  
**φύλαξ**, ακος, ὁ, *a keeper, sentinel*, Ac. v. 23, xii. 6, 19.\*  
**φυλάσσω**, ξω, (1) *to keep guard, or watch over*, Ac. xii. 4; (2) *to keep in safety*, Lu. xi. 21; (3) *to observe*, as a precept, Gal. vi. 13; (4) mid., *to keep one's self from* (acc. or ἀπό), Lu. xii. 15; Ac. xxi. 25.  
**φυλή**, ἡς, ἡ, (1) *a tribe*, of Israel, Heb. vii. 13, 14; (2) *a race, or people*, Rev. xiii. 7, xiv. 6.  
**φύλλον**, ου, τό, *a leaf*, Mar. xi. 13.  
**φύραμα**, ατος, τό, *a mass kneaded, a lump*, as of dough or clay, Ro. ix. 21, xi. 16; 1 Cor. v. 6, 7; Gal. v. 9.\*  
**φυσικός**, ἡς, ὁν, *natural*, as (1) *according to nature*, Ro. i. 26, 27; (2) *merely animal*, 2 Pet. ii. 12.\*  
**φυσικῶς**, adv., *by nature*, Ju. 10.\*  
**φυσιώω**, ὦ, *to inflate, to puff up*, 1 Cor. viii. 1; pass., *to be inflated, arrogant*, 1 Cor. iv. 6, 18, 19, v. 2, xiii. 4; Col. ii. 18.\*  
**φύσις**, εως, ἡ, generally, *nature*; specially, (1) *natural birth*, Gal. ii. 15; (2) *natural disposition, propensity*, Ep. ii. 3; (3) *native qualities, or properties*, Ja. iii. 7; 2 Pet. i. 4.  
**φυσίωσις**, εως, ἡ, *a puffing up, pride*, 2 Cor. xii. 20. (N. T.)\*  
**φυτεία**, ας, ἡ, *a plant*, Mat. xv. 13.\*

**φυτεύω**, σω, *to plant*, abs., or with acc., Mat. xxi. 33; 1 Cor. iii. 6, 8.  
**φύω**, σω, 2d aor. pass. ἐφύην, part. φyuels, *to produce*; pass., *to grow*, Lu. viii. 6, 8; intrans., *to spring up*, Heb. xii. 15.\*  
**φωλεός**, οὔ, ὁ, *a burrow, a hole*, Mat. viii. 20; Lu. ix. 58.\*  
**φωνέω**, ὦ, ἡσω, (1) *to sound, to utter a sound or cry*, Lu. viii. 8; espec. of cocks, *to crow*, Mar. xiv. 30; (2) *to call to, to invite* (acc.), Mat. xx. 32; Lu. xiv. 12; (3) *to address, to name*, acc. (nom. of title), Jn. xiii. 13.  
**φωνή**, ἡς, ἡ, (1) *a sound, musical or otherwise*, 1 Cor. xiv. 7, 8; Rev. vi. 1, xiv. 2, xix. 1, 6; (2) *an articulate sound, a voice, a cry*, Lu. xvii. 13; Ac. iv. 24; (3) *a language*, 1 Cor. xiv. 10.  
**φῶς**, φωτός, τό (contr. from φάος, from φάω, *to shine*), (1) lit., *light*, Mat. xvii. 2; Jn. xi. 9; *a source of light*, Lu. xxii. 56; Ja. i. 17; *brightness*, Rev. xxii. 5; ἐν τῷ φωτί, *publicly*, Mat. x. 27; (2) fig., *light*, as an appellation of God, 1 Jn. i. 5; as a symbol of truth and purity, espec. the truth of Christ, Jn. iii. 19, 20, 21; used of Christ, Jn. i. 7, 8. *Syn.*: see λαμπράς.  
**φωστήρ**, ἥρος, ὁ, (1) *a luminary*, Phil. ii. 15; (2) *brightness, splendor*, Rev. xxi. 11.\* *Syn.*: see λαμπράς.  
**φωσ-φόρος**, ου, *light-bearing, radiant*; the name of the morning star (Lat. *Lucifer*), the planet Venus, 2 Pet. i. 19.\*  
**φωτεινός** (W. H. -τινός), ἡ, ὁν, *bright, luminous, full of light*, lit., Mat. xvii. 5; fig., Mat. vi. 22; Lu. xi. 34, 36.\*  
**φωτίζω**, ἴσω, pass. perf. πεφώτισμαι, 1st aor. ἐφωτισθην; (1) *to light up, illumine*, lit. or fig. (acc., but ἐπὶ in Rev. xxii. 5), Lu. xi. 36; (2) *to bring to light, make evident*, 1 Cor. iv. 5.  
**φωτισμός**, οὔ, ὁ, *light, lustre, illumination*, 2 Cor. iv. 4, 6. (S.)\*

## X

**Ξ, χ, χι, chi, ch**, guttural, the twenty-second letter. As a numeral,  $\chi' = 600$ ;  $\chi = 600,000$ .

**χαίρω, χαρήσσομαι**, 2d aor. pass. as act. *ἐχάρην*, to rejoice, to be glad, Lu. xv. 5, 32; Jn. iii. 29; impv. *χαίρε, χαίρετε, hail!* Mat. xxvi. 49; inf. *χαίρειν, greeting*, Ac. xv. 23.

**χάλαζα, ης, ή, hail**, Rev. viii. 7, xi. 19, xvi. 21.\*

**χαλάω, ᾶ, ᾶσω**, 1st aor. pass. *ἐχάλασθην*, to let down, to lower, Mar. ii. 4; Lu. v. 4, 5; Ac. ix. 25, xxvii. 17, 30; 2 Cor. xi. 33.\*

**Χαλδαίος, ου, ὁ, a Chaldean**, Ac. vii. 4.\*

**χαλεπός, ή, ὄν, (1) hard, troublesome, 2 Tim. iii. 1; (2) harsh, fierce**, Mat. viii. 28.\*

**χαλιν-αγωγέω, ᾶ, to° bridle, to curb**, Ja. i. 26, iii. 2. (N.T.)\*

**χαλινός, οὔ, ὁ, a bridle, a curb**, Ja. iii. 3; Rev. xiv. 20.\*

**χάλκεος, οὗς, ή, οὖν, brazen**, Rev. ix. 20.\*

**χαλκεύς, ἑως, ὁ, a worker in brass or copper**, 2 Tim. iv. 14.\*

**χαλκηδών, ὄνος, ὁ, chalcedony, a precious stone**, Rev. xxi. 19.\*

**χαλκίον, ου, τὸ, a brazen vessel**, Mar. vii. 4.\*

**χαλκο-λίβανον, ου, τὸ (or -vos, ου, ή), meaning uncertain, either some precious metal, or frankincense (λίβανος) of a yellow color**, Rev. i. 15, ii. 8. (N.T.)\*

**χαλκός, οὔ, ὁ, copper, brass, money**, Mar. vi. 8, 1 Cor. xiii. 1.

**χαμαί, adv., on or to the ground**, Jn. ix. 6, xviii. 6.\*

**Χαναάν, ή, Canaan**, Ac. vii. 11, xiii. 19.\*

**Χαναανίος, αλα, αἶον, Canaanite, i.e., Phœnician**, Mat. xv. 22.\*

**χαρά, ᾶς, ή, joy, gladness**, Gal. v. 22; Col. i. 11; a source of joy, 1 Th. ii. 19, 20.

**χάραγμα, ατος, τὸ, sculpture**, Ac. xvii. 29; engraving, a stamp, a sign, Rev. xiv. 9, 11, xvi. 2.

**χαρακτήρ, ήρος, ὁ, an impres-**

sion, an exact reproduction, Heb. i. 3.\*

**χάραξ, ακος, ὁ, a palisade, a mound for besieging**, Lu. xix. 43.\*

**χαρίζομαι, ἰσομαι, dep. mid., fut. pass. χαρισθήσομαι, (1) to show favor to (dat.), Gal. iii. 18; (2) to forgive (dat. pers., acc. thing), 2 Cor. xii. 10; Ep. iv. 32; Col. ii. 13; (3) to give freely, bestow**, Lu. vii. 21; 1 Cor. ii. 12.

**χάρις, ιτος, acc. χάριν and χάριτα** (W. H. in Ac. xxiv. 27; Ju. 4), ή, (1) objectively, agreeableness, charm, Lu. iv. 22; (2) subjectively, inclination towards, favor, kindness, liberality, thanks, Lu. i. 30, ii. 40, 52; Ac. ii. 47, xxiv. 27; χάριν ἔχειν, to thank; χάριν ἔχειν πρὸς, to be in favor with; especially of the undeserved favor of God or Christ, 2 Cor. iv. 15, xii. 9; χάριν, used as prep. with gen. (lit., with inclination towards), for the sake of, on account of, Ep. iii. 14; 1 Tim. v. 14; Tit. i. 11.

**χάρισμα, ατος, τὸ, a gift of grace, an undeserved favor from God to man**, Ro. i. 11, v. 15, 16, vi. 23, xi. 29, xii. 6; 1 Cor. i. 7, vii. 7, xii. 4, 9, 28, 30, 31; 2 Cor. i. 11; 1 Tim. iv. 10; 2 Tim. i. 6; 1 Pet. iv. 10.\*

**χαριτώω, ᾶ, to favor, bestow freely on (acc.), Ep. i. 6; pass., to be favored**, Lu. i. 28. (Ap.)\*

**Χαρράν, ή (Heb.), Charran or Haran**, Ac. vii. 2, 4.\*

**χάρτης, ου, ὁ, paper**, 2 Jn. 12.\*

**χάσμα, ατος, τὸ, = γαβ, a gulf**, Lu. xvi. 26.\*

**χείλος, ους, τὸ, a lip; plur., mouth**, Mat. xv. 8; 1 Cor. xiv. 21; fig., shore, Heb. xi. 12.

**χειμάζω, in pass., to be storm-beaten, or tempest-tossed**, Ac. xxvii. 18.\*

**χειμαρρος, ου, ὁ, a storm-brook, a wintry torrent**, Jn. xviii. 1.\*

**χειμών, ὠνος, ὁ, (1) a storm, a tempest**, Ac. xxvii. 20; (2) winter, the rainy season, Mat. xxiv. 20.

**χείρ, χειρός, ή, a hand**, Lu. vi. 6; 1 Tim. ii. 8; met., for any exertion of power, Mat. xvii. 22; Lu. ix. 44; espec. in the phrases the hand of God, the hand of the Lord, for help, Ac. iv. 30, xi. 21; for punishment, Heb. x. 31.

**χειραγωγέω, ᾶ, to lead by the hand**, Ac. ix. 8, xxii. 11.\*

**χειρ-αγωγός, ὄν, leading one by the hand**, Ac. xiii. 11.\*

**χειρό-γραφον, ου, τὸ, a hand-writing, a bond; fig., of the Mosaic law**, Col. ii. 14.\*

**χειρο-ποίητος, ου, done or made with hands**, Mar. xiv. 58; Ac. vii. 48, xvii. 24; Ep. ii. 17; Heb. ix. 11, 24.\*

**χειρο-τονέω, ᾶ, to vote by stretching out the hand, to choose by vote**, 2 Cor. viii. 19; to appoint, Ac. xiv. 23.\*

**χείρων, or, compar. of κακός (which see), worse**, Mat. xii. 45; worse, more severe, Heb. x. 29; εἰς τὸ χείρον, worse, Mar. v. 26; ἐπὶ τὸ χείρον, worse and worse, 2 Tim. iii. 13.

**χερουβίμ (W. H. Χερουβελ), τὰ, cherubim, the Heb. plural of cherub, the golden figures on the mercy-seat**, Heb. ix. 5. (S.)\*

**χήρα, as, ή, a widow**, Ac. vi. 1, ix. 39, 41; Ja. i. 27.

**χθές (W. H. ἐχθές), adv., yesterday**, Jn. iv. 52; Ac. vii. 28; Heb. xiii. 8.\*

**χιλί-αρχος, ου, ὁ, a commander of a thousand men, a military tribune**, Ac. xxi. xxv.

**χιλιάς, ἄδος, ή, a thousand**, Lu. xiv. 31; 1 Cor. x. 8.

**χιλιοί, αι, α, a thousand**, 2 Pet. iii. 8; Rev. xi. 3.

**Χίος, ου, ή, Chios**, Ac. xx. 15.\*

**χιτών, ὠνος, ὁ, a tunic, an under-garment**, Lu. iii. 11, vi. 29; a garment, Mar. xiv. 63. Syn.: see ὑμᾶτιον.

**χιών, ὄνος, ή, snow**, Mat. xxviii. 3; Mar. ix. 3 (W. H. omit); Rev. i. 14.\*

**χλαμύς, ὕδος, ή, a short cloak worn by Roman officers and magistrates**, Mat. xxvii. 28 31.\* Syn.: see ὑμᾶτιον.

χλευάζω, *to mock, scoff* (abs.), Ac. ii. 13 (W. H. διαχλευάζω), xvii. 32.\*

χλιωρός, ὁ, *luteous*, Rev. iii. 16.\*

Χλόη, ἡ, *Chloe*, 1 Cor. i. 11.\*

χλωρός, ὁ, *green*, Mar. vi. 39; Rev. viii. 7, ix. 4; (2) *pale*, Rev. vi. 8.\*

ἑξήκοντα, *six hundred and sixty-six*, Rev. xiii. 18 (W. H. write the numbers in full).\*

χοϊκός, ὁ, *earthy, made of earth*, 1 Cor. xv. 47-49. (N. T.)\*

χοϊνίξ, ἰκος, ἡ, *a chænix, a measure containing two sextarii* (see ἑξήκοντα), Rev. vi. 6.\*

χοῖρος, οὗ, ὁ, plur., *swine*, Lu. viii. 32, 33, xv. 15, 16.

χολάω, ὦ, *to be angry* (dat.), Jn. vii. 23.\*

χολή, ἡ, ὅ, (1) *gall, fig.*, Ac. viii. 23; (2) *perh. bitter herbs, such as wormwood*, Mat. xxvii. 34.\*

χόος, see χοῖος.

Χοραζὶν (W. H. Χοραζεῖν), ἡ, *Chorazin*, Mat. xi. 21; Lu. x. 13.\*

χορ-ηγέω, ὦ, *to lead or furnish a chorus*; hence, *to furnish abundantly, to supply*, 2 Cor. ix. 10; 1 Pet. iv. 11.\*

χορός, οὗ, ὁ, *a dance, dancing*, plur., Lu. xv. 25.\*

χορτάζω, *to feed, to satisfy* with (gen. or ἀπό), Mat. v. 6, xv. 33; Mar. viii. 4; Lu. xvi. 21.

χόρτασμα, ατος, τό, *food, sustenance*, Ac. vii. 11.\*

χόρτος, οὗ, ὁ, *grass, herbage*, Mat. vi. 30; *growing grain*, Mat. xiii. 26; *hay*, 1 Cor. iii. 12.

Χουζᾶς, ἄ, ὁ, *Chuzas*, Lu. viii. 3.\*

χοῦς, οὗς, acc. οὖν, ὁ, *dust*, Mar. vi. 11; Rev. xviii. 19.\*

χράσμαι, ὠμαι, dep. (prop. mid. of χράω), *to use* (dat.), *to make use of*, 1 Cor. ix. 12, 15; 2 Cor. xiii. 10 (dat. om.); *to deal with*, Ac. xxvii. 3.

χράω, see κίχρημι.

χρεία, ας, ἡ, (1) *need, necessity*, plur., *necessities*, Mar. xi. 3; Tit. iii. 14; ἔχω χρεῖαν, *to need*, Jn. xiii. 10; (2) *business*, Ac. vi. 3.

χρεωφειλέτης (W. H. χρεοφιλότης), οὗ, ὁ, *a debtor*, Lu. vii. 41, xvi. 5.\*

χρή, impers. (from χράω), *it is necessary, it is proper* (acc. and inf.), Ja. iii. 10.\*

χρήζω, *to have need of, to need* (gen.), Lu. xi. 8, xii. 30.

χρήμα, ατος, τό, *a thing of use; money*, sing., only Ac. iv. 37; plur., *riches, money*, Mar. x. 23; Ac. viii. 18, 20.

χρηματίζω, ἰσω, *to transact business*; hence, (1) *to utter an oracle, to give a divine warning*, Lu. ii. 26; Heb. xii. 25; pass., *to receive a divine response, be warned of God*, Mat. ii. 12, 22; Ac. x. 22; Heb. viii. 5, xi. 7; (2) *to receive a name, to be called*, Ac. xi. 26; Ro. vii. 3.\*

χρηματισμός, οὗ, ὁ, *an oracle*, Ro. xi. 4.\*

χρήσιμος, ἡ, ον, *useful, profitable*, 2 Tim. ii. 14.\*

χρήσις, εως, ἡ, *use*, Ro. i. 26, 27.\*

χρηστεύομαι, dep., *to be kind*, 1 Cor. xiii. 4. (N. T.)\*

χρηστο-λογία, ας, ἡ, *a kind address*; in a bad sense, *plausible speaking*, Ro. xvi. 18. (N. T.)\*

χρηστός, ὁ, *useful, good*, 1 Cor. xv. 33; *gentle, pleasant*, Lu. v. 39; *kind*, 1 Pet. ii. 3; τὸ χρηστόν, *kindness*, Ro. ii. 4.

χρηστότης, τητος, ἡ, (1) *goodness*, generally, Ro. iii. 12; (2) *specially, benignity, kindness*, Col. iii. 12. Syn.: see ἀγαθωσύνη.

χρίσμα, ατος, τό, *an anointing*, 1 Jn. ii. 20, 27.\*

Χριστιανός, οὗ, ὁ, *a Christian*, Ac. xi. 26, xxvi. 28; 1 Pet. iv. 16.\*

χριστός, οὗ, ὁ (verbal adj. from χρίω), *anointed*; as a proper name, *the Messiah, the Christ* (see Gr. § 217e, Wi. § 18, 9, note 1, Bu. 89), Mat. xxiii. 10, etc.

χρίω, σω, *to anoint, to consecrate by anointing*, as Jesus, the Christ, Lu. iv. 18; Ac. iv. 27, x. 38; Heb. i. 9; applied also to Christians, 2 Cor. i. 21. Syn.: see ἀλείφω.

χρονίζω, *to delay, to tarry*, Mat.

xxiv. 48, xxv. 5; Lu. i. 21, xii. 45; Heb. x. 37.\*

χρόνος, οὗ, ὁ, (1) *time, generally*, Lu. iv. 5; Gal. iv. 4; (2) *a particular time, or season*, Mat. ii. 7; Ac. i. 7. Syn.: see καιρός.

χρονο-τριβέω, ὦ, *to wear away time, to spend time*, Ac. xx. 16.\*

χρύσεος, οὗς, ἡ, οὖν, *golden*, 2 Tim. ii. 20; Heb. ix. 4.

χρυσόν, οὗ, τό (dim. of χρυσοῦς), *a piece of gold, a golden ornament*, Ac. iii. 6; 1 Pet. iii. 3.

χρυσο-δακτύλιος, ον, *adorned with a gold ring*, Ja. ii. 2. (N. T.)\*

χρυσό-λιθος, οὗ, ὁ (a golden stone), *a gem of a bright yellow color, a topaz*, Rev. xxi. 20. (S.)\*

χρυσό-πρασος, ον, ὁ, *a gem of a greenish-golden color, a chrysoprase*, Rev. xxi. 20. (N. T.)\*

χρυσός, οὗ, ὁ, *gold, anything made of gold, gold coin*, Mat. ii. 11, x. 9; Ja. v. 3.

χρυσώω, ὦ, *to adorn with gold*, Lu. xiv. 19, xviii. 16.\*

χρός, χρωτός, ὁ, *the skin*, Ac. xix. 12.\*

χωλός, ὁ, *lame*, Ac. iii. 2; *deprived of a foot*, Mar. ix. 45.

χώρα, ας, ἡ, (1) *a country, or region*, Jn. xi. 54; (2) *the land, opposed to the sea*, Ac. xxvii. 27; (3) *the country, dist. from town*, Lu. ii. 8; (4) *plur., fields*, Jn. iv. 35.

χωρέω, ὦ, ἡσω, lit., *to make room for*; hence, (1) *to have room for, receive, contain*, Mat. xix. 11, 12; Jn. ii. 6, xxi. 25; 2 Cor. vii. 2; impers., *to be room for*, Mar. ii. 2; (2) *to make room by departing, to go*, Mat. xv. 17; *to make progress*, Jn. viii. 37; *to turn one's self*, 2 Pet. iii. 9.\*

χωρίζω, ἰσω, *to put apart, to separate*, Mat. xix. 6; mid. (1st aor. pass.), *to separate one's self, of divorce*, 1 Cor. vii. 11, 15; *to depart, to go away* (ἀπό or ἐκ), Ac. i. 4, xviii. 1.

χωρίον, ον, τό, *a place, a field*



Mar. xiv. 32; plur., *lands*, Ac. iv. 34; *a farm, estate*, Ac. xxviii. 7.

χωρίς, adv., *separately, by itself*, only Jn. xx. 7; as prep. gov. gen., *apart from, without*, Jn. xv. 5; Ro. iii. 21; *besides, exclusive of*, Mat. xiv. 21.

κῶρος, ου, ὁ (Lat. *Caurus*), *the N.W. wind*; used for the N.W. quarter of the heavens, Ac. xxvii. 12. (N. T.)\*

Ψ

Ψ, ψ, ψι, *psi, ps*, the twenty-third letter. As a numeral, ψ' = 700; ψ = 700,000.

ψάλλω, ψαλῶ, *to sing*, accompanied with instruments, *to sing psalms*, Ro. xv. 9; 1 Cor. xiv. 15; Ep. v. 19; Ja. v. 13.\*

ψαλμός, ου, ὁ, *a psalm, a song of praise*, Ep. v. 19; Col. iii. 16; plur., *the book of Psalms* in the O. T., Lu. xxiv. 44. Syn.: see ὕμνος.

ψευδο-ἄδελφος, ου, ὁ, *a false brother, a pretended Christian*, 2 Cor. xi. 26; Gal. ii. 4. (N. T.)\*

ψευδο-ἀπόστολος, ου, ὁ, *a false or pretended apostle*, 2 Cor. xi. 13. (N. T.)\*

ψευδής, ἐς, *false, deceitful, lying*, Ac. vi. 13; Rev. ii. 2, xxi. 8.\*

ψευδο-διδάσκαλος, ου, ὁ, *a false teacher, a teacher of false doctrines*, 2 Pet. ii. 1. (N. T.)\*

ψευδο-λόγος, ου, *false-speaking, speaking lies*, 1 Tim. iv. 2.\*

ψεύδομαι, dep., 1st aor. ἐψεύσαμην, *to deceive, to lie, to speak falsely*, Heb. vi. 18; Rev. iii. 9; *to lie to* (acc.), Ac. v. 3.

ψευδο-μάρτυρ, or -us, upos, ὁ, *a false witness*, Mat. xxvi. 60; 1 Cor. xv. 15.\*

ψευδο-μαρτυρέω, ὦ, ἥσω, *to testify falsely*, Lu. xviii. 20.

ψευδο-μαρτυρία, as, ἡ, *false testimony*, Mat. xv. 19, xxvi. 59.\*

ψευδο-προφήτης, ου, ὁ, *a false prophet, one who in God's name teaches what is false*, Mar. xiii. 22; 2 Pet. ii. 1. (S.)

ψεῦδος, ους, τό, *a falsehood, a lie*, Jn. viii. 44; 2 Th. ii. 11.

ψεῦδο-χρίστος, ου, ὁ, *a false Christ, a pretended Messiah*, Mat. xxiv. 24; Mar. xiii. 22. (N. T.)\*

ψεῦδο-ὄνυμος, ου, *falsely named*, 1 Tim. vi. 20.\*

ψεῦσμα, ατος, τό, *falsehood, perfidy*, Ro. iii. 7.\*

ψεῦστης, ου, ὁ, *a liar, a deceiver*, Jn. viii. 44, 55; Ro. iii. 4.

ψηλαφᾶω, ὦ, *to feel, to touch, to handle* (acc.), Lu. xxiv. 39; Heb. xii. 18; [Jn. i. 1; *to feel after, grope for*, fig., Ac. xvii. 27.\* Syn.: see ἅπτω.

ψηφίζω, ἴσω, *to reckon, to compute*, Lu. xiv. 28; Rev. xiii. 18.\*

ψῆφος, ου, ἡ, *a small stone, a pebble*, Rev. ii. 17; used for voting, hence, *a vote*, Ac. xxvi. 10.\*

ψιθυρισμός, ου, ὁ, *a whispering, a secret slandering*, 2 Cor. xii. 20. (S.)\*

ψιθυριστής, ου, ὁ, *a whisperer, a secret slandering*, Ro. i. 30.\*

ψυχίον, ου, τό, *a crumb*, Mat. xv. 27; Mar. vii. 28; Lu. xvi. 21 (W. H. omit). (N. T.)\*

ψυχή, ἡς, ἡ, (1) *the vital breath, the animal life*, of animals, Rev. viii. 9, xvi. 3, elsewhere only of man, Mat. vi. 25; (2) *the human soul*, as distinguished from the body, Mat. x. 28; (3) *the soul as the seat of the affections, the will, etc.*, Ac. xiv. 2, 22; (4) *the self* (like Heb.), Mat. x. 39; (5) *a human person, an individual*, Ro. xiii. 1.

ψυχικός, ἡ, ὅν, *animal, natural, sensuous*, 1 Cor. ii. 14, xv. 44, 46; Ja. iii. 15; Ju. 19.\*

ψύχος, ους, τό, *cold*, Lu. xviii. 18.

ψυχρός, ἄ, ὅν, *cold*, Mat. x. 42 (sc. ὑδατος); fig., *cold-hearted*, Rev. iii. 15, 16.\*

ψύχω, 2d fut. pass. ψυγήσομαι, *to cool; pass., fig., to be cooled, to grow cold*, Mat. xxiv. 12.\*

ψωμίζω, *to feed*, Ro. xii. 20; *to spend in feeding*, 1 Cor. xiii. 3.\*

ψωμίον, ου, τό, *a bit, a morsel*, Jn. xiii. 26, 27, 30. (S.)\*

ψῶχω, *to rub, to rub to pieces*, as ears of corn, Lu. vi. 1.\*

Ω

Ω, ω, ὦ μέγα, *omega, o*, the twenty-fourth letter. As a numeral, ω' = 800; ,ω = 800,000. τὸ ὦ, a name of God and Christ (see under A), Rev. i. 8, 11 (W. H. omit), xxi. 6, xxii. 13.\*

ὦ, interj., *O*, used before the vocative in address, Ac. i. 1, xviii. 14; in exclamation of admiration, Mat. xv. 28; Ro. xi. 33; or of reproof, Lu. xxiv. 25.

Ὠβήδ, ὁ, *Obed*, Mat. i. 5 (W. H. Ἰωβήδ); Lu. iii. 32 (W. H. Ἰωβήλ).\*

ᾧδε, adv., of place, *hither, here; so, in this life*, Heb. xiii. 14; *herein, in this matter*, Rev. xiii. 10; ᾧδε ἡ ᾧδε, *here or there*, Mat. xxiv. 23.

ὦδή, ἡς, ἡ, *an ode, a song*, Rev. v. 9, xv. 3. Syn.: see ὕμνος.

ᾠδὴν, ἴνος, ἡ, *the pain of childbirth, acute pain, severe anguish*, Mat. xxiv. 8; Mar. xiii. 8; Ac. ii. 24; 1 Th. v. 3.\*

ᾠδῖνα, *to feel the pains of childbirth, to travail*, Gal. iv. 27; Rev. xii. 2; fig., Gal. iv. 19.\*

ᾠμος, ου, ὁ, *a shoulder*, Mat. xxiii. 4; Lu. xv. 5.\*

ᾠνέομαι, οὔμαι, ἥσομαι, *to buy* (gen. of price), Ac. vii. 16.\*

ᾠόν (W. H. ᾠόν), οὔ, τό, *an egg*, Lu. xii. 12.\*

ᾠρα, as, ἡ, (1) *a definite space of time, a season*; (2) *an hour*, Mar. xiii. 32; Ac. xvi. 33; (3) *the particular time for anything*, Lu. xiv. 17; Mat. xxvi. 45.

ᾠρατός, αλα, αἰων, *fair, beautiful*, Mat. xxiii. 27; Ac. iii. 2, 10; Ro. x. 15.\*

ᾠρούμαι, dep. mid., *to roar, to howl*, as a beast, 1 Pet. v. 8.\*

ὡς, an adv. of comparison, *as, like as, about, as it were, according as*, 2 Pet. i. 3; *how*, Lu. viii. 47; *how!* Ro. x. 15; as particle of time,



*when, while, as soon as*, Lu. i. 23, xx. 37; Ro. xv. 24; as consecutive particle, *so that* (inf.), Ac. xx. 24; ὡς ἔπος εἰπεῖν, *so to speak*, Heb. vii. 9.

ὡσαννά, interj., *hosanna!* (Heb., Ps. cxviii. 25, *save now!*), Mat. xxi. 9, 15; Mar. xi. 9, 10; Jn. xii. 13. (N.T.)\*

ὡσ-αύτως, adv., *in like manner, likewise*, Mat. xx. 5, 1 Tim. ii. 9.

ὡσ-εἰ, adv., *as if, as though, like as*, with numerals, *about*, Ac. ii. 3, 41.

Ὡσηέ, ὁ, *Hosea*, Ro. ix. 25.\*

ὥσ-περ, adv., *just as, as*, Mat. xii. 40; 1 Cor. viii. 5.

ὥσ-περ-εἰ, adv., *just as if, as it were*, 1 Cor. xv. 8.\*

ὥσ-τε, conj., *so that* (inf., see Gr. § 391, Wi. §§ 41 b, 5, note 1, 44, 1, Bu. 244), *therefore*, Mat. viii. 24; Gal. iii. 9, 24.

ὠτάριον, ον, τό (dim. of οὖς, see παιδάριον), *an ear*, Mar. xiv. 47 (W. H.); Jn. xviii. 10 (W. H.).\*

ὠτρίον, ον, τό (dim. of οὖς, *an ear*), Mat. xxvi. 51;

Lu. xxii. 51; Jn. xviii. 26; also in the passages under ὠτάριον (Rec.).\*

ὠφέλεια, ας, ἡ, *usefulness, profit, advantage*, Ro. iii. 1; Ju. 16.\*

ὠφελέω, ὦ, ἡσω, *to be useful, to profit, to benefit, to help* (acc., also acc. of definition), Ro. ii. 25; 1 Cor. xiv. 6; pass., *to be profited, to be helped*, Mat. xvi. 26.

ὠφελιμος, ον, *profitable, beneficial*, dat. of pers., Tit. iii. 8; πρὸς (acc.), of obj., 1 Tim. iv. 8; 2 Tim. iii. 16.\*

## NEW TESTAMENT SYNONYMS.

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### INTRODUCTION.

A *careful* discrimination between synonyms in the study of any language is a matter of the utmost importance, and also consequently of considerable difficulty. But there are some considerations which make a treatment of the synonyms of the New Testament especially difficult and especially necessary. The Greek language in classical times was one which was admirably adapted for expressing fine shades of meaning, and therefore one which abounded in synonyms. In later Greek, outside of the New Testament, some of these distinctions were changed or modified. The writers of the New Testament were men of Semitic habits of thought and expression. They also had theological and ethical teachings to impart which were far more profound and spiritual than had been conveyed by the Greek language previous to that time. These and other facts affecting the New Testament Greek necessarily modify the meaning of many of the synonyms there used, in some cases effecting a complete transformation.

The object in the present treatment is to consider the New Testament usage. Hence, the distinctions of classical Greek are stated only so far as they are also found in New Testament usage, or are of importance for determining the latter. For a discrimination of the distinctive meanings of New Testament synonyms, three things must usually be considered :

First, the etymological meaning of the words ;

Second, the relations in which the words are found in classical Greek ;

Third, the relations in which they are found in New Testament Greek, the last being often the chief factor.

The use of the words in the Septuagint is also important, for their connection with the Hebrew words which they are used to translate often throws light on their meaning.

The discussions here given aim to be brief, but yet to outline clearly the important and fundamental differences of meaning. Some words which are often given in works on this subject have been omitted, for the reason that the definitions as given in the Lexicon sufficiently indicate the important distinctions. There has been added, however, a consideration of some other words which are not so commonly included.

The chief works from which material and suggestions have been drawn are mentioned in the Introduction to the Lexicon.

The reason is stated in the Introduction to the Lexicon why in some cases the same word is treated both in the synonyms of the Lexicon itself, and also in this place. In every such instance the treatment here is to be regarded as supplementary to that in the Lexicon proper.

The synonyms here discussed do not belong exclusively nor chiefly to any one class of words. Both theological and non-theological terms are included. The aim has been to consider all the synonyms most likely to be confounded with one another, *i.e.*, all those most important, for practical use, to the average student of the New Testament.

## INDEX TO SYNONYMS.

This Index includes all the synonyms discussed in any way, even those indicated by simply giving references to literature concerning them, both in the Lexicon itself and in this separate chapter. Where the same word is discussed in both, the treatment in this separate chapter, as previously stated, is to be considered as supplementary to that in the Lexicon proper.

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## § 1. Holy, sacred, pure.

ἱερός, ὅσιος, ἅγιος, ἄγνός, σεμνός.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek. **ἱερός** means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception. **ὅσιος**, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to **ὅσιος**, *i.e.*, as **ἀνοσία**, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative. **ἅγιος** has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does. **ἄγνός** is probably related to **ἅγιος**. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh. **σεμνός** is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

## § 2. Sin.

ἁμαρτία, ἁμάρτημα, ἀσέβεια, παρακοή, ἀνομία, παρανομία, παράβασις, παράπτωμα, ἀγνόημα, ἥττημα.

**ἁμαρτία** meant originally *the missing of a mark*. When applied to moral things the idea is similar, it is missing the true end of life, and so it is



used as a general term for *sin*. It means both the act of sinning and the result, the sin itself. **ἁμάρτημα** means only the sin itself, not the act, in its particular manifestations as separate deeds of disobedience to a divine law. **ἀσέβεια** is *ungodliness*, positive and active irreligion, a condition of direct opposition to God. **παρακοή** is strictly *failing to hear*, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows. **ἀνομία** is *lawlessness*, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law. **παρانونία** occurs only once, 2 Pet. ii. 16, and is practically equivalent to *ἀνομία*. **παράβασις** is *transgression*, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than *ἁμαρτία*. **παράπτωμα** is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin. **ἀγνότης** occurs only once, Heb. ix. 7. It indicates *error*, sin which to a certain extent is the result of ignorance. **ἥττημα** denotes *being worsted, defeated*. In an ethical sense it means *a failure in duty, a fault*. — All these different words may occasionally but not usually be used simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench: Sin “may be regarded as the missing of a mark or aim: it is then *ἁμαρτία* or *ἁμάρτημα*; the overpassing or transgressing of a line: it is then *παράβασις*; the disobedience to a voice: in which case it is *παρακοή*; the falling where one should have stood upright: this will be *παράπτωμα*; ignorance of what one ought to have known: this will be *ἀγνότης*; diminishing of that which should have been rendered in full measure, which is *ἥττημα*; non-observance of a law, which is *ἀνομία* or *παρانونία*.”

### § 3. Sincere.

**ἁπλοῦς, ἀκέραιος, ἄκακος, ἄδολος.**

**ἁπλοῦς** is literally *spread out without folds*, and hence means single, simple, without complexity of character and motive. In the N.T. this idea of simplicity is always favorable; in classical Greek the word is also occasionally used in an unfavorable sense, denoting foolish simplicity. **ἀκέραιος** also means *simple*, literally *free from any foreign admixture, unadulterated, free from disturbing elements*. **ἄκακος** in Heb. vii. 26 means one in whom exists absence of all evil, and so by implication the presence of all good. It passes

also through the merely negative meaning of absence of evil, found in S., to the unfavorable meaning of simple, easily deceived, credulous, which is found in Ro. xvi. 18. *ἄδολος*, occurring only in 1 Pet. ii. 2, means *sincere, unmixed, without guile*.

#### § 4. Sins of the tongue.

*μωρολογία, αἰσχρολογία, εὐτραπεία.*

*μωρολογία*, used only once in the N.T., is *foolish talking*, but this in the Biblical sense of the word foolish, which implies that it is also sinful. It is conversation which is first insipid, then corrupt. It is random talk, which naturally reveals the vanity and sin of the heart. *αἰσχρολογία*, also used once, means any kind of disgraceful language, especially abuse of others. In classical Greek it sometimes means distinctively language which leads to lewdness. *εὐτραπεία*, occurring once, originally meant *versatility in conversation*. It acquires, however, an unfavorable meaning, since polished, refined conversation has a tendency to become evil in many ways. The word denotes, then, a subtle form of evil-speaking, sinful conversation without the coarseness which frequently accompanies it, but not without its malignity.

#### § 5. Shame, disgrace.

*αἰδώς, αἰσχύνη, ἐντροπή, (σωφροσύνη).*

*αἰδώς* is the feeling of *innate moral repugnance* to doing a dishonorable act. This moral repugnance is not found in *αἰσχύνη*, which is rather the feeling of *disgrace* which results from doing an unworthy thing, or the fear of such disgrace which serves to prevent its being done. *αἰδώς* is thus the nobler word, *αἰσχύνη* having regard chiefly to the opinions of others. *αἰδώς* is the fear of doing a shameful thing, *αἰσχύνη* is chiefly the fear of being found out. "*αἰδώς* would always restrain a good man from an unworthy act, while *αἰσχύνη* might sometimes restrain a bad one" (Trench). *ἐντροπή* stands somewhat between the other two words in meaning, but in the N.T. leans to the nobler side, indicating that *wholesome shame* which leads a man to consideration of his condition if it is unworthy, and to a change of conduct for the better. *σωφροσύνη, self-command*, may not seem to have much in common with these three words. As a matter of fact, however, it expresses positively that which *αἰδώς* expresses negatively.

## § 6. Prayer.

εὐχή, προσευχή, δέσις, ἔντευξις, εὐχαριστία, αἴτημα, ἱκετηρία.

εὐχή, when it means *prayer*, has apparently a general signification. προσευχή and δέσις are often used together. προσευχή is restricted to prayer to God, while δέσις has no such restriction. δέσις also refers chiefly to prayer *for particular benefits*, while προσευχή is more general. The prominent thought in ἔντευξις is that of boldness and freedom in approach to God. εὐχαριστία is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. αἴτημα, much like δέσις, denotes a specific petition for a particular thing. In ἱκετηρία the attitude of humility and deprecation in prayer is specially emphasized. All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.

## § 7. To rebuke; rebuke, accusation.

ἐπιτιμάω, ἐλέγχω; αἰτία, ἔλεγχος.

ἐπιτιμάω means simply *to rebuke*, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. ἐλέγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means *to convince*. A similar distinction exists between the nouns αἰτία and ἔλεγχος. αἰτία is an accusation, whether false or true. ἔλεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

## § 8. Boaster, proud, insolent.

ἀλαζών, ὑπερήφανος, ὑβριστής.

ἀλαζών is properly *a boaster*, who tells great things concerning his own prowess and achievements, with the implied idea that many of his claims are false. This word naturally describes a trait which manifests itself in contact with one's fellow-men, not one which exists simply within the heart. ὑπερήφανος describes one who thinks too highly of himself, describing a trait which is simply internal, not referring primarily to external manifestation, although this is implied. It means one who is *proud*, the external manifestation when it appears being in the form of *arrogance* in dealing with others. ὑβριστής describes one who delights in *insolent wrong-doing* toward others,

finds pleasure in such acts. Cruelty and lust are two of the many forms which this quality assumes. These three words occur together in Ro. i. 30. They are never used in a good sense. They may be said to move in a certain sense in an ascending scale of guilt, designating respectively "the boastful *in words*, the proud and overbearing *in thoughts*, the insolent and injurious *in acts*" (Cremer).

### § 9. Incorruptible, unfading.

ἄφθαρτος, ἀμάραντος, ἀμαράντινος.

ἄφθαρτος is properly *incorruptible*, unaffected by corruption and decay. It is applied to God, and to that which is connected with him. ἀμάραντος expresses the same idea in another way. It means *unfading*, the root idea being that it is unaffected by the withering which is common in the case of flowers. ἀμαράντινος, derived from ἀμάραντος, means *composed of amaranths*, i.e., of unfading flowers.

### § 10. Faultless, unblamed.

ἄμωμος, ἄμεμπτος, ἀνέγκλητος, ἀνεπίληπτος.

ἄμωμος is *faultless*, without blemish, free from imperfections. It refers especially to character. ἄμεμπτος is strictly *unblamed*, one with whom no fault is found. This of course refers particularly to the verdict of others upon one. ἀνέγκλητος designates one against whom there is no accusation, implying not acquittal of a charge, but that no charge has been made. ἀνεπίληπτος means *irreprehensible*, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

### § 11. Regeneration, renovation.

παλιγγενεσία, ἀνακαίνωσις.

παλιγγενεσία means *new birth*. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In Tit. iii. 5 it means *new birth*, *regeneration*, referring to God's act of causing the sinner to pass from the death of sin into spiritual life in Christ. It has a wider meaning in Mat. xix. 28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual. ἀνακαίνωσις is *renewal* or



*renovation*, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as *e.g.* Cremer, without sufficient reason, have thought that the early use of *παλιγγενεσία* as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning *resurrection*, especially in Mat. xix. 28.

### § 12. Murderer.

*φονεύς, ἀνθρωποκτόνος, σικάριος.*

Both in derivation and usage, *φονεύς* and *ἀνθρωποκτόνος* are distinguished from each other just as the English *murderer* from *manslayer* or *homicide*. *σικάριος*, used only in Ac. xxi. 38, is the Latin *sicarius*, and means *an assassin*, usually hired for the work, who furtively stabbed his enemy with a short sword, the Latin *sica*. *φονεύς* is a generic word and may denote a murderer of any kind, *σικάριος* being one of the specific varieties which it includes.

### § 13. Anti-Christ, false Christ.

*ψευδόχριστος, ἀντίχριστος.*

*ψευδόχριστος* means *a false Christ, a pretended Messiah*, who sets himself up instead of Christ, proclaiming that he is Christ. Some have given about the same meaning to *ἀντίχριστος*. But it is much more probable that it means one diametrically opposed to Christ, one who sets himself up against Christ, proclaiming that there is no Christ.

### § 14. Profligacy.

*ἀσωτία, ἀσέλγεια.*

The fundamental idea of *ἀσωτία* is "wastefulness and riotous excess; of *ἀσέλγεια*, lawless insolence and wanton caprice" (Trench). *ἀσωτία* means reckless and extravagant expenditure, chiefly for the gratification of one's sensual desires. It denotes a dissolute, profligate course of life. In *ἀσέλγεια* also there is included the idea of profligacy, often of lasciviousness, but the fundamental thought is the acknowledging of no restraints, the insolent doing of whatever one's caprice may suggest.

## § 15. Covenant-breaker, implacable.

ἀσύνθετος, ἄσπονδος.

These words are quite similar in their effects, but opposite in their conception. ἀσύνθετος, occurring only in Ro. i. 31, is *covenant-breaker*, one who interrupts a state of peace and brings on war by disregarding an agreement by which peace is maintained. ἄσπονδος is *implacable*, one who refuses to agree to any terms or suggestions of peace. It implies a state of war, and a refusal of covenant or even of armistice to end it permanently or temporarily. In the N.T. use both words probably refer not to war in the strict sense so much as to discord and strife.

## § 16. Beautiful, graceful.

ἀστέλιος, ὥραιος, καλός.

ἀστέλιος is properly one living in a city, urban. It soon acquires the meaning *urbane, polite, elegant*. Then it obtains to a limited extent the meaning *beautiful*, although never in the highest degree. ὥραιος, from ὥρα, hour, period, means properly *timely*. From that comes the idea of being beautiful, since nearly everything is beautiful in its hour of fullest perfection. καλός is a much higher word. It means *beautiful*, physically or morally. It is, however, distinctly the beauty which comes from harmony, the beauty which arises from a symmetrical adjustment in right proportion, in other words, from the harmonious completeness of the object concerned.

## § 17. Wisdom, knowledge.

σοφία, φρόνησις, γνῶσις, ἐπίγνωσις.

σοφία is certainly the highest word of all these. It is properly *wisdom*. It denotes mental excellence in the highest and fullest sense, expressing an *attitude* as well as an *act* of the mind. It comprehends knowledge and implies goodness, including the striving after the highest ends, as well as the using of the best means for their attainment. It is never ascribed to any one but God and good men, except in a plainly ironical sense. φρόνησις is a middle term, sometimes having a meaning nearly as high as σοφία, sometimes much lower. It means *prudence, intelligence*, a skillful adaptation of the means to the end desired, the end, however, not being necessarily a good one. γνῶσις is *knowledge, cognition*, the understanding of facts or truths,

or else *insight, discernment*. ἐπίγνωσις has an intensive meaning as compared with γνώσις, it is a fuller, clearer, more thorough knowledge. The verb ἐπιγινώσκω has the same intensive force as compared with γινώσκω.

### § 18. Religious.

θεοσεβής, εὐσεβής, εὐλαβής, θρήσκος, δεισιδαίμων.

θεοσεβής, according to derivation and usage, means *worship of God* (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning *religious* in a good sense. εὐσεβής is distinguished from θεοσεβής in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God *aright*. εὐλαβής, meaning originally *careful in handling*, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means *devout*, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers. θρήσκος is one who is diligent in the performance of the *outward* service of God. It applies especially to ceremonial worship. δεισιδαίμων, in accordance with its derivation, makes prominent the element of *fear*. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to θεοσεβής. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning *superstitious*. In the N.T. it is used, as is also the noun δεισιδαιμονία, in a purposely neutral sense, meaning simply *religious*, neither conveying the highest meaning, nor plainly implying a lower meaning.

### § 19. Pure.

εἰλικρινής, καθαρός, ἀμίαντος.

εἰλικρινής denotes chiefly that which is pure as being *sincere*, free from foreign admixture. καθαρός is that which is pure as being *clean*, free from soil or stain. The meaning of both in the N.T. is distinctly ethical. ἀμίαντος is *unspotted*, describing that which is far removed from every kind of contamination.

## 20. Assembly, church.

συναγωγή, ἐκκλησία, πανήγυρις.

According to their derivation, συναγωγή is simply *an assembly*, a mass of people gathered together; ἐκκλησία is a narrower word, also *an assembly*, but including only those specially *called together out of* a larger multitude, for the transaction of business. ἐκκλησία usually denotes a somewhat more select company than συναγωγή. A significant use of ἐκκλησία in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were *summoned out of* the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" (Trench). συναγωγή had been, before N.T. times, appropriated to designate *a synagogue*, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, ἐκκλησία is the word taken to designate *a Christian church*, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense. πανήγυρις, occurring only in Heb. xii. 23, differs from both, denoting a solemn assembly for festal rejoicing.

## § 21. Humility, gentleness.

ταπεινοφροσύνη, πραότης.

ταπεινοφροσύνη is *humility*, not the making of one's self small when he is really great, but thinking little of one's self, because this is in a sense the right estimate for any human being, however great. πραότης is founded upon this idea, and goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with *gentleness* and *meekness* whatever may come to him from others or from God.

## 22. Gentleness.

πραότης, ἐπιείκεια.

Both words may be translated *gentleness*, yet there are marked differences in meaning. πραότης is rather passive, denoting, as has been said above, see § 21, one's attitude toward others in view of their acts, bad



good. ἐπιείκεια is distinctly active, it is seen in one's deeds toward others, and it usually implies the relation of superior to inferior. It is fundamentally ■ relaxing of strict legal requirements concerning others, yet doing this in order more fully to carry out the real spirit of the law. It is *clemency* in which there is no element of weakness or injustice.

### § 23. Desire, lust.

ἐπιθυμία, πάθος, ὁρμή, ὄρεξις.

ἐπιθυμία is the broadest of these words. Its meaning may be good, but it is usually bad. It denotes any natural desire or appetite, usually with the implication that it is a depraved desire. πάθος has not as broad a meaning as in classical Greek, but denotes evil desire, chiefly, however, as a condition of the soul rather than in active operation. ὁρμή indicates *hostile* motion toward an object, either for seizing or repelling. ὄρεξις is a desire or appetite, especially seeking the object of gratification in order to **make** it one's own.

### § 24. Affliction.

θλίψις, στενοχωρία.

θλίψις according to its derivation means *pressure*. In its figurative sense it is that which presses upon the spirit, *affliction*. στενοχωρία meant originally *a narrow, confined space*. It denotes affliction as arising from cramping circumstances. In use it cannot always be distinguished from θλίψις, but it is ordinarily a stronger word.

### § 25. Bad, evil.

κακός, πονηρός, φαῦλος.

These words may be used with very little distinction of meaning, but often the difference is marked. κακός frequently means *evil* rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning *evil* in a moral sense. It is a general antithesis to ἀγαθός. πονηρός is a word at once stronger and more active, it means *mischievous*, delighting in injury, doing evil to others, dangerous, destructive. κακός describes the quality according to its nature, πονηρός, according to its effects. φαῦλος is the bad chiefly as the *worthless*, the good for nothing.

## § 26. Punishment.

τιμωρία, κόλασις.

τιμωρία in classical and N.T. usage denotes especially the vindictive character of punishment, it is the punishment in relation to the *punisher* κόλασις in classical Greek meant usually punishment which aimed at the reformation of the offender. But sometimes in later Greek, and always in the N.T., the idea of reformation seems to disappear, so that there remains simply the idea of punishment, but viewed in relation to the *punished*.

## § 27. To pollute.

μιαίνω, μολύνω.

μιαίνω meant originally *to stain*, as with color. μολύνω meant originally *to smear over*, as with mud or filth, always having a bad meaning, while the meaning of μιαίνω might be either good or bad. According to classical Greek, μιαίνω has a religious meaning, *to profane*, while μολύνω is simply *to spoil, disgrace*. As ethically applied in the N.T. they have both practically the same meaning, *to pollute, defile*. It is, however, true that μιαίνω, to judge from classical usage, refers chiefly to the effect of the act not on the individual, but on others, on the community.

## § 28. To do.

ποιέω, πράσσω.

These words are often used interchangeably, but in many cases a distinction can be drawn. ποιέω refers more to the object and end of an act, πράσσω rather to the means by which the object is attained. Hence, while ποιέω means *to accomplish*, πράσσω may mean nothing more than merely *to busy one's self about*. ποιέω often means to do a thing once for all, πράσσω, to do continually or repeatedly. From these distinctions it follows that ποιέω, being on the whole the higher word, is more often used of doing good, πράσσω more frequently of doing evil.

## § 29. Fleshly, fleshy, sensual.

σαρκικός, σάρκινος, ψυχικός.

σαρκικός means *fleshy*, that which is controlled by the wrong desires which rule in the flesh, flesh often being understood in its broad sense, see

σάρξ. It describes a man who gives the flesh the dominion in his life, a place which does not belong to it by right. It means distinctly opposed to the Spirit of God, anti-spiritual. σάρκινος properly means *fleshy*, made of flesh, flesh being the material of which it is composed. When given a bad meaning, however, it is plainly similar to σαρκικός, but according to Trench not so strong, denoting one as unspiritual, undeveloped, rather than anti-spiritual. Others, as Cremer and Thayer, with more probability make σάρκινος the stronger, it describes one who is flesh, wholly given up to the flesh, rooted in the flesh, rather than one who simply acts according to the flesh (σαρκικός). There is much confusion between the two in the N.T. manuscripts. ψυχικός has a meaning somewhat similar to σαρκικός. Both are used in contrast with πνευματικός. But ψυχικός has really a distinct meaning, describing the life which is controlled by the ψυχή. It denotes, therefore, that which belongs to the animal life, or that which is controlled simply by the appetites and passions of the sensuous nature.

### § 30. Mercy, compassion.

ἔλεος, οἰκτιρμός.

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. ἔλεος, however, manifests itself chiefly in acts rather than words, while οἰκτιρμός is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for ἔλεος, *mercy*, from his judge; but hopeless suffering may be the object of οἰκτιρμός, *compassion*.

### § 31. To love.

ἀγαπάω, φιλέω.

ἀγαπάω, and not φιλέω, is the word used of God's love to men, φιλανθρωπία is, however, once used with this meaning, Tit. iii. 4. ἀγαπάω is also the word ordinarily used of men's love to God, but φιλέω is once so used, 1 Cor. xvi. 22. ἀγαπάω is the word used of love to one's enemies. The interchange of the words in Jn. xxi. 15-17 is very interesting and instructive.

### § 32. To will, to wish.

βούλομαι, θέλω.

In many cases these two words are used without appreciable distinction, meaning *conscious willing, purpose*. But frequently it is evident that a

difference is intended, although there is much difference of opinion as to the exact distinction. Thayer says that βούλομαι "seems to designate the will which follows deliberation," θέλω, "the will which proceeds from inclination." Grimm, on the other hand, says that θέλω gives prominence to the emotive element, βούλομαι to the rational and volitive; θέλω signifies the choice, while βούλομαι marks the choice as deliberate and intelligent. The view of Cremer on the whole seems preferable to any other. According to this view, βούλομαι has the wider range of meaning, but θέλω is the stronger word, θέλω denotes the active resolution, the will urging on to action, see Ro. vii. 15, while βούλομαι is rather to have in thought, to intend, to be determined. βούλομαι sometimes means no more than to have an inclination, see Ac. xxiii. 15. Instructive examples of the use of the two words in close proximity are found in Mar. xv. 9, 15, and especially Mat. i. 19.

### § 33. Schism.

σχίσμα, αἵρεσις.

σχίσμα is *actual division, separation*. αἵρεσις is rather *the separating tendency*, so it is really more fundamental than σχίσμα.

### § 34. Mind, understanding.

νοῦς, διάνοια.

νοῦς is distinctly *the reflective consciousness*, "the organ of moral thinking and knowing, the intellectual organ of moral sentiment" (Cremer). διάνοια meant originally *activity of thinking*, but has borrowed from νοῦς its common meaning of *faculty of thought*. It is more common than νοῦς, and has largely replaced it in its usual meanings.

### § 35. Law.

νόμος, θεσμός, ἐντολή, δόγμα.

νόμος is the common word meaning *law*. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law. θεσμός is law considered with special reference to the authority on which it rests. ἐντολή is more specific, being used of a particular command. δόγμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.



### § 36. Type, image.

τύπος, ἀντίτυπος.

τύπος has many meanings, among the most common being *image*, *pattern* or *model*, and *type*. In the last sense it means a person or thing prefiguring a future person or thing, *e.g.*, Adam as a type of Christ, Ro. v. 14. ἀντί-τυπος, as used in 1 Pet. iii. 21, is by Thayer and many others thought to correspond to τύπος as its counterpart, in the sense which the English word *antitype* suggests. By Cremer it is rather given the meaning *image*.

### § 37. To ask.

αἰτέω, ἐρωτάω.

Thayer, as opposed to Trench and others, would make the distinction between these two words to be this: “αἰτέω signifies to ask for something to be given, not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. ἐρωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc.”

### § 38. World, age.

αἶών, κόσμος.

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A. V. and R. V. often translate αἶών by *world*, thus obscuring the distinction between it and κόσμος. αἶών is usually better expressed by *age*, it is the world at a given time, a particular period in the world's history. κόσμος has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to αἶών, it means the spirit of the age, often in an unfavorable sense. See Ep. ii. 2, where both words occur together. An exceptional meaning for the plural of αἶών is found in Heb. i. 2 and xi. 3, where it denotes the worlds, apparently in reference to space rather than time.

### § 39. Rest.

ἀνάπαυσις, ἀνεσις.

Both words in a certain sense mean *rest*, but from different stand-points. ἀνάπαυσις is rest which comes by cessation from labor, which may

be simply temporary. **ἀνεσις** means literally the relaxation of strings which have been drawn tight. Hence, it is used to designate ease, especially that which comes by relaxation of unfavorable conditions of any kind, such as affliction.

#### § 40. Wind.

πνεῦμα, πνοή, ἄνεμος, λαίλαψ, θύελλα.

πνεῦμα when used in its lower meaning to denote wind means simply *an ordinary wind*, a regularly blowing current of air of considerable force. πνοή is distinguished from it as being a gentler motion of the air. ἄνεμος, on the other hand, is more forcible than πνεῦμα, it is the strong, often the tempestuous, wind. λαίλαψ is the violent fitful wind which accompanies a heavy shower. θύελλα is more violent than any of the others, and often implies a conflict of opposing winds.

#### § 41. Old.

παλαιός, ἀρχαῖος.

According to their derivation, παλαιός is that which has been in existence for a long time, ἀρχαῖος that which has been from the beginning. In use, at times no distinction can be drawn. Often, however, ἀρχαῖος does denote distinctively that which has been from the beginning, and so it reaches back to a point of time beyond παλαιός. παλαιός has often the secondary meaning of that which is old and so worn out, having suffered more or less from the injuries and ravages of time, its opposite in this sense being καινός.

#### § 42. Harsh, austere.

αὐστηρός, σκληρός.

αὐστηρός has not necessarily an unfavorable meaning. It is well represented by the word *austere*, it means one who is earnest and severe, strict in his ways, opposed to all levity. By implication it may have the unfavorable meaning of harshness or moroseness. σκληρός has always an unfavorable meaning. It indicates one who is uncivil, intractable, rough and harsh. There is in it the implication of inhumanity.

## § 43. Darkness.

σκότος, γνόφος, ζόφος, ἀχλὺς.

σκότος is a general word, meaning *darkness* in any sense. γνόφος usually refers to darkness that accompanies a storm. ζόφος meant originally *the gloom* of twilight. It was then applied in classical Greek to the darkness of the underworld, the gloom of a sunless region. The latter meaning seems to be practically the one which the word has in the N.T. ἀχλὺς is specifically a misty darkness.

## § 44. People, nation.

λαός, ἔθνος, δῆμος, ὄχλος.

λαός is a word which is usually limited in use to the chosen people, Israel. ἔθνος in the singular is a general term for nation, applied to any nation, even to the Jews. In the plural it ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles. δῆμος is a people, especially organized and convened together, and exercising their rights as citizens. ὄχλος is *a crowd*, an unorganized multitude, especially composed of those who have not the rights and privileges of free citizens.

## § 45. Servant, slave.

δοῦλος, θεράπων, διάκονος, οἰκέτης, ὑπηρέτης.

δοῦλος is the usual word for *slave*, one who is permanently in servitude, in subjection to a master. θεράπων is simply one who renders service at a particular time, sometimes as a slave, more often as a freeman, who renders voluntary service prompted by duty or love. It denotes one who serves, *in his relation to a person*. διάκονος also may designate either a slave or a freeman, it denotes a servant viewed *in relation to his work*. οἰκέτης designates a slave, sometimes being practically equivalent to δοῦλος. Usually, however, as the etymology of the term indicates, it means a slave as a member of the household, not emphasizing the servile idea, but rather the relation which would tend to mitigate the severity of his condition. ὑπηρέτης means literally *an under-rower*, and was used to describe an ordinary rower on a war-galley. It is then used, as in the N.T., to indicate any man, not a slave, who served in a subordinate position under a superior.

## ■ 46. To adulterate.

καπηλεύω, δολόω.

Both these words mean *to adulterate*, and some maintain that they are practically identical. But it is more probable that δολόω means simply to adulterate, while καπηλεύω conveys the idea of adulterating for the sake of making an unjust profit by the process.

## ■ 47. Animal.

ζῶον, θηρίον.

ζῶον is a general term, meaning *living creature*, which may include all living beings, in classical Greek even including man. In the N.T. it means ordinarily *animal*. θηρίον is *beast*, usually wild beast. It implies perhaps not necessarily wildness and ferocity, but at least a certain amount of brutality which is wanting in ζῶον. ζῶον emphasizes the qualities in which animals are akin to man, θηρίον, those in which they are inferior.

## ■ 48. Sea.

θάλασσα, πέλαγος.

θάλασσα is the more general word, indicating *the sea* or *ocean* as contrasted with the land or shore. It may be applied to small bodies of water. πέλαγος is *the open sea*, the uninterrupted expanse of water, in contrast with the portions broken by islands or with partly inclosed bays. The prominent thought is said by Trench to be breadth rather than depth. Noteworthy is the distinction between the two words in Mat. xviii. 6.

## § 49. To grieve.

λυπέομαι, πενθέω, θρηνέω, κόπτομαι.

λυπέομαι is the most general word, meaning simply *to grieve*, outwardly or inwardly. πενθέω means properly *to lament for the dead*. It is also applied to passionate lamentation of any kind, so great that it cannot be hid. θρηνέω is *to give utterance to a dirge* over the dead, either in unstudied words, or in a more elaborate poem. This word is used by S. in describing David's lament over Saul and Jonathan. κόπτομαι is *to beat the breast in grief*, ordinarily for the dead.



## § 50. Form, appearance.

ιδέα, μορφή, σχῆμα.

ιδέα denotes merely *outward appearance*. Both μορφή and σχῆμα express something more than that. They too denote outward form, but as including one's habits, activities and modes of action in general. In μορφή it is also implied that the outward form expresses the inner essence, an idea which is absent from σχῆμα. μορφή expresses the form as that which is intrinsic and essential, σχῆμα signifies the figure, shape, as that which is more outward and accidental. Both σχῆμα and ιδέα therefore deal with externals, σχῆμα being more comprehensive than ιδέα, while μορφή deals with externals as expressing that which is internal.

## § 51. Clothing.

ἱμάτιον, χιτῶν, ἱματισμός, χλαμύς, στολή, ποδήρης.

ἱμάτιον is used in a general sense to mean *clothing*, and may thus be applied to any garment when it is not desired to express its exact nature. In a more specific use, however, it denotes the large loose outer garment, *a cloak*, which ordinarily was worn, but in working was laid aside. χιτῶν is best expressed by the word *tunic*. It was a closely fitting under-garment, usually worn next the skin. At times, especially in working, it was the only garment worn. A person clothed only in the χιτῶν was often called γυμνός (Jn. xxi. 7). ἱμάτιον and χιτῶν are often found associated as the upper and under garment respectively. ἱματισμός does not denote a specific garment, but means *clothing*, being used, however, ordinarily only of garments more or less stately or costly. χλαμύς is *a robe or cloak*, it is a technical expression for a garment of dignity or office. στολή is any stately robe, ordinarily long, reaching to the feet or sweeping the ground, often worn by women. ποδήρης was originally an adjective meaning *reaching to the feet*. It can hardly be distinguished in use from στολή. It occurs only in Rev. i. 13.

## § 52. New.

νέος, καινός.

νέος is *the new* as contemplated under the aspect of time, that which has recently come into existence. καινός is *the new* under the aspect of quality, that which has not seen service. καινός therefore often means new

as contrasted with that which has decayed with age, or is worn out, its opposite then being *παλαιός*. It sometimes suggests that which is unusual. It often implies praise, the new as superior to the old. Occasionally, on the other hand, it implies the opposite, the new as inferior to that which is old, because the old is familiar or because it has improved with age. Of course it is evident that both *νέος* and *καινός* may sometimes be applied to the same object, but from different points of view.

### § 53. Labor.

*μόχθος, πόνος, κόπος.*

*μόχθος* is *labor*, hard and often painful. It is the ordinary word for common labor which is the usual lot of humanity. *πόνος* is *labor* which demands one's whole strength. It is therefore applied to labors of an unusual kind, specially wearing or painful. In classical Greek it was the usual word employed to describe the labors of Hercules. *κόπος* denotes *the weariness* which results from labor, or labor considered from the stand-point of the resulting weariness.

### § 54. Drunkenness, drinking.

*μέθη, πότος, οἶνοφλυγία, κῶμος, κραιπάλη.*

*μέθη* is the ordinary word for *drunkenness*. *πότος* is rather concrete, *a drinking, carousing*. *οἶνοφλυγία* is a prolonged condition of drunkenness, *a debauch*. *κῶμος* includes *riot and revelry*, usually as arising from drunkenness. *κραিপάλη* denotes *the sickness and discomfort* resulting from drunkenness.

### § 55. War, battle.

*πόλεμος, μάχη.*

*πόλεμος* ordinarily means *war*, *i.e.*, the whole course of hostilities; *μάχη*, *battle*, a single engagement. It is also true that *μάχη* has often the weaker force of *strife* or *contention*, which is very seldom found in *πόλεμος*.

### § 56. Basket.

*σπυρίς, κόφινος.*

These words in the N.T. are used with an evident purpose to discriminate between them. The distinction, however, does not seem to have

been chiefly one of size, as some have thought, but of use. σπυρίς is usually a basket for food, a *lunch-basket*, a *hamper*, while κόφινος is a more general term for *basket*. The descriptions of the two miracles of feeding the multitude use always different words in the two cases, see *e.g.* Mar. viii. 19, 20.

### § 57. It is necessary.

δεῖ, ὀφείλει.

δεῖ, the third person of δέω, is commonly used impersonally in classical Greek. This usage is less common, but frequent, in the N.T. δεῖ indicates a necessity in the nature of things rather than a personal obligation, it describes that which *must* be done. ὀφείλει indicates rather the personal obligation, it is that which is proper, something that *ought* to be done.

### § 58. Tax.

φόρος, τέλος, κῆνσος, δίδραχμον.

φόρος indicates a *direct tax* which was levied annually on houses, lands, and persons, and paid usually in produce. τέλος is an *indirect tax* on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties. κῆνσος, originally an enrollment of property and persons, came to mean a *poll-tax*, levied annually on individuals by the Roman government. δίδραχμον was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

### § 59. Tax-collector.

τελώνης, ἀρχιτελώνης.

The Roman system of collecting taxes, especially the τέλοι, in their provinces, included ordinarily three grades of officials. There was the highest, called in Latin *publicanus*, who paid a sum of money for the taxes of a certain province, and then exacted that and as much more as he could from the province. This man lived in Rome. Then there were the *submagistri*, who had charge each of a certain portion of territory, and who lived in the provinces. Then there were the *portitores*, the actual custom-house officers, who did the real work of collecting the taxes. The N.T. word τελώνης is used to describe one of the *portitores*, it is the lowest of these

three grades. It does not correspond to the Latin *publicanus*, and the word *publican* used to translate it in A. V. and R. V. is apt to be misleading, *tax-collector* would be better. ἀρχιτελώνης, only occurring in Lu. xix. 2, evidently describes a higher official than τελώνης, and is probably one of the *submagistri*, the next higher grade.

#### ■ 60. Child.

τέκνον, υἱός, παῖς, παιδίον, παιδάριον, παιδίσκη.

τέκνον and υἱός both point to parentage. τέκνον, however, emphasizes the idea of descent, giving prominence to the physical and outward aspects; while υἱός emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects. παῖς as well as τέκνον emphasizes the idea of descent, but gives especial prominence to age, denoting a child as one who is young. παῖς is also often used of a servant. The number of years covered by the term παῖς is quite indefinite. Its diminutives παιδίον and παιδάριον are used without appreciable difference to denote a young child. (παιδίσκος in classical Greek and) παιδίσκη, in which the diminutive force is largely lost, cover the years of late childhood and early youth.

#### § 61. Tribe, family, household.

φυλή, πατριά, οἶκος.

These words form a series. φυλή is sometimes a *race*, *nation*, but usually a *tribe*, such as one of the twelve tribes of Israel, descended from the twelve sons of Jacob. πατριά is a smaller division within the tribe, it is an association of families closely related, in the N.T. generally used of those descended from a particular one of the sons of Jacob's sons. οἶκος is yet narrower, *household*, including all the inmates of a single house, being the unit of organization.

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# Psychology Simplified for Teachers

By JOHN P. GORDY, Ph.D., LL.D.,

Head of the Pedagogical Department of the Ohio State University.

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*Professor Gordy's successful career having been pre-eminently that of a sympathetic teacher of teachers, this work fulfills the expressed wish of thousands of teachers to possess in book form for daily reference the simple methods of mind study that he has made so helpful in his familiar talks with teachers and parents.*

The author's one aim is to guide the teacher to a finer success, and to help the parent as well, by setting them to studying their own minds and the minds of their pupils, or their children. Professor Gordy rightly believes that the very best elementary text-book in Psychology is — *the mind of a little child!* With this truth as a ground work, the question was how to present it in book form so as to stimulate the reader to think the subject out, and at the same time render the teacher's work rational by bringing to view the laws of mind. The book itself best answers this question.

*The writer's surprisingly simple presentation robs Psychology of whatever mystery or difficulty some young teachers have invested it. Gifted with a remarkable lucidity of style, he has produced a book that teachers like to get together and read aloud. It has been much read and talked over by reading circles and neighborhood clubs. Mothers read it aloud to their friends. In fact not only does this book envelop the subject of child-study with a new and fascinating interest for the teacher in the schools and the parent at home, but it is full of interest and instruction for all whose vocation or avocation brings them into any serious relationship with children — the teacher in the Sunday school, the superintendent in the Bible class, the preacher in the pulpit, and the pastor in his social rounds; indeed everyone who comes into that contact with the child mind which implies influence toward the higher development.*

As an added stimulus to self-study, and further to emphasize the value, to the teacher, of child-observation, a set of suggestive questions has been introduced at the end of each chapter, inviting comparison and discussion.

All these features make this the best handbook on the subject for teachers of whatever grade or degree of experience, for beginners in Psychology, and also for parents.

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**Prof. L. W. Hoffman, Principal, WARWICK INSTITUTE, Warwick, N.Y.:** It is with some degree of pleasure I note that Gordy's "Lessons in Psychology" is to be brought to the wider attention of the teaching public through the medium of a firm of publishers so well and favorably known as yours. The book readily commends itself wherever it becomes known as the most inspiring and usable one on the market covering the psychological topics of especial interest to teachers. I have used it with several teachers' classes always with the best results. Special merits of the work are clear explanations, accurate definitions, apt and pertinent illustrations from every-day experience, and a judicious selection and arrangement of the topics to be treated. The book is itself an excellent example of correct method in teaching. The chapters on attention ought to be read and treasured by every teacher throughout the land. Aside from being an excellent text-book for class use it is far and above the best possible book to put into the hands of those who wish to study without the help of an instructor.

May 27, 1897

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*All Gaul is divided into three parts*  
 quarum Belgæ incolumi; aliam Aquitani;  
*of which the Belgæ inhabit; another the Aquitani;*

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### Part Page of Parsed Cæsar

#### BOOK I.

omnis	divisa	in	partēs	I. Gaul, as a whole, is divided into three parts: the Belgæ inhabit one of these; the Aquitani another; and those who in their own language are call-
all	divided	into	parts	
liam	incolunt		Belgæ,	
the	inhabit	the	Belgæ,	
artiam	qui		ipsorum	
one third (those) who of themselves				

ing. f., subj. of *est divisa* (*divisa est*); the generic term ca, Celtica and Aquitania—conceived as a totality.

—est, 3d pers. sing. pres. ind. of the irr. o supine; compare A.S. is, GER. ist, GK. ; *est* in copula, or as a part of the compound *divisa est*, perf.

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